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THE

CHINESE RECORDER

AND

MISSIONARY JOURNAL.

VOLUME XXX.

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VOL. XXX. No. 1. JANUARY, 1899. $3.50 PER ANNUM.

Contents of this Number.

Shanghai:
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Surgeon-in-Charge, Soochow Hos

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15th, 1883, "I would
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DIGESTION OF THE FOOD TO THE STOMACH.

INTERNATIONAL
EXHIBITION, 1876.

REPORT ON AWARDS.
—"For excellence of the method of its preparation, whereby it more nearly represents fresh meat than any other extract of meat, its freedom from disagreeable taste, its fitness for immediate absorption, and the perfection in which it retains its good qualities in warm climates."

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Self-nutrition in Native Churches.

BY REV. WM. ASHMORE, D.D.

"SELF-SUPPORT" in mission churches is being discussed as never before. It is upon us with vehement assertiveness. Escape it we cannot; delay consideration we cannot. We are compelled to face it. The missionary supply-train will be derailed if we do not take steps in time.

The Emergency that has arisen.

It is the natural result of progress. We are no longer a feeble folk. Believers are multiplied and churches are multiplied. All over the vast mission field is this becoming the case more and more every year. Where a little while ago there were only tens of churches, there are now hundreds. Where there are now hundreds, there soon will be thousands. All these young churches need to be fed with the word of truth, and that means a demand for pastors and teachers or for some equivalent therefor, in the interim, until more elaborately qualified pastors and teachers can be had. But support is needed; we might say *money* is needed, but we prefer the word *support*, as conveying a more dignified, a more just and a more scriptural conception, free from the suggestion of mercenariness.

But who is to furnish that support, or its equivalent in money, as others will call it? Hitherto the home churches have done it—at least mainly. A little band of disciples would be gathered, and perhaps the missionary himself would be willing to be elected their pastor. It was a mistake, a profound mistake. Support a missionary as pastor they could not. They would never dream of such a thing. And so they started off with the idea that the support of a pastor was no concern of theirs. But the more common method

was for the missionary to send a native preacher to reside among and to preach to them from Sunday to Sunday. Of course he paid the native pastor, for such he was, with mission money. There again a mistake was made. Responsibility of their own the members had not. We know of places where this system of supporting their pastor for them has been kept up for fifteen or twenty years. A miserable, enervating and pauperizing system it has been.

But of late years it has become apparent that that sort of thing must come to an end. The churches at home have not money enough to meet the demands which are beginning to arise. We cannot support native pastors by the hundred and by the thousand. It would be collossal missionary blundering to do such a thing, even if we had staked out a hundred claims in the Klondyke gold-fields.

Ways in which we propose to meet the Emergency.

And so to-day we are resolving ourselves into committees of ways and means. We have missionary committees and secretarial committees, and official committees and private committees, and what not. The watchword along the missionary line of battle is "self-support"—"self-support." It is our watchword, our password, our reveille, and our bugle call to march. Deputations visit foreign lands to see what can be done. We know of one Christian man who has gone around the globe at his own expense to help on in this matter. We have already a variety of schemes and methods. Some of them have been pretty well tried and have succeeded fairly well. But we have not got there yet. We have demanded of the native churches that as a condition of getting help from us they should begin to help themselves. We have constrained them to take larger contributions. We have established scales for reducing our allowances to them, fixing dates at which we will give them less and other dates after which we will not help them at all. We have been diligent in business and very much wrought up in spirit in our endeavors to get there; but we have not yet pulled up in the depôt. There will be in New York this coming winter the usual meeting of missionary officials, who will have reports and pass resolutions. Progress there has been—gratifying progress, but not satisfying progress. Progress will be reported, but not consummation. Then everybody will go at it again, and when another year comes around we will still be at it with our coats off and our sleeves rolled up—"the noise of the captains and the shoutings."

A trouble with us is this. In all our movements on this question we are following home conceptions and insist on introducing home methods. We are not constructing after the pattern shown in the mount; but after certain Anglo-American designs.

Take, for instance, our idea of a self-supporting church. From that idea we take our departure, and all our operations are directed by it and in accordance with it. It is not the scriptural idea at all. It is the modern church idea. Our foreign mission societies, our state conventions, and others caring for local missions, have all one and the same idea of a self-supporting church. It is that idea which we have been copying and are now copying, and will continue to copy in our foreign missions until some cure is effected.

According to that idea, in its final analysis, *a self-supporting church is a church that has money. Money wherewith to send outside of itself and employ somebody to come in and cater to them in spiritual things.*

All our phraseology, all our questions and answers, all our definitions, all our explanations are framed to suit that view. "Is such a church self-supporting?" we ask. Yes. And it means that they have money enough of their own and do not need to be helped. Or, the reply may be, no, and then it means they have not money. They cannot keep up services, and must go to the wall. But are there not the members, more than a score in number? Yes, there are at least thirty of them. But they are all very poor people. Have they not somewhere a large room in some one of their own houses, in which they all can meet? Oh, yes; but they are very poor. Cannot some of them read portions of the Word of God and good Christian literature in a way that will be intelligent and edifying? Yes, beyond doubt, for some of them are certificated school teachers. But then, you see, they have no money. Have they any among them who can lead singing? Yes, indeed, for that matter you should hear two or three of them sing "Home Sweet Home." They have the finest voices in the village. It would make the tears come to your eyes; but then, they are all awfully poor. And so it is all over the land. The State Secretary has a list of "feeble churches." By feeble churches he does not mean spiritually feeble; for such they may not be. They may have people in them who can lead listeners up to the very gates of heaven. They are spiritually strong; but pecuniarily feeble. A feeble church, in the common nomenclature, is a church that is short in dollars and cents. Pecuniary abilities are the things reckoned. Gifts of grace are not asked about.

The worst of this erroneous and unscriptural view is that multitudes of so-called "feeble churches" which might arise and take up their bed and walk, will not do so, simply because it is not the custom. What, get up and help ourselves? they say. It hath not so been seen in all Israel. We are told to "raise money;" but money is what we have not. According to our year books the

pastorless churches of our home land run up into the thousands and even the tens of thousands. Of these a goodly number will have pastors in time. Some others are pastorless, because they are about lifeless. But a very large number are pastorless, because they have no money and because they have never known any other way than to fold their hands and starve to death, or go around as shepherdless sheep usually do, poking their noses in between the palings of some other denominational clover patch. They have never been taught to help themselves. They do not know that it is possible to help themselves. It is pitiful to read their appeals to the Secretary of the State Society. "Can you help us to get a pastor?" "Yes, we can help you $100." "How much can you raise yourselves?" "We are all very poor, we can raise only about $200." "Alas, that is only $300 in all. No good man will come for that. Get along as best you can or unite with some other body, or die as any poor famine sufferer would die." Not just that way would our secretary put it; but that is just what it amounts to. What a pity, what a pity that our secretarial economy has no other resources!

Then we go to reasoning about it, and we say that there are too many churches. Some of them ought to break up. They never should have existed. Needy communities there are by the ten thousand in the land where there is not a meeting house within several miles. There are people enough and big farm-yard kitchens enough where forty or fifty people could be gathered together, even on a rainy day. Yet we do not encourage such local gatherings, lest there be too many churches. And so people spend Sunday doing nothing.

How pitiful too are the letters read at the associations! "We have nobody to go in and out before us. We have nobody to break unto us the bread of life, and so our house is shut up." Poor, suffering, gaunt, starving children of God! Has your Father left you to die of starvation? And did you ever find between the two lids of the Bible a single verse favoring such a sentiment as this:—*No money, no grace: Plenty money, plenty grace?* Never a line. And yet the first part of that sentiment is unconsciously part of the underpinning of our home system of church support.

As already stated, we have introduced the idea and the system in the foreign work. *We are laying our mighty stress just now, not on the development of gifts and graces, but on ways and means of raising more money.* We think there is only one way out of the woods, and we will not hear to anything else.

Pausing here to speak a little more fully of results, we again admit much has been done, and more will be done. Our converts out here have sorely needed this prodding up. Many bodies of them

can and will support a pastor for themselves. Other bodies will combine, and three or four stations, a half dozen or a dozen miles apart, will divide one overseer between them as our back-woods forefathers did. But there will be others still—call them Gad, for a troop followeth—who will be poor. "The poor ye have always with you," and they will multiply their kind, for the fecundity of virile faith is wonderful. What to do about them, is the question. Shall we be like Chinese and mourn for the coming of these daughters? Shall we warn and caution them—"Now don't become an *ecclesia* unless you are sure of your money?" We have no right to do that. We are not so sure that we are authorized to give an *ex cathedra* judgment as to the conditions under which churches should be gathered. We may interfere with the Spirit's office. Certain we are that we have *no right to draw the line at money*, whatever be the other conclusions. Have the children of the poor a right to exist at all? Surely they have. Our Gentile church fathers may not have shown us the way. It might be well to ask of our Jewish church grand-fathers, as Peter and Paul may have left something. To them let us turn.

New Testament Way of meeting the Emergency.

By way of a preamble let us remark that when the Creator brings living existences into the world He provides some means for their support. This is true of them from the start. There is not an insect, worm, or snail that is left to starve. For a while they may be dependent upon the mother who bore them. But an instinct of self-feeding is born in them, and manifests itself from the initial exercise of the life function. Even a little chicken, no bigger than a tuft ball, will scratch the moment it gets out of the shell. It does not have to take a course of lessons from the old hen. And a new-born babe will draw the nourishment from its mother's breast without having to be taught how. And when, later, food to its liking is within its reach, its little hand will clutch it and carry it straight to its tiny mouth, without a series of instructions as to where its mouth is, and what it is for.

If God so deals with the lower, will He be less mindful of the higher? A church of Jesus Christ with its various members, and an animating spirit, is a living organism, as much so as any that exists. More than that, a church of Christ is the very highest living organism that exists this side of heaven. There is nothing to compare with it. In all the other forms of organic life the animating principle may be vegetable, or animal—mere animal life or mere human life, with animal or human proclivities developing according to mere animal patterns and possessing mere animal se-

lective tastes and powers of assimilation. But in a church organism the selective tastes and the assimilating powers are spiritual, and the design which it grows into is divine, Christlike, Godlike. Is it possible that this, the very highest of living organisms, is denied the power given to the very lowest? God who empowers the sparrow to pick up crumbs for itself has empowered the Christian, singly or in groups, to gather up manna for himself so long as he is in the desert. There it is; the ground is covered with it; the command is, "Gather of it, every man according to his eating," "This is the bread which the Lord hath given you to eat." If any man was found after that going up and down the camp, weeping and wailing, in a state of semi-starvation and saying it was all because he had nobody to pick up the manna for him and put it in his mouth, he would have been declared an imbecile and would have been put in ward by the elders until he became right in his head.

"*Nobody to break unto us the bread of life*"! But the bread of life is broken up fine enough already. The Bible is full of it from Genesis to Revelation. From Genesis to Revelation it lies thick as the manna around the camp of Israel. To be sure there is a deal of it that is hard to be understood. It needs a master scribe to break the crust, a man mighty in Scriptures. There are hard crusts there that a score of D. D.'s cannot break to their mutual satisfaction. Some day you will have a pastor who can help you soak some of these crusts, so that you will not break your teeth on them. Meanwhile don't try your teeth on them too much; but stick to the plain diet and the broken bread. For every one passage hard to be understood there are twenty that any school-boy can understand. They are strung all the way along the book from one end to the other. Thousands and thousands of bits of broken bread and small fishes. Very much of it broken by Christ's own hand, fine enough to suit the size of your small throat without danger of choking. And Paul, though he said some things hard to be understood, has said a hundred things that have nothing hard about them. And so with Peter, and John, and the Psalms. You see single Christians sitting down with their Bibles in hand by themselves and growing fat like the calves of the stall on the sincere milk of the word—pure milk every bit of it, not a drop of water in it. They do not ask for somebody to take a tea-spoon and spoon it into their mouths. If each one of a dozen persons can do that alone, why cannot the dozen do the same thing when they are met together, that is, if they are too poor to get a chief butler and a chief baker to give themselves wholly to that work. They can do it if they only think so; but that is not the custom. Nobody encourages them to do it. Nobody

tells them to try; neither ministers nor secretaries, nor missionaries. And so up comes the piteous cry of our moneyless, starving churches—"we have nothing to eat."

As against all this we appeal to the Word of God. Great and essential truths are there taught which we have lost sight of, or, if we have not lost sight of them entirely, we have lost sight of the full significance of them. On the strength of these Scriptures we can frame some instructions for the guidance of our young and moneyless churches.

I. *First, teach them to believe in the possibility of receiving spiritual gifts, if they will only ask for them.*

Ages before Christ came, it was foretold that when He ascended on high, He would receive gifts for men. Gifts even for the rebellious, and in order that God Himself might dwell among them. We are told fully what these gifts are. At the head of them all is the Spirit. And the Spirit gives, not to one man alone all the gifts, but to every man something. To one the spirit of wisdom, to another the word of knowledge, to another faith, to another gifts of healing, to another the working of miracles, to another prophecy, to another the discerning of spirits, to another diverse kinds of tongues, to another the interpretation of tongues, and God hath set some in the church; first, apostles, secondarily, prophets, thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues. And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. These various gifts were for the common good of the common body, as is fully set forth. Some of the gifts have ceased; but others are continued, or the counterparts signified by them. We should, therefore, teach our native converts to expect spiritual endowments and capabilities, either the stimulation or development of natural ones, or the actual bestowal of new ones. Gifts of praying, gifts of exhorting, gifts of governing, gifts of expounding, and any and all such other gifts as may be needed for the edification of their particular body.

II. *Teach them to use their gifts and practise with them until they become free and easy in the exercise of them.*

Even spiritual gifts are not made to the saints all full rounded at once. That which is given is more likely to be a capability than an accomplishment. The saints have to learn, students have to learn, preachers have to learn and become perfect by practice. Even Solomon had to study. The missionary has a great and blessed work before him in calling out and developing these new and Spirit-given capabilities in church members. Keep them at it. Encourage them and instruct them and show them how. Have long patience and persistence. The outcome may astonish you.

III. *For a practical model, drill them in all the details of the fourteenth chapter of I. Corinthians, where the primitive mode of carrying on a church service is set forth in abundant fullness.*

Chaper fourteen is an application of the principles laid down in chapter twelve. The members are seen using their various gifts. They came together, one had a psalm, one had a doctrine, one had a tongue, one had a revelation, and one had an interpretation. One mighty Spirit of grace dominated them all. All who had any capability were to use it. They were to have variety. They were to speak but two or three at a time on one subject. Then they must vary. Nobody was to be allowed to take up more than his share of time. When it came the turn of another, the first was "to hold his peace." So all might speak, one by one, and all learn, and all be comforted, and the body compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

We are old-fashioned enough to believe that this was a model intended for all time in such kind of work as we missionaries are engaged in. Indeed we are constrained to think that our old matured churches at home, even if they have a pastor, would have their efficiency increased immensely, if they would but take a leaf out of Paul's book and utilize vastly more than they do the undeveloped gifts and graces of their talented membership; especially if their pastor has the transcendent gift of being a field marshal for the forces of the Lord. But when it comes to little rising and struggling interests, whether at home or abroad, which have no money, but do have among them men and women who know how to do some things, and could easily be taught how to do many more, we have no shadow of a doubt on this subject. *To us, daylight is in this direction.*

We shall be told that our theological seminaries do not teach that way. Yes, but Paul does. Are there lost arts in the propagation of Christianity, in the planting of churches, and in the evangelization of nations? The question is worth pondering. The pride and glory of some of our leaders to-day is in being what they call "up-to-date." In matters of faith and practice, and notably of the kind now under consideration, it would be a more safe and sensible thing to change the formula and make it *back-to-date.* It is this which is called for in the inauguration of twentieth century missions. The man who goes back to date is the one who in the end will be found most up-to-date.

Mission Work in Pyeng-yang, Korea.

BY J. HUNTER WELLS, M.D.

PYENG-YANG is a city in Korea which has for ages been the site of famous battles. Three hundred years ago, not to go back further, it figured as the important place in the invasion of Korea by the Japanese, and a few years ago it was the site of the main land battle between the Chinese and the Japanese, and at the present moment it is where a most glorious Gospel fight is being carried on with victory perching on the banners of the Lord.

It was from Pyeng-yang that Korean civilization commenced; it having been inaugurated there by one Kija, a Chinaman, who having become dissatisfied with the situation in Pekin, went over into Korea and set up a kingdom, which to this day bears the impress of his hand. All this was some 2000 years ago, but as a consequence of it, Korean life, letters, customs and ideals follow closely on Chinese standards and styles. If the national characteristic of China is conservatism that of Korea is mediocrity, as that of Japan is malleability, Great Britain grit, America, energy, etc.

The language in Korea differs from the Chinese or Japanese, in that, according to the opinions of missionaries from both of these countries, who have tried to learn it, it is harder than either. The Chinese written character is, however, understood and used by educated natives and in official documents, though of late years native script, a phonetic alphabet, is being used extensively and is the writing in which the missionaries are printing their Testaments, tracts and books.

Pyeng-yang has long been known as the wickedest city in Korea. Missionary effort up to 1895 had made but little progress, though persistent itinerating, with long stays in the city, had been done by Messrs. Moffett and Lee, and in 1893 it was set apart by the Presbyterian Mission as a station. Away in the beginning a converted Chinaman did some work in the extreme north near Einju, where also some Gospels were distributed by men under Mr. Ross. The time just before the China-Japan war was marked by considerable missionary activity in Pyeng-yang. Messrs. Moffett and Lee were on hand before and after the battle, and were settled in their temporary quarters; so also were Dr. and Mrs. Hall, of the Methodist Mission. Dr. Hall, as is well-known, died soon after his visit after the battle, and the cause is said to have been

the exposure and strain following his efforts after the battle and subsequently.

In the fall of 1895 Messrs. Moffett and Lee and the writer went up, and missionaries have been there ever since. In 1896 came Dr. Follwell, of the Methodist Mission, followed a few months later by Rev. W. A. Noble and wife. At this time, autumn of 1895, the number of native Christians in both missions was less than one hundred, and the number of meeting places seven or eight. At the present time, three years later, the number of professing Christians, which includes catechumens with the Presbyterians and probationers with the Methodists, is at least five thousand, while the number of churches—so-called—are between 125 and 150. The number of baptized persons is at least 1500. The features of the work are self-help, self-support, self-reliance and the spread of the Gospel through converts instead of through helpers. Indeed, with the large growth we have now, in both stations, we have but few paid helpers, some half a dozen (and some of these are paid by the native Christians).

The work is so new that, as yet, there are only primary schools, which are partially self-supporting, with one of a higher grade, which is very promising in its self-support and other features.

The expenses of training classes, a very important feature of our work, are partially met by the native Christians. The sales of medicine last fiscal year amounted to nearly one-third of the hospital and dispensary expenses. Some 10,000 patients were seen, of whom about 400 were in-patients.

The large measure of success which is blessing the efforts of the missionaries there is duplicated in part of a field adjoining Pyeng-yang, which is under the direction of Rev. Dr. Underwood. The interest, self-support and general features are the same, and the numbers, in proportion to the population, as large. The native Christians in these two districts, besides providing their own churches, church expenses, etc., gave over $250 to the Indian Famine Relief Fund when subscriptions were being received. They learned of the famine through Dr. Underwood's *Christian News*, an excellent weekly with a large circulation, published in Seoul, and through the *Independent*, which is also published in the native script, as well as in English.

The native Christians have done remarkably well in their contributions and the general church work, which can be learned of through the printed report of Pyeng-yang station, which is available to those interested.

This short sketch is written in the hope that those who live in the wickedest cities, where Christians are suffering persecution, and

who see no signs ahead of visible results, may take courage and work on, and the Spirit of the Lord will manifest Himself in their midst, as He has in ours, in His own good time. I am not yet versed enough in missionary methods and work to draw conclusions as to reasons of success, but know that what applies well in one place does not necessarily do so in another.

There are, of course, many problems for us to solve, but with the evangelistic work well in the van, schools, training classes, academies, theological classes, etc., etc., will easily follow in time.

Unacknowledged Atheisms.

BY REV. WM. ARTHUR CORNABY.

OUR Scriptural warrant for the use of the words *atheism, atheist* and the like, is found in the Epistle to the Ephesians, chapter two, verse twelve, where we have a variation of the word *a-theos—without God*, as translated in our English versions.

Words, however, are apt to change their complexion from long acclimatization in various lands; to widen or contract in range of influence; to occupy a certain status in one age and a different status in another. They are subject to variations of meaning from conditions of space and time and the state of popular feeling, of which many instances might be given, and of which the word before us may furnish an interesting and illustrative specimen.

The Greek word *a-theos* was narrowed down by the Greeks themselves to signify a repudiation of the gods recognised by the State. Socrates was called an *atheist* for maintaining the superiority of Divine Wisdom (phronēsis) to other gods of the State, and therefore to the chief of the gods Zeus. Later on, as we learn from Josephus, the Jews were called *atheists* for their recognition of Jehovah in opposition to the "gods many and lords many" around them. And later on the word became largely used of Christians.

In the epistle to the Ephesians the word is used in its strict sense, for although the *atheists* there mentioned recognised so-called gods, they were still *without God*, without the one God truly so-called. Yet has the word been subject to curious alterations in its scope since apostolic times. For centuries it has become narrowed down to mean one who does not accept the first and foremost article in the creed of Judaism and of Christianity. The importance of this article of creed is unspeakable, and we can hardly refrain from using the term *atheist* of a man who intellectually denies the existence of God. But the great weakness of the prevailing definition

of the word will be apparent when the fact has been pointed out that it fails to include the atheist of atheists, the father of atheism, the devil himself, who, as we are taught, is not wanting in the matter of intellectual orthodoxy. He and his "believe and tremble," but are still atheists engaged in propagating atheism.

So, casting aside unwarranted restrictions manufactured through the nearer centuries, let us take the term as we find it in Scripture, in its true meaning of *without-God-ness*, of life and its aspect dissociated from God—a condition into which the arch-atheist is daily striving to lead every one of us; with what success or failure perhaps the following considerations may help us to determine.

Let us at the outset inquire how God has been revealed to us as Christians and answer our question by reference to the writings of that apostle of the ultimate, St. John; where we find God proclaimed :—

1. In the beginning, as One by whom all visible things were made; as the living essence of all things.

2. Who Himself was made visible in a life of homeful kindness to those who needed, in the way they needed; and that in defiance to the spirit of religious officialism around His circle of followers and also in opposition to the lust of mastery which infested that circle itself.

3. Who seemed to fail, but in His seeming failure redeemed the world.

4. Who was then manifest in triumphant vindication, both as regards His Divine personality and also as to the principles He advocated and expressed.

5. Whose Name, typified by Light, the Essence of Life, is Supreme Love.

This being so, and every New Testament writer agreeing thereto, the condition of *with-God-ness* must mean loving recognition by association with Love Supreme; while *without-God-ness* must mean an unloving repudiation of Love Supreme as thus revealed.

The limits of a paper would forbid anything like a complete investigation of the subject in connection with all the various phases of revelation mentioned above, but let us at any rate start with the first, namely, God as Creator of all things, in Whom all things consist, and bring the inquiry home to our hearts by reference to a summer holiday or change which a fair number of the readers of this paper have taken this year at Kuling.

In the term Kuling I may be allowed to include the mountain upon which the Kuling Settlement is found. Otherwise it might be necessary to write Kuling at times and "the Kiukiang mountain," or Li Shan, or Lü Shan, or Lu Shan at others. Allowing for this inclusive interpretation let us ask what we mean by Kuling.

We call it a mountain, but that is far from being an ultimate definition. Mountain is a mere geographical term used to differentiate certain works of Love Divine from other works of the same Love Divine, such as river, lake, ocean and the like. Kuling is essentially Divine Love in translation; it is a physical Word of God expressed in visible proportions of height, space, solidity, sublimity, beauty.

To these must be added the element of a healthy climate, also the fact of accessibility by steamer, also the greater or lesser availability of labourers to make mountain paths and to build bungalows. Adding these considerations to those already mentioned Kuling becomes an expression of God manifest in homeful kindness, kindness to those who need it and in the way that they need it. It is thus in its degree an echo of the Divinest Word of God, whose glory was and is that He spelled out and does still spell out these majestic syllables in the highest possible manner.

Let these statements be carefully considered, lest they be accepted merely as so much attempted rhetoric. Is Kuling to be accounted for spiritually or not? Is it a sacred expression of God, or a mere "secular" fact?

Much depends upon the answer—our prevailing attitude toward God in during most of the days and hours we may hope to spend there in future, for instance. Nay, our prevailing attitude during many of the hours and moments we are spending at the present time, wherever we live, with Nature, as man has done his best to spoil it around us.

"Man made the town" we say sometimes, as we quote half of the familiar couplet. And here in China, it does seem the only explanation of these agglomerations of blear-eyed hovels, huddled together like a crowd of leprous beggars crying audibly enough to all the senses, except that of hearing, the woeful cry, "Unclean! Unclean!" They spell out a *word* expressing much,—a *word* of man, suggesting much that is ungodlike. So that when we are asked whether God made the Chinese town, our Western instincts naturally confuse us.

Yet, thank God, there are Christian men and women living amid these conditions of idealest insanitation, whose hearts are often raised to our Father and theirs in gratitude for what proportion of His good gifts they enjoy in having a *house* to live in. Yes, they call their pig-stye a *house*, and if it were really a pig-stye with a live pig or two in it, they would call those pigs God's sacred gifts to them. Such is undoubtedly the way some of our poorer native Christians look upon their habitations and the contents of those habitations.

But as we are Westerners, and apt to be bewildered by the complications of the problem as presented by life in Chinese cities, let us

take, as we have taken, the simpler case of Kuling, from which starting point we may mentally work out less simple subjects at our leisure. Is Kuling a sacred expression of God or not?

The reply is, that every atom of that mountain was lovingly created by Love Supreme; that every particle of energy expended by the path-makers, stone-cutters, and bungalow-builders has been God's own sacred energy lent to them for sacred purposes. As the author of *God and the Soul* has it: "God has no natural forces outside and distinct from His own energies to which to hand over areas of the universe removed from His attention." Which last word, the author uses for want of a better, explaining that by God's "attention" he means "a conscious touch of God on every fibre and atom of the universe." He proceeds: "The attention of God is 'concentrated everywhere.' And I conclude that when Jesus said: 'Not a sparrow falls to the ground without your Father,' so far from overstating, He was immeasurably understating the fact, since in every feather of the sparrow, and in every thread of down upon each feather, and in every chemical atom in each thread, the Divine consciousness and power are operating every moment."

Is this mere poetry, or solid fact expressed clearly and beautifully? Stripped of all charm of language, does it not remain realest matter-of-fact?

We like not to lose all the poetry of literature; we smile at that Spanish critic of Shakespeare who altered, "Sermons in stones and books in the running brooks," to "sermons in books and stones in the running brooks." But after all he merely dropped from a truth poetically expressed to one of unpoetic matter-of-fact. He lost a truth-in-metaphor to seize upon another if entirely obvious fact. But if we ever reject the view of the universe—or say Kuling—expressed above, do we not drop from the region of highest Truth, which is ever poetry in essence, and fall far lower than did that absurd professor? Ceasing to regard Kuling as belonging to the region of the sacred, we mentally allocate it to the region of what we call the "secular." But being a sacred fact, we do not manage to "move mountains" by our *un*belief; it is our own hearts that we move away from God into the region of the so-called "secular." Which term is surely nothing more or less than a conventional euphemism for the Scriptural region of the *atheistic?*

At first, this word of Latin origin was used in contradistinction from things wholly connected with the religious life, during those dark centuries when a religious life and a monastic life were synonymous terms. It was used in those days much as we may use the word *lay* as distinct from *clerical.* And quite apart from questions

of apostolic succession, the pope of Rome may be retaining more than a vestige of the now antique notions of things when he concludes all Protestant ministers under the heading of *laymen*. The mere fact of wife and family would have made the Archbishop of Canterbury, or any of his respected colleagues of the mitre, a *secular* man and a *layman*, in the days when celibacy and some sort of monastic vow were prominent characteristics of the fully clerical and religious life as then understood.

The word *secular*, in its early use, may be fairly well defined as meaning *un-monastic*. But of later years it has come to mean *dissociated from things sacred*, that is, *from things Divine*. It deals with things subjectively (to our way of thinking) dissevered from direct reference to the glory of God;—subjectively, because nothing can be objectively (in actual reality) thus separated. Every hair of our head is the object of God's ever-sacred "attention," and every action of life, such as a Chinese meal with bowls and chop-sticks, or tiffin-taking and afternoon tea-drinking, is to be undertaken "to the glory of God," that is, by every Christian, whether connected with a missionary society or not. In a word, there is to be no un-sacred action in the whole range of our daily actions; and there is no room for any intermediate region, such as the "secular" is commonly imagined to be, within the length and breadth of God's universe. There is no alternative between connectedness with God and atheism, between the sacred and the satanic. "He that is not with me is against me," said God, manifest amid many an action which we now unthinkingly call "secular." The youth in the carpenter's shop, sawing and planing, selling the articles he had made, sweeping up the shavings, lighting the fire, cooking the meal (as afterwards at the lake-side) did all these things most sacredly. And we need have keener eyes than those of God manifest in the flesh if we are to discover any allowable location for the region commonly called the "secular."

Religious dreamers of dreams and seers of visions have not been wanting in all ages, mystics they may have been, who stammered in their description of things lying beyond the range of words. But even thus, they may have been anything but poets of unreality. That term belongs to the secular-minded of modern days.

The secular-minded man is ever "up in the clouds." He is the dreamer of fantasies which, being devoid of an omnipresent God, are necessarily devoid of any vestige of actuality. It is the region of the secular that is dream-land,—an altogether hypothetical limbo-in-vacum, disowned alike by the heavens which declare the glory of God, and the earth whose every atom bears the impress of His hand: a fabulosity held in place by *atheist* spirits in revolt.

Yet we regard that same region of imagination as wide enough to include such things as the weather, locomotion, business, the greater half of domestic life, and even some elements in public worship or perhaps success in Mission work.

Let us take these items one by one. Nowadays the weather is controlled by the "clerk of the weather." However unreal we may know this personage to be, we quote him as a safer alternative than the Lord of Glory whose voice the devout Hebrew found suggested by the pealing thunder, Who made winds His messengers, Whose word was fulfilled alike by rain and drought, by day and night, by summer and winter. "Secular" phraseology, whether of word or thought, we are prone to deem more appropriate to these "secular" matters.

Steamers have brought us to China, and are found plying along the coast and up and down China's chief river. What is our definition of a steamer? Let me quote a reminiscence in connection with the late Dr. Mackay, whose tomb-stone in Hankow cemetery was erected by a wife of the then Governor of Hupeh. In an address to children, delivered seven years ago, but vividly before one's mind as though listened to seven days ago, he was talking about the blood-corpuscles, which he poetically described as angels; he said, "A while ago, the Heavenly Father gave His little children a wonderful spy-glass, so that they might see some of His wonderful works that they could not see without it. 'Oh, I know what you mean. You mean that some one invented the microscope.' No, indeed I don't, I mean what I have said. *That* is the way the grown-up folks talk. Don't ever 'grow-up,' it is so ridiculous. Do let us remain children, however long we live."

And he was right. In the truest scientific sense (of tracing events to their causes) he had given the right definition of the instrument we are accustomed to call the microscope. And surely, in like manner, the scientific definition of a steam-boat is a gift of our Father to enable His little children to travel at a speed that was previously impossible. Rightly viewed, steamers are sacredly connected with the All-sacred one. His are the materials of which they are made, and His the inventive genius and skill by which the steamer has become a common fact.

Is there such a thing as a secular calling or occupation? Are not the God-fearing business man, and the missionary at his accounts or buildings or letter-writing home, included under the same essential Mission from the same Supreme Commissioner? Every man in the Imperial Customs for instance, is directed by the Commissioner of Customs. And by no Higher Commissioner, pray? If he owns no higher Commissioner than Mr. So and So, his

occupation is fulfilled in an ungodly manner. If a true Christian, he is necessarily a true missionary; as every Christian business man is.

For convenience sake we use the word "missionary" in a technical sense, but we must never let technical phraseology swallow up actual fact. There are preaching, teaching, book-writing, book-printing, and book-selling missionaries, as well as those whose energies are chiefly given to loveliest deeds of healing and nursing; but beyond the circle of these missionaries specially so called, every Christian man in China has the majestic commission to pourtray the Divine life in words and deeds of justice and probity, sobriety, truthfulness, and loving kindness. And nobly are some of our countrymen fulfilling their ever-sacred mission.

God looks through the transparencies of garment literal or metaphorical; looks through the outward robe of cleric and layman, of membership in this or that Society, of occupation in such and such a business firm, and beholds His servants whom He has set in this part of the world to live and labour in their respective callings so that the path of duty (none other than His sacred will) may be followed by each in such a degree that the bad may be made better, fraud and falsity and cant, injustice, tyranny and meanness, and all things hateful, may be banished from beneath His firmament. All is sacred, all is missioned by His sublime longing. And each fulfilment of His grand purposes for humanity will be crowned with an eternally-echoing, "Well done, good and faithful missionary," for what is *missionary* but *servant* spelt with other letters?

As to newspapers. The only feasible definition, say of the *North-China Daily News*, the *Shanghai Mercury* and the rest, is a means of information for sacred purposes; the chief purpose, generally speaking, being the furnishing of a list of prayer-topics. America, Spain, affairs at Peking, international harmony or jealousy, and a hundred other things,—these call for our prayers; and the newspapers are reminders of that fact, showing us how best that Divine-human potency may be applied in each case, so as to be detailed and not merely diffusive. Once pointed out, this matter becomes transparently obvious to every Christian.

In domestic life the so called "secular" seems to include a large proportion of the whole, and of that proportion a considerable half seems to afford legitimate cause for worry. Now we note that worry, in the New Testament, is everywhere kindly but firmly forbidden. It is illegal within the Kingdom of Heaven which is the Family of Our Father. And no wonder. Worry is a difficulty or a

set of difficulties borne alone in direct repudiation of our Father's minutely tender care. Worry is always truly "secular," that is, atheistic, and therefore as offensive to our Father as it is wearing and tearing to its victims.

On the latter point the Chinese, whether designedly or not, are wont to depict *worry* by the graphic symbol 慮, *tiger and thought*, thought invested by a tiger. And who has not felt those claws, and smelt the hot breath, and yielded to despair, in the grasp of this beast of prey? It may not be true that every house has its skeleton, but that every house has, or has had its tiger of worry, who will deny? What a relief, then, to feel that worry is positively ungodly and atheistic, that we need not and must not have anything more to do with it; but may regard all our domestic trials as sacred burdens to be "rolled upon" God,—to be put into His everlasting arms.

Christians always do this with great sorrows. These are always sacred, and become sacred opportunities for Divine messages of heavenliest Love. And as every little difficulty arises, God's little one stands where the roads fork: one road is broad and tiger-infested; the other is the narrow way, the way, as the little one soon finds, into the comforting embrace of a Father's arms. Which is the better way?

After public worship it is common to hear the remark, "How well, or how ill he preached!" "How well or how ill the singing went!" and to hear the exclamation and its response uttered quite apart from things sacred and Divine. Whereas the only possible criterion of the "goodness" of public worship and its attendant circumstances is the true uprising of the adoring heart to meet the Heart of Love Supreme. So that the above exclamations literally mean, "What manifestation of Love Divine attended (or was absent from) the preaching of Love's eternal message and the singing of heart unto the Lord."

Yet even in the avowedly sacred subject of success in mission work, the "secular," that is, the atheistic, element is apt to intrude. The supreme atheist is ever trying to tempt us into such thoughts as "Our membership is larger than that of So and So," or "His may be larger, but ours is far superior in quality, in status, or what not." Until the comparative non-success of neighbour So and So seems to be our real gain, affording material for self-gratulation. But what is the sole definition of success in the work of the Lord? Surely it is *Victorious Love in manifestation.* And if I entertain such thoughts as the arch-atheist would suggest to me, one thing is certain, I myself am not a success; the Mission of Love in my own heart has been a failure. The successful missionary in the

region of my heart is he whose business is to propagate pride and vain glory, and the rest of his atheistic offspring.

How often we are tempted to improve on the honest and Spirit-prompted words of Paul the apostle, "to be carnally minded is death, etc." In our innermost thoughts we find a revised version written to the effect that, to be carnally minded is human; to be secularly minded is common-sense; and to be spiritually minded is perhaps a duty now and then, although the *practical* view of things is more workable!

Now the practical may stand in antithesis to the speculative, and also to the contemplative; but in antithesis to the spiritual, never. The spiritual truly so called (the Divine spiritual) invests all time and space, "without the Spiritual was nothing made that is made;" beyond the region of Divinely spiritual there is no practical only the anarchy of the arch-anarchist.

Attributes which in ourselves may consist largely of emotional sentiment, with God are ever sturdy potencies. Love built the worlds, and is ever the upbuilding and sustaining force of the rocky hills and all the solidities of physical and moral regions. The peace of God, so far from being a mere emotional calm, is a stalwart "arbitrator" and "sentinel" of the heart's difficulties and perplexities, and the "sentinel" standing guard over the heart's priceless treasures laid up for eternity. God's grace—a word first meaning gracefulness, then gracefulness in action, then kindness exhibited in a graceful and unexpected manner—the sacred geniality of God, is a mighty force of enabling potency, nerving the worker in his toil, the sufferer in his distress, the warrior in his warfare, and the martyr in his witness-bearing amid sequencies of imprisonment and torture, of sword and flame.

As missionaries in the special sense of the word, we are helped to realize the solid every-day forces of this grace of God, from the fact that *we are living on translated kindness.*

It has built or rented our houses, it has bought our garments, it has spread our table and filled our larder. All is kindness in translation. Thus is our daily life nourished. And is not this the case with every man and woman and child upon the face of God's Love-built, Love-stocked earth? Kindness in translation is the secret of it all, and the source of everything practical that has ever been accomplished on earth. Surely the practical is ever spiritual; and being the Divine practical must be ever kindly. We ourselves and all our belongings are solid echoes of the Words of God; and must not those Words of up-building Kindness be re-echoed, till like the sound of many waters, they are heard everywhere along the shores of the all-enwrapping Ocean of Kindness Supreme?

That the Chinese should adopt an inverted standpoint we might expect. From of old they have quoted the Yin and the Yang principles to account for the universe and to explain its operations. The Yang is the emissive potency; the Yin is the receptive passivity. The Yang is real and tangible; the Yin is shadowy and vague. Things seen belong to the Region of the Yang; things spiritual to the region of the Yin. Such is the ancient theory. But even the heathen mind has risen in partial protest against this view of things. Every idol—realistic, repulsive, cheap and nasty—is a protest on behalf of the definiteness of the spiritual world—ignorantly and sinfully worked out, but still an important protest. And every idol may thus become a school-master to the Christian missionary. Shall not we learn the lesson? Especially as it is our Mission to teach it.

Then as regards the term Shang Ti in the classics. Supposing for the moment that the term as found in those books did really represent the True God, its use in the classics of China represents Him at an unreal and untrue distance from the worshipper. And again, human nature in its needs and distresses, raised its protest. "Shang-ti may be the Supreme," the Chinese heart seemed to say, "but 'distant waters will not quench near fire.' If the alternative be between a God great and distant (as the Emperor), and a god little and near (as the constable of the neighbourhood), I prefer the little available to the great unavailable." And thus the miserable little local shrines around us, afford an eloquent protest for a God who is concerned in the affairs of every-day life, which are deemed to be spiritually governed.

Do you not hear the cry my brothers and sisters? The heathen Chinese are rising in protest against our pet atheisms. The idols are becoming missionaries to the missionary. Oh let us have done with our atheism? Let us believe in the first item of our creed. We teach it; let us learn it first, and feel the majesty of its scope; let us believe in God almighty, Maker of heaven and earth, and so believe and realize the truth eternal, that every moment of our lives may be a sacredly practical protest against the unacknowledged atheisms around us.

Missionary Conference held at Kuling, Central China, August 22nd to 25th, 1898.

(Continued from December number.)

ADJOURNED MEETING FOR THE CONSIDERATION OF "CHRISTIAN UNITY," HELD SUNDAY AFTERNOON, AUGUST 28TH, 1898.

Dr. John in the chair. Meeting commenced with singing, and prayer by Mr. Houston.

Pastor P. KRANZ read the following passages of Scripture: I. Cor. i. 10–15; I. Cor. iii. 3–5 and Cap. xii. 12–27. Also Eph. iv. 1–7 and vs. 15, 16 and John xvii. 11 and vs. 20–23; and said: one of the most frequent objections to Christianity and to Protestant missions was the number of denominations into which the Protestant Church was divided. He referred to the fact that there were over sixty different societies at work in China, and said this was often contrasted with the apparent unity of the Roman Catholic Church. This argument was often used by the world in favour of the latter Church. We should consequently do all in our power to remove this stigma and seek, not the artificial uniformity of the Roman Catholic Church, not a unity enforced by decree, but a true unity by the influence of the Holy Spirit.

He asked that we should express and explain the real inward unity that existed between us, a unity far deeper and more real than that existing between the different orders of the Roman Catholic Church. All true believers in Christ were members of His spiritual body, and we should recognise them even as Christ recognised them.

He believed we neither could nor should at once give up all our present organizations or denominations, but we should renounce all strife and jealousy.

Different explanations of Scripture often directed men's consciences in different ways, and nobody should be expected to join an organization or do anything against his conscience. Each one ought to serve Christ in that organization in which he thought he could serve Him best, at the same time cultivating the Spirit of Unity with believers in all other denominations.

The final union-organization of all believers, if it ever appeared before the millennium, would probably not be identical with any of the present denominations; it would be something new. We could not make it; it must grow, and grow from inward reality to outward manifestation. But we could prepare the way for it by witnessing to the inward unity of the spirit already existing. There were

diversities of gifts and each should learn of the other, growing up into Him who is the Head.

Christianity was not an intellectual condition, but a new life of vital union with God through the Saviour "as thou, Father, art in me and I in Thee, that they may be one *in us*." "I in them and Thou in me that they may be perfected into one." This was a vital unity of life, not a unity of outward forms and Church government. We realized that this vital unity existed between us, and it was our duty to explain it to the world. Therefore he had prepared for signature a "Declaration of Unity," which would be published, and circulated also in the home lands.

The Declaration was as follows:—

DECLARATION OF UNITY

By Protestant missionaries from various countries and different denominations, assembled in Ku-ling, Central China, August, 1898.

We, the undersigned missionaries, desiring to express to the world our heartfelt unity in regard to the essential points of our Christian religion and longing to fulfil the desire of our blessed Saviour and Master, expressed in His prayer, John xvii, vs. 11, 20–23, that His disciples should be one as He and the Father are one, HEREBY DECLARE that in our united services, as well as in our daily intercourse with each other, we realize ourselves *to be one* in the Father and in the Saviour.

Christianity is not so much a system of doctrines as it is a *new life*, born of the Spirit of God, a life of *vital union with God through the Saviour*. All those who, by the grace of God, have received this new life are living *members of Christ's body*, and are therefore *one*. Christ Himself is the *centre* of our union. We may still have different views and opinions on several *minor* questions of our religion, and may follow different methods of Church policy and Christian work, as each one's *conscience* directs him, but yet we feel *we are one* by the blood of Jesus, our only Saviour and Mediator, and by His Spirit, who moves our hearts. We are like different battalions of ONE great army, fighting under ONE great Captain (*i.e.*, our common Saviour and Master) for *one* great end—the proclamation and establishment of Christ's Kingdom throughout the world. IN CHRIST WE ARE ONE.

Signed by 120 names.

Rev. J. HUDSON TAYLOR, speaking upon "How best to accentuate Protestant Unity," said he could go heartily with most of what Pastor Kranz had said, but that he did not desiderate the measure of uniformity which the Pastor had suggested. Had he the

power to make all flowers green, he would not care to use that power; or were he able to pierce the eye and make an ear of it, he did not think he could improve the present arrangement by so doing. Unity involves diversity, as shown by the diverse members of one body, though all animated by one spirit. He did not feel concerned by our diversities, but prayed God that they may continue to work in the spirit of heart-unity. The Church of Christ consists not of one member, but of many; the Churches on earth were like the separate organs of the body, all co-operating for the welfare of the one body, which is the aggregate of the whole. "Part of the host have crossed the flood, and part are crossing now." Not till Christ, who is our life, shall be manifested, shall the perfected Church be manifested in its aggregate unity. The best way to accentuate our Protestant unity is to go on, one in sympathy and love, working in the strength of this reality. Then we need to seek for a daily, hourly filling with the Holy Ghost, and if we have that, the unity is sure to be manifested.

Mr. TAYLOR expressed pleasure in Pastor Kranz's "Declaration of Unity" as being one way of accentuating our Christian unity.

He further said that greater unity really exists among us than in the Roman Catholic body; we have heart-unity, not uniformity.

The speaker then urged the advisability of frequent and regular united meetings of the different Missions, to accentuate Christian unity.

Rev. GRIFFITH JOHN, D.D., spoke next and said: Whilst agreeing with everything said by the previous speaker, his address would take a more practical tone.

To accentuate Christian unity it was necessary that some things should be done and some things left undone.

Among the things necessary to be done he would mention:—

1. A hearty recognition of each other's existence. Less criticism, more love. No gossiping with native assistants about the failings of others. When speaking with other foreigners, we should remember other work and workers. When at home and speaking on Missions, we should give due prominence to Societies other than our own.

2. We should remember in prayer and mention by name missionaries of other Societies. We should sorrow with the sorrowing and rejoice with those who rejoice. We should avoid "earth greed" and remember other Missions have their claims, have a right to live, and to room for growth and expansion as well as our own.

3. When a city is occupied we should seek virgin soil.

4. We should not start work where we have no converts in order to keep others out.

5. When two or more Societies work in the same place, we should encourage social intercourse between the missionaries.

6. We should encourage united prayer meetings.

7. We should exchange pulpits.

8. Should hold united services for natives twice or thrice a year at least.

9. We should use a Union Hymn Book and a Union Book of Marriage and Burial Services.

10. Should build union chapels wherever practicable.

But what must we have, said the speaker, in order thus to accentuate our union? 1. We need to so dwell on the fact of our unity that the fact shall sway the imagination and sink deep down into the conscience. We want to be so possessed by it that we shall feel in our deepest soul that in spite of our diversities we are truly one—one in heart, one in aim, one in hope, one in Christ. Our differences are infinitesimal as compared with our points of agreement. 2. We need another Pentecost. There are many difficulties in our way, but the Spirit of God can lift us above them and carry us over their heads in blissful unconsciousness of their existence even. What we need is "a long pull, a strong pull and a pull altogether." United, the Protestant Church in China will carry everything before it. Disunited, it may accomplish something, but it will fail to fulfil its glorious mission to this people.

Mr. Ware said that at the present time the missionaries in Shanghai were very closely united in Christ. There is also a real unity among the native Christians; united meetings being held every night. They have also got out a Union Hymn Book.

Dr. Gillison led in prayer. Meeting closed with singing and the Benediction.

The Sabbath for the Chinese.

BY REV. COURTENAY H. FENN.

(Continued from December number.)

THAT this change of day, and the new covenant introduced by Christ, have not interfered in the least with the sacred obligations of the day is further proved, and, if possible, still more convincingly, by the answer to the question as to the original purpose of the day, in its relation to the times of the present. We will, doubtless, all agree that the original purpose was chiefly two-fold: first, that of Rest; and second, that of Worship,—the two so interdependent as to be inseparable. In this care-full world the true worship absolutely demands a time of rest; and the true rest, of soul as well as body, is only complete as it finds its expression in worshipful approach to God. God considered this rest and worship needful

even for our first parents, before sin had entered into the world. When sin had entered, and, as its punishment, the necessary labor and pain of an earthly life, still more was it necessary,—in order that man should not forget God, but should increasingly understand God's will and man's duty,—that God should reserve to Himself, for the development of man's higher nature in fellowship with Him, one day in seven to be kept holy unto Him. Did the coming of Christ to earth do away with one least atom of this necessity? Are these closing years of the nineteenth century one whit less crowded with the cares and pursuits of this world? Is it in the slightest degree less true that the general tendency of human nature is to concern itself solely with the things of this life? These questions answer themselves. Never in the history of the world was the danger greater than at the present day, that men who know the truth will yet neglect the truth and the very God of truth, their own soul's welfare, and the salvation of the souls of others. I, therefore, confidently submit that there has never been a time since God first instituted the Sabbath, when there was a more importunate need for the absolute setting apart of at least one day in seven for rest of body and mind, for the worship and service of Him whom the pressing duties of the week drive too much from men's thoughts. It is not because men have too much time to think of God during the week that they want the seventh day secularized; but because their covetous hearts do not get all the time they wish, during the week, for their own employments and recreations. They rob God of the day He has hallowed, and in so doing rob themselves of the highest blessings, both of body and soul. It is, of course, not strange that men of the world applaud the anti-Sabbath sentiment, for the less Sabbath observance there is, the less they will need to retain God in their knowledge; but that the desecration, or light-esteeming of this day should find advocates in the Protestant Church of Christ, becomes to me more and more of an amazement and sorrow.

That men in the world of labor and commerce defeat the very ends they have in view in disregarding this Commandment; that, in reality, man and beast perform less work in seven days than in six, and shorten their lives by more than the days they gain for selfish pursuits, has been proved by many an example. Yet men still talk as if God did not know what He was doing when He appointed a seventh of the time for rest and worship, and put the direction in the Decalogue. He had to rectify the mistake, when Christ came, by cutting the number down to nine for modern convenience! And yet an infidel Frenchman tells us that God, or whatever power did it, was most wise in appointing this division of time. He says: "Diminish the week by one day, and it is found

that work is comparatively insufficient for repose; increase it by one day, and it becomes excessive. Establish the plan of resting half a day after every three days, you increase the loss of time by the fractional arrangement, and in dividing the natural unity of the day, you disturb the numerical equilibrium of things. Set apart, on the contrary, forty-eight hours of rest after twelve consecutive days of labor, you kill the man with inertia, after having worn him down by fatigue." In a cab establishment in Ireland there were 100 vehicles performing daily 3800 miles with 1300 horses. The owner said: "The establishment is not at work on Sundays, with the exception of those portions which are in connection with the post-office. Experience teaches me that I can work a horse eight miles per day six days in the week much better than I can six miles per day for seven days; and by not working on Sundays I effect a saving of twelve per cent." That which is thus true of man's servants, the beasts, is even more true of man himself. This, too, is looking at the matter on the mere physical side. When we consider that man lives for two worlds, how infinitely wise seems God's appointment of this one day in seven for a time of special communion of the children with the Heavenly Father, and for thoughts of the eternal world, the great blest Sabbath-rest preparing for those who love God! Six days of struggle in the world prepare one for a day of peace; six days too full of self-seeking make one ready for a day of ministry to others.

> "And heaven come down our souls to meet,
> When we surround the mercy seat."

There are, however, those who say: "But, under this dispensation, is there not a doing away with all distinction of sacred and secular and a making of all things sacred?" Few words are needed in reply. Did you ever know or hear of a man who was truly helped in the making sacred of all things by ceasing to observe the Sabbath as distinct from other days? Of him who regardeth not the Lord's day, can it ever truly be said, "Unto the LORD he regardeth it not?" If we wish to make all things sacred, it surely is a wiser plan to sanctify the secular than to secularize the sacred.

In view of all these things it seems to me to be unquestionably true that God, from the beginning, intended the observance of one day in seven as a day of holy rest and worship, to be a permanent obligation among all of every age who should recognize Him as the true God; and that He did not intend that the question of observance or non-observance should be left to any sentiment of man or church for decision. "Expediency can never be the ground of a universal and permanent obligation," says a great modern theologian.

NOTE:—The lower number opposite each character, refers to the page in Williams' Dictionary. The upper number is merely a rotation number. The asterisk indicates that the character is sometimes used instead of the more correct one just above.

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A description of the Union System of Romanization, and a list of Radicals, with Shanghai pronunciation, are added.

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In spite of all these facts, it seems to be still a question, here in China, as to whether the native converts shall be expected to observe the Sabbath or not. The Roman Catholic Church settles the question by requiring attendance at mass, where possible, the rest of the day to be used by the church member as he sees fit, and by allowing absence even from mass for several Sundays during the earlier and later harvests. Some Protestant missionaries decide the question by saying nothing about it; others by leaving it to the conscience of the individual; others are satisfied with attendance on worship; others,—and I rejoice to know that they are not few,—believe that the Sabbath was made for man, for the Chinese as well as for his more fortunate brother of England or America, who, at least in respect to knowledge of God, may be said to have less need of such a holy day than he. There is, probably, no missionary who circulates sheets containing less than ten Commandments, or who requires catechumens to repeat only nine as the Commandments of God. Nor is there one who teaches them as a mere interesting historical document. It has been a profound mystery to me, more profound the longer I stay in China, how any of my brethren in the ministry dare to circulate as God's law these ten Commandments, and yet teach the people, either by silence or explaining away, that the Fourth of these Commandments either was not intended for China, or is unimportant or impracticable. There can be only two possible explanations of this position, either the observance of the day as one of holy rest and worship is not NECESSARY for the Chinese, or it is not, at present, PRACTICABLE. With regard to the first, it must be based either on the idea of the abrogation of the Sabbath law, on which subject I have said my say; or on some peculiar natural godliness of the Chinese, of which I have not yet discovered evidences. But the chief argument advanced is that the observance of the day is impracticable for the Chinese. Of course, my experience in China has been very short; but I can say most emphatically, and without fear of contradiction, that nothing which the Lord God commands is impossible anywhere on the face of this world of His creation. The whole question, therefore, reverts to that which I believe to have been proved incontrovertibly, namely, that the God of all the earth still commands His people, throughout the whole world, to observe a weekly Sabbath of holy rest, worship and service. But inasmuch as this is an exceedingly practical question, it will not be amiss to analyze somewhat this alleged impracticability.

Two statements are frequently made with reference to the relation of the Chinese to the Sabbath. It is urged, first, that the natives are so poor that they must have the seventh day for work, in order to make

a living. This, of course, argues that God did not establish the Sabbath for the wretchedly poor of the world, but only for the well-to-do, who have no struggle to make a living. I venture to remark, on the other hand, that it is the poor, who toil and save, who need the day, if possible, more than the rich. As to the real necessity, I was delighted last winter to hear a testimony from a member of one of my station classes in the country, who does a small peddler's business in Peking. For some time after his conversion he continued his peddling on the Sabbath, as he scarcely made a living on seven days' business, and thought it axiomatic that seven are more than six. His conscience troubling him, however, he made up his mind to trust in God and observe the Sabbath, regardless of consequences. As a result of this decision he earned more money the next year than ever before, laid up some against a time of need, and altogether outstripped his old companions who continued to work seven days. This testimony is like many others which have come to me more indirectly. Them that honor God He will honor, and they that despise Him shall be lightly esteemed. The great difficulty, however, seems to be a very real, though I believe not insurmountable, difficulty, namely that the Chinese Christians living among heathen neighbours who neglect no opportunity to make it hard for them to live the Christian life, if independent, can secure no protection for their fields; and if dependent, are dismissed from employment if they will not work the full seven days. In the city, employment by the heathen is often equally dependent on seven days' working. That this difficulty is real there can be no question. The same difficulty is arising more and more frequently at home, where the railroads, telegraphs, steamboats, newspapers, and amusements are increasingly demanding the seven-day labor of their employees. In many cases here in China it has been proved that the difficulty can be met by a respectful but firm statement of the case to the employer, who will often rather make an exception to his rules than to lose the services of one whose Christian character has made him a better worker and more trustworthy employee, and who is ready to do seven days' work in six. Where this will not serve the purpose, and the work is not one which may be classed as one of necessity or mercy, I *dare* not counsel a man to set aside the command of God and the Sabbath privilege for any earthly gain whatever. The day rightly kept means too much of blessing to be lost. I believe that God will honor the faith of one who, in such case, for conscience's sake, throws up his position and looks to the Lord. Men throw up positions for much less reason than that, and do not starve. I have heard of more cases than one where the Lord honored such faith; I have yet to hear of a single case in which such faith brought a man to more than

temporary want. Few are ready to step out thus on the promises of God, where so much seems to be at stake. Consequently the conscience is usually quieted with the plea of necessity, and others, as well as the man himself, excuse him for this infraction of God's law. There is very little downright, practical belief in the promise, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

The impracticability of the Sabbath for the Chinese is also argued on the ground that they are not far enough advanced in Christian knowledge to make good use of a day of rest. But the Sabbath was established at the beginning of the race's existence and re-enforced when Israel was just come from the degradation of Egyptian slavery and idolatry. I would maintain with profoundest conviction that the way to elevate the Chinese is not first to cultivate more highly their spiritual natures, and then give them the Sabbath; but to give them the Sabbath at the beginning as one of the mightiest spiritualizing agencies ever instituted by God. For what was the day instituted, if it was not for the quickening and cultivation of the spiritual nature? As well follow the Roman Church in denying men the Bible, in fear lest they misinterpret it. The Chinese *are* sordid; but is there any better cure for sordidness than the resolute, trustful, setting apart of the Lord's Day to sacred uses? It seems to me a pitifully absurd argument that the Chinese should be allowed to work at least half the day, lest they simply waste, or worse than waste, the time with amusements or gossip. How came it that the Lord did not think of that plan with ancient Israel, instead of commanding a full day of rest? Rather let us ask why we should confine ourselves to the two alternatives of work and harmful gossip? The proper solution of the difficulty is simple, though by no means easy of execution. Let us set before them the possibilities of the Sabbath as not only a day of rest and worship, but of private and united Bible study, and of ministry to the physical needs of sick and poor, and to the spiritual needs of friends and neighbors. The day affords an unequalled opportunity for that personal Christian work which is so sadly left undone, and which will do more than almost anything else to awaken and keep alive the native Christians. If there are some who abuse the Sabbath rest, that is the fault of the individual or his pastor, not of the institution. There were such men in ancient Israel; there are such men to-day in England and America; but the Sabbath is no less precious to those who keep it holy.

Is it possible that there is any difference of opinion among us as to the vital importance of laying a right foundation in this matter? Can we ever hope to build up a stable and enduring Church here in

China without a holy Sabbath as one of its pillars? Can we ever hope for the regular attendance on church services of members who are taught, at the most, to keep only half a Sabbath? My own short experience has been invariably the same, that where strict observance of the Sabbath is not taught, there is practically no reverence for the day, and attendance on public worship is omitted on the slightest pretext. No half-Sabbath will do; no secular Sabbath will do; it positively *must* be either God's Holy Day, or man's secular day. Which shall we make it by precept and example?

If it is to be a true Sabbath, what shall we teach our native brethren as to its observance? This should be a question, not of hard and fast rules, but of principles. Whatever will draw men and keep them nearest to God, is appropriate for the Sabbath; while whatever tends to draw the thoughts, words, actions, away from God to things temporal, should be avoided so far as possible, remembering always that the spirit is of more importance than the letter. I know of no better human statement of the Scripture ideal than that contained in the Westminster Larger Catechism: "The Sabbath or Lord's Day is to be sanctified by a holy resting all that day, not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful; and by making it our delight to spend the whole time,—except so much of it as is to be taken up in the works of necessity and mercy,—in the public and private exercises of God's worship; and to that end we are to prepare our hearts, and with such foresight, diligence and moderation, to dispose and seasonably dispatch our worldly business, that we may be the more free and fit for the duties of that day. The sins forbidden in the Fourth Commandment are all omission of the duties required, all careless, negligent and unprofitable performing of them, and being weary of them; all profaning of the day by idleness, and doing that which is in itself sinful; and by needless works, words, and thoughts about our worldly employments and recreations." What kind of a day is the Sabbath here described? A gloomy, joyless day? Far from it. Any one who has observed the day in the spirit of these words will bear witness to the fact, that it is the most joyous day of all the seven, for it is a carefree day, spent in communion with God and in loving ministry to others. It is no impossible Sabbath; it is no wearisome Sabbath; for God has not only sanctified it; He has blessed it, and you and I may have that blessing. "If thou turn away thy foot from the Sabbath, from doing thine own pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; and shall honor Him, not doing thine own ways, nor finding thine own plea-

sure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." This is an Old Testament view of the ideal Sabbath, but is in the Messianic portion of Isaiah; and who could ask for an ideal more spiritually true and beautiful for all time?

My brethren and sisters, pardon me if I have spoken positively. I feel strongly, and am profoundly convinced that the character of the Chinese Church will depend very largely upon the views which we hold and impart to the native church on this one question. Moreover, I feel very certain that the view taken by them will be quite as much derived from the lives they see us lead as from the words they hear us utter. If we, for mere convenience or pleasure, travel on Sabbath, or send messengers with our mails; if we allow our well-grown children to romp and frolic as on other days; if we for convenience buy lanterns and candles, or send our servants on the street for other things; if we read and talk of anything and everything; if we keep our servants at work over elaborate meals, so that they secure neither rest nor worship; if we, on slight pretext, absent ourselves from the House of God;—can we hope to lead the Chinese to such a love for this "Pearl of Days," as will make it a great blessing to them? I was much interested in a catechizing which took place in the country one evening after I had spoken on the History and Character of the Sabbath Obligation. Our native helper took up the subject, and asked a young man who had worked for missionaries: "What ought we to read on the Sabbath?" "Only things relating to the doctrine and to the work of God," was the prompt reply. "But how about those newspapers that the foreigners read on Sundays?" "O they have nothing in them but religious articles," replied the young man, and his answer was emphatically approved by the helper. As for me, I soliloquized, and I need not minutely repeat my soliloquy. It is, perhaps, a fortunate thing that our Chinese brethren sometimes know more of our lives in theory than in actuality.

But I have had more than one missionary brother say to me: "You are young in the work now; you will probably change your views about many things, as you gain in experience. When I came to China, I felt just as you do about the matter of the Sabbath; but my mind has broadened, and actual contact with the work has shown me that it wont do, at the present stage of our work, to press too strongly the matter of Sabbath observance." Like so many other things called "broad" at the present day, to me this is the breadth

that is characteristic of the road that leads to destruction. To my mind this change of view, resulting from experience, is not the work of the Holy Spirit, but a part of that defiling influence of the contact with heathenism, that dulling of the spiritual sensibilities which we all realize so keenly. Yet, thank God, there are many, old in years and experience, who not only still hold this day in the old reverence, but who have proved that a Sabbath-loving missionary can train up a Sabbath-loving people, even in China. God forbid that His blessed day should ever become one whit less sacred to me; or that I should ever consider or treat it as one whit less important for the Christian Church in China. God grant that we "who bear the vessels of the sanctuary" may be clean in this matter. What the Sabbath is really to us, it will become to our native brethren; but it is equally true, I believe, that what we declare it to them, that it will come, most subtly but surely, to be to us, and no more.

(To be continued).

Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

"*Learn!*"

BY THE VICEROY CHANG CHIH-TUNG.

(Translated by the Rev. S. I. Woodbridge.)

(Continued from page 605).

CHAPTER III.

The Three Moral Obligations.

THE sovereign is the head of the subject, the father the head of the son, and the husband is the head of the wife. These tenets have been handed down from the sages, and as heaven does not change so they never change. They constitute the first of the Five Relations and the mainspring of every act. Coming down to us from hoary antiquity, the observance of them has ever marked the sage, and it is because of them that China is the "Middle Kingdom." For these tenets neither fall short of, nor go beyond, what is right. Know then that the obligation of subject to sovereign is incompatible with republicanism; that the duties a son owes to a father conflict with the talk about the father and son

being, *mutatis mutandis*, amenable to the same punishment and the abolition of mourning for, and sacrificing to, one's parents; and that the true relation that exists between man and wife is utterly at variance with the prattle about a man and a woman having equal power.

Now I have examined somewhat into the methods of Western governments. They have their Lords and Commons, their Senates and Representatives which hold their prerogative in State matters. But I have noticed that the Sovereign, or the President, retains the power of dissolving these assemblies; and in case one assembly does not suit him he exercises this power, dismisses the obnoxious body and convenes another. A constitutional government with a sovereign, and a Republic are about the same. In the West the intercourse of sovereign, ministers, and people is easy, the rules of deportment meagre and the needs of the people are communicated to the sovereign with rapid facility, but the bearing and manner of the Western prince is not to be compared with that of the Chinese Emperor. Western people, however, love their sovereigns more than the Chinese do theirs, and although they may leave home and live abroad thousands of miles from their native land, they do not disobey their country's laws or defraud their rulers. Foreigners living in China take a personal interest in the affairs of their own nation. If their country meets with prosperity or adversity, success or failure, joy or sorrow, they are affected accordingly, just as though the event had happened to their own selves. It is a mistake, then, to suppose that Western countries do not maintain the doctrine of the Relation subject to sovereign.

Again, in the Mosaic Decalogue the duty of honouring one's parents is placed next to that of worshipping heaven, and the foreigners also put on mourning for deceased parents and wear black bands as the badge. Although they have no such things as ancestral halls and tablets of deceased relatives, in lieu of these they place the photographs of their dead parents and brothers on the tables in their houses and make offerings to them. And while they make no sacrifices at the tombs of their ancestors, they repair their graves and plant flowers upon them as an act of worship. It will be seen, then, that Western people also hold in common with us, the Relation of father and son.

"Thou shalt not commit adultery" is another of the Ten Commandments. Western society permits the platonic intermingling of the sexes. The restraints which are thrown around women may seem lax to a Chinese, but we must remember that a European sets a low price on a whoremonger, and there are rules of lawful matrimony in their countries. Consanguineous marriages are forbidden.

The laws of kinship proscribe the intermarriage of the descendants of parents back seven generations.

Only the men dress in coarse cloth. The women wear embroidered silks, and can, with perfect propriety, act as hostesses at dinner parties. This latter was done in China also during the Ts'i dynasty. Women are allowed to choose their own husbands, but the parents must be consulted before making the engagement, and this is done before the marriage is consummated. A European cannot legally take a concubine. This is entirely different from Chinese custom.

So it is a false imputation to say that foreigners make no difference between men and women; they love and adore their wives too much,* we should say, although they do not employ them in government or military affairs, Parliament, Congress, or in manufactories. We point out the fact, then, that Western countries possess the Relation of husband and wife.

The sage is the outcome of the perfect practice of the Five Relations, and it was our sages who established the rules of propriety based on the affections. Although these rules are "few and far between" in Western countries, still foreigners have not abolished altogether the idea of etiquette.

Sincerity is the norm of heaven and the law of our nature. China and the West agree on this point, for without sincerity no human prince could ever found a State and no earthly teacher could ever establish a religion. But there is a class of stupid and ignorant whippersnappers with a mere superficiality of wisdom who exalt the excellence of Western administration, schools, manners and customs, above those of China. These fellows seem desirous of abolishing altogether our religion and our administration and substituting in their place the immature governments and bob-tail customs of the foreigners. In their food, drink, attire, amusements, and in the ordering of their women, they ape the Western man in every detail. And the Western man laughs!

But worst of all when Chinese *literati* meet according to appointment they must adopt a time regulation† called "seven-day worship." This "worship day" [Sunday] is also called 星期; the steam factories, etc., stop work at this time and the foreign workmen are obliged, perforce, to rest. We have recently heard a rumour that in some of the foreign concessions a movement has been in-

* 家國其於而當過有雖妻其敬愛人西且, etc.

† The hebdomadal division of time has been found so convenient that the Chinese are rapidly adopting it. For the benefit of those who do not understand the language we will say that the words 禮拜日 now mean *Sunday*, and "Sunday one" is Monday, "Sunday two" Tuesday, and so *ad fin.* The Viceroy Tso Tsung-t'ang detested foreign watches as time markers, and it seems that His Excellency Chang is averse to the 禮拜日, possibly because a Christian idea is now involved in the term which means literally "worship day."—Translator.

augurated to abrogate the three moral obligations, the real intent and purpose of which is to give free rein and licence to the evil passions of its promoters. Nothing could be worse than this, and the thought makes one tremble. China has never possessed a government founded on such outrageous principles. The West acknowledges no religion supported by such pernicious tenets. A hybrid scheme indeed! My own opinion is that the countries of the world will combine to squelch the whole nefarious business.

Chapter IV.

The Recognition of Class.

The doctrine of race distinction has been handed down to us from the ancients. The Book of Changes says: "A clever body can detect nationality by the man," and the Tso Ch'uen: "If one is not of my nationality his heart is essentially different. The gods do not accept the oblations of an alien race, and the people do not sacrifice to the *manes* of foreigners." And the Book of Rites says: "Every creature of intelligence knows how to love its own kind." But it was only our god-like Confucius who could say: "Given instruction there will be no distinction of class." The Emperors of our Middle Flowery Kingdom, ruling with supreme, unbounded sway, can alone instruct without regard to class. None else are able.

Foreigners divide the people of the five great continents into five classes—the White race of Europe, the Yellow race of Asia, the Black race of Africa, the Dark-brown race of India, and the primitive Red race of America. The Europeans are sub-divided. The Russians are Slavs; the English, Prussians, Austrians, and Dutch are Germans; the French, Italians, etc., are Romans. The enlightened Americans came originally from England, and are classed as whites. The people of each race have their national characteristics, and mutually affiliate. China is bounded on the west by the Kw'un Lun Mountains, on the east by the sea, on the south by the Southern Ocean, and on the north by Feng T'ien, Kirin, the Amoor River, and Mongolia. On the south, lying on the sea, are Annam, Siam and Burmah; on the west the Three Indias; on the east are sea girt Corea and Japan (separated by channels). And these countries comprise the continent of Asia, the people of which are known as the Yellow race, and all have once been under the far-famed instruction of China's ancient Emperors. The people of Asia are the descendants of the gods, called before the Sui dynasty in Buddhist books *Chen-tan*. The Western people dub the Chinese "Mongolians" from the fact that they first had intercourse with us in the Yuen dynasty,

Russians call us *Kitans*,* which is an evidence that Chinese are the same race as other Asiatics. The countries of Asia are so situated in the world that the climate is fine ; cold and heat being equally distributed; the people are naturally well-gifted, possessing genteel customs and peaceful and friendly manners. From of old we have been called most honorable, most great, and most happily governed. The highest degree of culture was reached in the Chow dynasty. Then began the decline about which Confucius grieved. The dynasties following had no powerful neighbors to strive against, but heaped up large treasures of literary lore at the expense of power. This accumulation of *wen* (文) produced the hollowness of forms, and this in turn begat weakness.

Not so all the countries of Europe. These were opened up at a late period in history, fresh and vigorous. Surrounded by strong neighbors, they were always in circumstances of desperate competition, stripped for a fight and ever striving to escape destruction. Continual apprehension produced determination, and determination begat strength. Of all countries China alone has for these fifty years proved herself almost irreclaimably stupid and not awake. Many of the officials and people are proud and lazy. They contentedly rest in the belief that the old order of things will suffice for these dangerous times, and in the end become the easy prey of outsiders. But China is not lacking in men who have begun to arouse themselves for their country's deliverance. How different are these patriots from that class who are blinded to the situation, and, regardless of the welfare of the country, hold that if China is partitioned by foreigners it will not affect their wealth and position. And so they take advantage of the crisis to fill their own pockets, in order to form partnerships with foreigners when the crash comes, be "Western merchants" themselves, or be naturalized abroad. These disgruntled people go so far as to assert in a vicious manner that China is incapable of action, and that the holy religion is effete. They are willing to cast off their own friends and associates, to affiliate with foreigners and adopt foreign ways. They rest in the hope that China will change in some manner, and that they will be protected by aliens. Good patriots consider such men rebellious. Men of information regard them as stupid.

India is a dependency of England. The natives of India are eligible as soldiers and petty officers, but are not allowed to hold high positions in the army, and they cannot enter the institutions of learning. Annam is tributary to France ; the Chinese in that country are compelled to pay a poll tax. Not so the foreigners. The Chinese are not allowed to travel without passports. Not so the

* 契丹 Kitans, or Khitans—Tartars who ruled Northern China 907—1115 A.D., under the name of the 遼 Liao Dynasty. Hence the word *Cathay*, corrupted through Persian, used by Marco Polo as *Kitai*, to designate China generally.—Giles.

foreigners. Cuba is a dependency of Spain. The natives are not allowed to enter their Halls of Legislation. When America was first opened up, much dependence was placed on Chinese labor. Now when that country has become rich and prosperous, Chinese labor is restricted while that of other foreigners is allowed.

Not many years ago a certain Taotai absconded with about half a million in gold of public funds. He placed this sum in a German bank. Dying soon after, the bank thereupon cancelled the account and kept this sum for themselves, giving only a small interest to the relatives of the deceased.

A sensible man will not throw his country overboard because, forsooth, there are some things in it that he does not like.

Chapter V.

Honour due the Classics.

[As this chapter might prove tedious to the general reader we omit it, stating merely that it consists largely of a dissertation on books, many of which belong to a musty and mummified antiquity. The value of all literature, His Excellency repeats, should be tested by Confucian and Mencian scales.—Translator].

Chapter VI.

Centralization of Power.

There is a class of Chinese in the country just now who have become impatient and vexed with the present order of things. They chafe at the insults offered to us by foreigners, the impotency of the mandarins in war, and the unwillingness of the high officials to reform our mercantile and educational methods; and they would lead any movement to assemble the people together for the discussion of a republic. Alas! Where did they find this word that savours so much of rebellion? A republic indeed! There is not a particle of good to be derived from it. On the contrary such a system is fraught with a hundred evils. These evils we will now demonstrate. The first thing necessary in a republic is a parliament, and it is said that China ought to establish a House. Against such a proceeding we say that the Chinese officials and people are obstructive as well as stupid. They understand nothing about the affairs of the world at the present time, are utterly ignorant of the details and intricacies of civil government. They have never heard of the demand for foreign schools, governments, military tactics and machinery. With such men as members, what a brilliant parliament it would be! A vast amount of good would come from such a hubbub as this assembly would make, with perhaps one sensible man in the lot, and the rest a set of fools! Then the power of adopting

ways and means, etc., is vested in the Lower House. Legislation and matters of that kind are effected by the Upper House. To obtain a seat in parliament the candidate must possess a fairly good income. Chinese merchants do not possess these qualifications. They are not wealthy, and the experience of the people in legislative matters is very limited. Now if any important measure were to come up for discussion, army supplies for instance, in a parliament constituted of these unqualified members, a deadlock would ensue at once. Discussion or non-discussion would be all the same, for these M. P's would be ignorant of the matter in hand; they would have no knowledge to carry the appropriation bill, and no money to pay the appropriation if the bill were carried.* A useless concern, indeed!

Then it is said that under a republic the Chinese can establish mercantile companies and build factories. And what is to hinder them from doing this under the present government? There is no law to hinder the launching of such enterprises. The truth is, that the merchants of China are skilled in trickery, and we have again and again cases where bogus shares have been put on the market to defraud people. If there were no official power to restrain and punish these evil-doers, the company alone would realize any profit; but where would the shareholders be? Or if a manufactory was started, and were there no official power to check the counterfeiting of trade marks, or to quiet the brawls of the workmen, who would intervene?

The same may be said about the establishment of schools. Our laws have ever encouraged the opening of colleges, schools, and benevolent institutions by wealthy *literati*, and why ask for a republic to bring about this end? But supposing these were established, and there was no official power whatever which would confer rank on the graduates or grant their stipends; with no hope of rank or stipend, who would enter any institution established on this basis?

* The Viceroy has the idea that the members of a parliament are drawn largely from the merchant class, and that these personally defray all the expenses incurred in the prosecution of war.—Translator.

(To be continued.)

Notes and Items.

WE have received from Rev. J. H. Judson, Hangchow, the following interesting account of work in his school: "While home some two years ago, it was my privilege to meet and converse with several educators upon the methods of teaching physical science. More especially was it my good fortune, through the kindness and courtesy of Prof. Rotte, of Trinity College, Hartford, Conn., to have access to the

Physical Experiments.

lecture room and physical laboratory of that institution and study the methods adopted by him in his daily work.

It was not difficult to see that within the last few years a decided change has taken place in the methods of teaching this important and interesting branch.

While the lecture system, involving illustrative experiments enabling the pupil to see what is the nature of the phenomena to be studied, and also the text-book, giving a plain, logical and accurate outline of facts and explanations, with formulated statements of definitions and principles, are still retained, yet the great trend is to require individual laboratory work from the pupil, in which way alone he will become thoroughly interested and more likely a master of the subject.

Since returning we have attempted to introduce these methods of teaching this science into the Hangchow Presbyterian College, as seen and studied while at home. Our progress has been slow in perfecting the system and getting our pupils to do as thorough and conscientious work as we would desire. Our conviction is, however, strengthened that in this way alone may we expect them to cultivate the habit of thoughtful observation and the power of reasoning logically and to express scientific thought correctly.

A brief statement of the methods pursued may be of interest and service to others who are teaching physical science. In the first place, both by oral instruction and the use of a text-book, the principles and laws of a certain subject are well discussed in the class-room, preparatory to subsequent work in the laboratory. A series of experiments are then prepared, taken not only from the text-book in use, but supplemented by many others from different sources and written separately upon strips of paper. In the preparation of these papers, it is carefully stated what instruments or apparatus is to be used and what is to be done; while the phenomena which are to be observed and results to be obtained are put in the form of a question, which the students are expected to answer. The pieces of apparatus necessary for any one experiment are previously arranged upon separate tables. When the student enters the room, his note-book and one of the strips of paper, giving directions for the work to be done and questions to be answered, are handed to him. He is pointed to the table containing the apparatus necessary for his experiment. Having read carefully the directions performed, the required manipulations and made his observations, he writes up the results and answers the questions. When the exercise of the hour is over the pupil returns his note-book to the teacher, who examines it, makes corrections where necessary and comments upon the work the following day.

Ordinarily each pupil is required to perform each experiment by himself, while there are, however, some cases where it will be more convenient and even necessary for two to work together at the same time on one experiment. With proper system it can be easily arranged for several pupils to perform several different experiments at the same time, and as they finish, to change tables, so that with few exceptions, it will not be necessary to duplicate apparatus. One or two illustrations which have just been given to a class in electricity, may be mentioned: Prepare two small plates of zinc, and one each of iron, tin, lead, copper, silver, platinum and carbon. Have them all the same size. First insert the two plates of zinc in a glass of dilute sulphuric acid, immersing them a certain depth and distance in the liquid. Connect them with a galvanometer. What is the effect upon the needle? Now substitute for one plate of zinc the plate of iron, immersing it the same depth and distance as the zinc. What is the deflection of the needle and in what direction? Insert each of the other plates and notice the results and tabulate them thus:—

Experiment.	*Combination.*			*Swing of N. End.*	*Current in Wires.*	*Deflection.*
	Plates.		*Liquid.*			
No. 1	z	z	Sul. Acid	No Swing	No Current	0°
" 2	z	Cu	" "	East	Cu z	40°

What general fact is learned from this experiment? Which combination maintains the greatest difference of potential? In what order do the others follow?

Again, take the commutator and magnetic needle which are on the table, and first describe how the direction of current may be changed, and also made to pass above or below the needle. Now connect a Bunsen cell, and then two instruments in series. By changing the direction of the current and passing it above or below the needle, prove Ampere's rule for determining the direction of the needle's deflection.

While there seems to be a general lack on the part of our students of thoughtful observation and thorough investigation and also of a power to reason logically and express scientific thought correctly, there is one thing that may be said, we never have an occasion to complain of a lack of interest.

Our Book Table.

A Commentary on the Epistle to the Ephesians, in Chinese. By the Rev. J. Jackson, Kiukiang. One vol., octavo, 38 leaves.

Once more Mr. Jackson brings out another of his useful Commentaries. The fact that he draws his chief material from such men as Ellicott, Moule, Barry, Hort, Dale and Findlay, is sufficient proof of the excellence of his material. It is a good idea of his to have explanatory chapters in the beginning of the book, somewhat on the same principle as Connybear and Howson's work, giving the history and the condition of the people of Ephesus when the apostle wrote to them. This makes the references in the Epistle very clear without the need of recapitulating the description of the conditions each time they are met. The style is easy *Wên-li*, and therefore most suitable for the students for whom the work is intended.

REVIEWS.

Korean Sketches. By Rev. James S. Gale, B.A., of the American Presbyterian Mission, Won-san, Korea. Fleming H. Revell Co. 1898. Pp. 256. $2.00. Presbyterian Mission Press.

The author of this little book has lived nine years in Korea upon terms of intimacy with Koreans of all conditions. He has formed a high opinion of the Korean; albeit his circumstances are almost all against him. There appear to be many resemblances between the Korean and the Chinese; the former having been moulded by Confucian influences. The thirteen chapters contain graphic accounts of many journeys which the author has made at different times, and there are numerous sketches of individual Koreans which convey vivid impressions of their excellencies. The book will be of interest to the increasing number who are familiar with the constantly augmenting literature relating to the Korean peninsula. There are several good illustrations.

Saint Paul. An Autobiography. Transcribed by the Deaconess, a servant of the Church. Revells. 1898. Pp. 49. $0.25.

This is not one of the new discoveries unearthed from the sand-heaps of Egypt, but only a fresh arrangement of materials from the Book of Acts and the Epistles of Paul, combining what he has to say of himself in an orderly series of paragraphs, enabling the reader to get a better impression of its connections than is ordinarily obtained from perusing the original sources.

Agatha's Unknown Way. A Story of Missionary Guidance. By "Pansy" (Mrs. G. R. Alden). Revells. 1898. $0.30.

Whoever takes up this booklet will not be willing to lay it down until the singular adventures of Miss Hunter, daughter of a missionary in India, have been told to their surprising conclusion. There were two young ladies with the same surname, one of them being expected to address a missionary meeting and the other to give an exhibition of practice with 'clubs' and of 'poses.' The ladies got transposed to the amazement of the audiences and the ultimate benefit of the missionary treasury and the subsequent advantage of mission work, both home and foreign. The satire on the style in which missionary meetings are conducted in too many of the home churches is incisive and withering. This little book would make an excellent tract for the Women's Boards and would

be read by many upon whom the effect would be something like that of Miss Hunter's burning words at the dinner table to young society-loving Mr. Curtiss.

The Ministry of Intercession. A Plea for more Prayer. By the Rev. Andrew Murray, Wellington, S. Africa. London: James Nisbet & Co. 1898. Pp. 200. $1.00.

This work consists of fifteen chapters (in the well known style of Mr. Murray) on Intercessory Prayer as the greatest duty as well as the great privilege and the greatest lack of the Church. Every phase of the difficult subject is treated, but from a point of view differing from that of the author's "With Christ in the School of Prayer." Mr. Murray has touched the nerve center of the powerlessness of the Christian Church in dealing with its present foes. We advise every missionary to see that his station is supplied with a copy, and that it is passed around the entire circle. The prayerful consideration of the themes here suggested will fill station prayer-meetings with a warm glow of life from on high.

A. H. S.

羅馬書信註釋. A Commentary on the Epistle to the Romans. By Archdeacon Moule, published by the Chinese Tract Society. 1898. Price 20 cents. Presbyterian Mission Press.

This is an admirable Commentary, well sustained by the original and by the translator. It is in the main taken from Dr. Hanley Moule's work on the Romans, forming a part of the Cambridge Bible for schools. This is a sufficient guarantee for its character and ability. It needs no recommendation, and may be thoroughly relied on with regard to the views contained in it and its exegesis of the text. The Archdeacon has done well to translate the work, and he has done it in a manner suited to the requirement. Native Christians may be congratulated in having such a book at hand, expounding an epistle of the highest order and containing truths and ideas of the first rank in the Christian economy. We hope it will be largely made use of in various departments of Church life and work. In the Introduction we have a sketch of the apostle's life and character, including many circumstances of historical and geographical interest, the result of careful and extended research. Following this we have a disquisition on the date, language and authenticity of the epistle, while the scope, technicalities and import of the main argument are given in an orderly and consecutive form. Then we have an analysis of the various chapters, all worthy of the occasion and exactly pourtrayed by the translator in a style that cannot fail to interest the Chinese reader.

The entire Commentary, in 65 double pages, is based on the Delegates' version, with which the notes happily correspond in great measure, but on the lines of the original work. It is wonderful how the grand ideas and fundamental truths of the evangelical system can be expressed in Chinese, and the present work bears this out in a remarkable manner. It must be gratifying to the Archdeacon, though withheld from coming back to China by sickness, that he has left behind him a work of such value and importance, which is well fitted to be of great service in China for the instruction and building up of the native converts in faith and holiness in Christian life and character. The Chinese Tract Society has made an excellent addition to its list of books by the one before us, which may be made the means of greatly advancing the cause it has at heart.

W. M.

Twenty-first Annual Report of the Council of Missions co-operating with the Church of Christ in Japan.

The contents of this Report are:—

I.—General Report of the Work of the Year.

II.—Meeting of the Synod.

III.—Proceedings of the Council.

IV.—Outline of Addresses delivered at the Memorial Service of Dr. Verbeck.

V.—Roll of the Council.

Under the first head Rev. H. K. Miller says:—

"The most necessary thing to be accomplished from now on is to secure a goodly number of self-supporting and aggressive churches, which shall form a sustaining constituency for existing Christian schools. But as things are now, it will be impossible for many years to come, apparently, to obtain such adequate Japanese backing. The institutionalism of missionary operations in Japan is of too great proportions to warrant the belief that there will soon be a correspondingly large number of converts able and willing to sustain existing enterprises. Were we less scattered we might reasonably hope to secure a relatively larger constituency for the institutions reduced in number and expense to actual necessities."

And again: "In the next place, one cannot but notice the persistent hopefulness of the missionaries. With but rare exceptions the reports have spoken of the work as in an encouraging condition."

There has been a falling off in the students attending the three colleges connected with the Co-operating Missions.

"Mission colleges," continues Mr. Miller, "are at a great disadvantage on account of the great privileges conferred by the government upon its own schools. Exemption from military conscription, and official positions after graduation are prizes which draw to the government schools multitudes of young men who are at all able by hook or crook to obtain entrance. Mission schools are often used by these young aspirants as stepping stones to the government colleges. Some of the Japanese connected with mission schools, seeing this state of things, and impressed with the idea that an educational institution is not prosperous unless it has a large number of students, are disposed to agitate in favor of compliance with the conditions required by the government for securing the coveted privileges. It is to be hoped that the colleges for young men connected with this Council will stand firm for perfect freedom in definite Christian propagandism through the agency of schools, in the hope that public sentiment will demand of the Educational Department equal privileges for all schools of equal grade, irrespective of religious considerations."

Under Evangelistic Work it is said:—

"The near approach of Mixed Residence furnishes workers with a good text for Christian preaching. There is a feeling that preparation must be made for meeting the new conditions. As foreigners are expected by many of the Japanese to flock into the interior of the country, beginning with July of next [this] year, the people are urged to acquaint themselves with the religion of the foreigners. Evangelists also are supposed to be under especial obligations to preach the Gospel as widely as possible in anticipation of certain evil as well as good effects that are expected to follow the influx of foreigners. On the other hand, Buddhist priests use the sure prospect of Mixed Residence as a reason why the people should beware of Christianity and foreign Christians."

The twelfth stated meeting of the Synod was held July 14-19

in Yokohama. It appears that a disagreement exists between this body and the Council, growing out of the transitional stage through which the Church is passing. The situation calls for prudence and forbearance on both sides. Difficulties in Japan, under the old *régime*, were settled by the broadsword. As an evidence of Christianity we refer to the following purely native action :—

"Resolved : 1. That the Synod express its thanks to the Committee on Co-operation and direct that its report be printed in the Minutes.

2. That, inasmuch as it appears that the Synod and the Council of Missions differ in opinion regarding the wisest method of co-operation, further consideration of the subject be postponed for the present.

3. That although unhappily it has not been possible to reach an agreement regarding the method of co-operation the Church of Christ in Japan recognizes its great obligation to the missions and holds that the relations between it and them should be those of cordial friendship and mutual helpfulness."

From among other important matters we select :—

"The great importance of the evangelistic work of the Church gives to the report of the Board of Home Missions a place second to nothing in the business of the Synod.

The Board consists of twenty members, one-half of whom are elected at each stated meeting of the Synod. Care is always taken to secure a thoroughly representative body of men, so that every presbytery is represented in the Board. The management of financial matters and of the work in general is, however, entrusted to an Executive Committee residing in Tokyo and Yokohama."

"The Council of Missions co-operating with the Church of Christ in Japan assembled in Karuizawa, at 9 a.m., July 21st, 1898. The sessions were opened with a sermon by the President, the Rev. T. M. MacNair, from the text, Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus."

The proceedings of this body, which is distinctly foreign, were characterized by unanimity. The Committee on Self-support read a very interesting report. Our brethren in Japan are confronted with very difficult problems, and we are pleased to see that they have set about the solution of these with right good will. A committee was appointed to overture the other leading missions in Japan *re* a general conference of Evangelical Protestant Missions working in Japan, to be held in 1900.

At the memorial service the addresses were delivered by Revs. Messrs. Thompson, Oltmans and Learned. One of the speakers said : "I have been looking for a Bible character whom Dr. Verbeck most resembled, and I find such a character in Barnabas. Like Barnabas our brother was of commanding stature, one whom people might look upon as a Jupiter. Like Barnabas he had much sympathy for a fellow-worker, and could see some good in a man who was suspected by others. Like Barnabas he was a *good* man, and full of the Holy Ghost. And, as in the case of Barnabas, through the labors of our brother, much people were added to the Lord. In all these things Dr. Verbeck has left us an example; and thus, though he has parted from us, the results of his labors will continue."

S. I. W.

Editorial Comment.

To all our readers we offer heartiest greetings and best wishes for

A Happy New Year.

In former years when conveying such greetings to our readers we have, in a brief retrospect, noted the principal changes which have taken place during the year in missionary circles and the outstanding incidents of missionary effort and progress. Our backward glance now, however, is mostly directed to, and absorbed by, the great political changes of the past year and their influence on missionary progress and China's welfare. By whatever term—revolution, reform, or renaissance—the internal convulsions are characterized, the year just gone will be known in history as the year of China's real awakening; as the year when reform became irrepressible; when reformers showed they were true patriots and were willing to become martyrs for their country's highest good; when the Chinese conservatism, which we were so cognizant of, failed to repress the growing desire for light which has risen to a passion that has astonished as well as delighted many friends of China.

* * *

In a former number we referred to the fact that the upheaval of the past year was largely due to the work of the missionaries, *e.g.*, their translation of books had made possible the enlightenment of the men who felt the necessity for a change; and if we were to particularize any society and individual as having been specially identified with the work of illumination on reform lines we would refer to the work done by the Society for the Diffusion of Christian and General Knowledge among the Chinese and its indefatigable and whole-hearted secretary and soul, Rev. Timothy Richard. For the proper understanding of the events of the past year and the underlying factors we recommend a perusal of the Society's annual report which has just been issued.

* * *

Specially valuable in this report are the particulars given regarding fifteen of the reformers, six of whom were executed on the fatal 28th of September. "We have in these men," writes Mr. Richard, "not a gang of ignorant unprincipled adventurers, but a band of some of the most illustrious statesmen and scholars in the land, trusted by the Emperor and by some of the highest Mandarins in the empire." We trust it will be possible to amplify the biographical details and have published in Chinese and English (if possible with photos) a work telling of what these men have done and what some of them still hope to do for the salvation of their country. Certainly the report has done good service already in showing that there is in China a rapidly growing body of able men who have not lost hope in China.

* * *

Out from the retrospect of the past year two royal figures

bulk prominently. We wish we had more information regarding them so that we might guage more accurately the value of their actions and the honesty of their purpose. For the Emperor there has been much general sympathy. Along with pity for his apparent weakness there has been a recognition of the fact that he is more speculative than practical. Because, however, of his better susceptibilities, and of his ability to speak out courageously when convinced of China's stagnation and danger, there is a general desire that he may have a long useful life in the service of his country.

When all is known, possibly it will be found that the Empress-Dowager is not so blameworthy as was generally supposed. Although astute she suffers from many grievous limitations, and it is hard to predict what such a remarkable woman could have done with more light. Undoubtedly a wise providence will overrule her mistakes for good. Even now we see how her action has brought about what she least desired—the popularization of reform. We predict good results from the audience given by her to the wives of the foreign ministers on her birthday. We are told that the "audience was in every sense a great success, as it was carried out in no perfunctory manner, but was in every respect hospitable in spirit as well as letter, and a very kindly impression of the Empress-Dowager has been made upon those whom she did her utmost to royally entertain."

* * *

WHAT the future has in store for China it is impossible to forecast. Certain it is that the opposition to enlightenment cannot last long. But whether Reform will forestall Partitionment is the question that troubles many friends of China. So long, however, as Britain maintains her watchful and protective policy, with the friendly acquiescence of the United States and Japan, further aggrandizement by Russia, France or Germany seems unlikely, and there is hope that China will be able to maintain her integrity. This last word "integrity" seems, however, a misnomer when used in connection with the Chinese government, and this inapplicability makes us realize that China requires a moral more than an intellectual change; and at this time, when this remarkable country is turning eyes and hands to the West for light and help, we trust that all Christian workers may be divinely guided and impelled.

WE have received a copy of the "International Missionary Index," which is an attractive pamphlet of 79 pages with several illustrations. It contains a brief account of the first eight meetings of the International Missionary Union, together with a fuller report of the fifteenth gathering held last June at Clifton Springs, New York.

The whole missionary world is under obligations to Rev. Wm. Osborne, to whom is due the first suggestion of what ultimately ripened into the International Missionary Union. But it was Dr. Gracey who was inspired of the Lord to strike out the plan of a permanent, but flexible organization, which should be

composed of all the returned and retired missionaries who might be able to attend. The result has far exceeded the most sanguine hopes of the early friends of the movement. The generous hospitality of Dr. Henry Foster has given the Union a settled home in the tabernacle, at Clifton Springs, New York, which he built for it at his own expense. Hundreds of different missionaries—and of various nationalities, for all are welcome—have attended the sessions during these fifteen years, and it is certain that thousands through the inspiration thus enkindled have reaped great and permanent benefit.

'In distant sea-girt islands' and in every great empire of the world there are those who are interested in this informal, unpretentious assembly summer by summer. All will be glad to have the records put into a more enduring form than has hitherto been the case. The pamphlet contains speaking likenesses of Dr. Gracey, Dr. Cyrus Hamlin, the senior member of the Union, and of Dr. Foster.

* * *

THE dedication of the "Christian Institute" by Rev. W. P. Bentley, in Shanghai, on the sixth of November, may prove to have been an event of considerable importance.

The plan of the "Institute" may be described as:

(1.) An enlarged evangelism, including the training of native workers. The Sunday-school, day and night classes, and women's meetings are all to be emphasized and made contributary to the services on the Lord's Day.

(2.) A co-ordinated system, including evangelistic, educational, literary, medical and benevolent ideas.

(3.) An organized plan of Christian helpfulness, with its central "home" and office, library, preaching-hall, chapel and class-rooms.

At present there is one building, but the plan is capable of indefinite extension, including separate buildings for day-schools, an orphanage, and possibly other work.

The plan originated as an effort to meet the conditions existing in Shanghai. But no doubt such a plan would be applicable to almost any city in China.

The institution here has started off well, and its career will be watched with interest, all the more as it may be the precursor of many other similar institutions in different parts of the empire.

* * *

THE Official Minutes of the North China Conference of the American Methodist Episcopal Church for 1898, is a pamphlet of 69 pages, with an appended table of statistics. We are glad to learn from this Report that there has been steady progress all along the very wide base-line of this Mission during the last Mission year. It comprises the five districts of Peking, Tsun-Hua Chou, Lan Chou, Shan-hai-kuan—recently set off from the previously named field—and Tientsin. The territory assigned to the latter station extends more than a thousand *li* from the northern metropolis into the southern portion of Shantung, besides taking in regions in Chihli on either side of the Grand Canal. The present number of members is given as

3738, a gain for the year of 224. There are 2904 probationers, a gain of 877. The adult baptisms were 824, a gain of 158, and those of children 387, a gain of 134.

The report of the sums given for missionary purposes, for self-support, for church-building, and for local purposes, is very encouraging, particularly in the matter of increase over last year. We do not cite the figures, nor even mention the amounts, because owing to a singular oversight it seems impossible to determine whether the footing is intended to represent taels or gold dollars. There is also another question which ought to be clearly answered, *Are all these sums from Chinese sources only?* If not, that fact should be distinctly stated, and if they are so, that likewise should be put beyond cavil. For statistical comparison at the coming conference in 1901 it is important that tables of returns should be made out in such a way that the one who does the laborious work of compilation may be certain that he is cöordinating like quantities in his final and general summary. We commend this matter to every missionary body in China for especial attention at the close of the century.

* * *

Rev. Arthur Elwin, Secretary of the Committee of Arrangements for the next General Missionary Conference, to be held in 1901, recently remarked that in response to all the circulars sent out some months since, asking for subjects and suggestions, not a single answer had yet been received! Probably every good brother thinks that every other brother is responding, and so for him there is no need. Let every one who has such thoughts at once disabuse himself of the same and send in promptly. And in this connection we should like to quote words recently received from Rev. Arthur Smith: "There will be abundant topics presented [we certainly hope so]. I would suggest that the discussions be made almost entirely along practical lines, through exemplification. It is much better to tell what *has* been done than to descant on what ought to be aimed at in the abstract. That made the little Conference at Peitai-ho last summer peculiarly useful, since none but experienced workers with positive results were asked to speak."

Missionary News.

Another "Substitute for Lard."

Since the article on this subject from Rev. G. L. Mason, appeared in a recent number of the Recorder I have been making experiments in this line. The results are that I find boiled bean oil a pretty good substitute, but that boiled pea-nut oil is better, being without any disagreeable taste or smell, and is cheaper. The prices here now are:—

Lard (raw)	100 cash per catty.
Bean oil -	80 " " "
Pea-nut oil	70 " " "

M. F. Crawford.

The new Imperial University, Pekin, Dr. W. A. P. Martin, President, was expected to open about the 22nd of Dec. Over 400 students had presented themselves for examination with a view to admission.

If any one will inform the writer where to get a complete set of the characters (tzu-hao erhs) used in the Mandarin New Testament and Old Testament, a set with no omissions and no duplicates, he will confer a very great favor upon a needy missionary, and will incidentally benefit some young students who are in debt, and who can earn money by copying them.

E. D. S.

Rev. P. D. Bergen writes from Tsin-tao: "We have just closed some successful meetings in the country, and also held Presbytery.

For the two stations of Chefoo and Teng-chow for the year there have been 292 additions, and the natives have contributed $1100.00 Mex. This is almost as much as was reported by the whole Shantung mission a few years ago."

The Central China Mission of the American Presbyterian Church (North) reports a net gain of 120 communicants during the past year. The total enrollment is 1625, of whom 836 are males and 789 females. The Mission has five stations, and the number of communicants connected with each station is as follows:—Ningpo 886, Shanghai 243, Hangchow 262, Soochow 60 and Nankin 174. There are 54 missionaries on the roll, of whom six are absent in the U. S. A. This number includes 18 ordained men, 2 laymen, 20 married women and 14 unmarried women, two of whom are physicians. The native force of workers includes 19 ordained men, 11 licentiates, 16 evangelists, 14 Bible women, 33 male teachers, 20 female teachers and nine Christian personal teachers, a total of 122. The reports speak hopefully of the prospects for the coming year. The native contributions for the past year's work amounted to over $1838.38, an advance of $80.10 over last year.

Student Conference at Foochow.

The secretaries of the College Young Men's Christian Association of China have just closed their four Conferences, held at Nanking, Shanghai, Tungchow and Foochow. The Foochow Conference was held December 15-18, at the invitation of the missionaries and student Associations of that city.

The attendance at the Conference included 500 students from fourteen colleges and schools, a number of native pastors and about forty missionaries. Some of the sessions were thrown open to the Chinese, and at one the attendance reached 1000. The objects of the Conference may be stated as: (1) To explain more fully the objects and methods of the College Christian Associations in China. (2) To stimulate the Associations in Foochow to more aggressive work. (3) To press home to students the obligation of doing Christian work. (4) To deepen the spiritual life of students. Among the many impressive results of the Conference it may be mentioned that over 100 students began the voluntary, devotional, study of the Bible, in addition to those previously doing so. At one session of the Conference over 350 students and missionaries covenanted in writing to keep the Morning Watch.

Anti-Opium League in China.

A meeting of the League was held at Shanghai, Central Methodist Church, December 7th, at 2 p.m. Rev. H. C. DuBose, D.D., Pre.

sident, in the chair. The attendance was not large, but let us not despise the day of small things. Representatives were present from Wuhu, Yangchow, Ningpo, Na-ziang, Soochow and Shanghai. Rev. J. L. Hendry opened with prayer. A short report of the work of the year was read by the Secretary. The Constitution of the League was adopted, and officers for the ensuing year were elected. The Report, Constitution and Officers are given below.

First Annual Report of the Executive Committee of the Anti-Opium League in China.

Your committee beg to report that several meetings have been held, during the year, at Soochow.

Dr. H. H. Lowry, of Pekin, one of the Vice-Presidents, was present at one meeting.

A large edition of the Constitution in Chinese has been printed and widely circulated among the missionaries in the different provinces.

A neat letter-head has been prepared, giving the officers of the League, both in English and in Chinese. Friends of the cause may assist in keeping the subject before the minds of the people by using this paper in correspondence.

It may be bought at the Mission Press, Shanghai, forty-two cents per hundred sheets.

We record with sadness the death of one of our members, the Rev. Y. K. Yen, A.M., of Shanghai. He was an earnest supporter of the League, and had his life been spared would doubtless have done much good work among his people. We are able to say that Dr. Muirhead will serve in the place made vacant by the death of Mr. Yen.

The most important work of the year has been the preparation of a pamphlet on the use of Opium in China.

W. H. Park, M.D, of Soochow, was chosen by the committee to carry out this work.

He prepared an exhaustive series of questions bearing on all phases of the subject, and copies were sent to every physician in China, asking for replies. Answers have been received from more than one hundred. The plan seems well adapted to secure the end in view, viz., to find out, from those best qualified to know, what are really the effects of the use of opium on the Chinese.

As Captain Sigsbee said: "Let there be a thorough investigation." What shall we do "when doctors disagree"? But if there is substantial agreement among one hundred witnesses, we should take it as final and consider the case closed. The work is ready for the printer, and we shall look forward eagerly for its publication. It is hoped we may be able to send a copy to each missionary in China; it would be well also if a large number could be sent to England.

In addition to replies to the list of questions, four essays have been written; one of these was by the general manager of the salt distribution office in Soochow. He and several others have started a branch league at Na-ziang. Funds will be needed for printing. Six Chinese have given $215.00. The Treasurer's Report will show that a good beginning in the matter of collecting funds has been made.

In behalf of the committee,

J. N. Hayes,
Secretary.

Constitution of the Anti-Opium League in China.

1. The name of this Society shall be "The Anti-Opium League in China."

2. The objects of this League are: (*a*) to collect information about opium-smoking and the growth of

the poppy in China; (*b*) to awaken the people of Christian countries to the effects of the drug on those who use it; (*c*) to diffuse healthful literature bearing on this subject; (*d*) to co-operate with the societies for the suppression of the opium trade; (*e*) to organize societies among the Chinese pledged to abstain from opium-smoking, composed either of Chinese, or of Chinese and foreigners; (*f*) to appoint, if possible, intelligent and trustworthy native Christians to bring the evil of opium-smoking before their countrymen and to secure funds from the Chinese to meet the necessary expenses.

3. The officers of this League are: a President, not less than fourteen Vice-Presidents chosen from important centres, a Secretary and a Treasurer.

4. There shall be an Executive Committee of seven members, two of whom shall be the Secretary and the Treasurer. Four of the Executive Committee shall be residents of one place. [The President and Vice-Presidents are eligible to membership on the Executive Committee].

5. There shall be Local Committees or Branch Leagues in every city where there are foreign residents interested in this cause.

(*a*). That the membership of the League shall consist of all members of local societies and such others as are willing to co-operate in the work of the Society.

(*b*) There shall be an annual business meeting of the Anti-Opium League in China, composed of the Executive Committee and officers of the League and duly qualified representatives of local societies; no society to be represented by more than four persons.

6. The Vice-Presidents shall appoint Provincial Executive Committees, who shall have charge of the work in their respective districts.

7. At the annual meeting, time and place of which shall be decided by the Executive Committee, the work of the year shall be reported, officers elected for the ensuing year, and other business connected with the League transacted.

The following officers were elected:—

President.

Rev. H. C. DuBose, D.D., Soochow.

Vice-Presidents.

Rev. H. H. Lowry, D.D., Pekin.
Rev. Griffith John, D.D., Hankow.
Dr. A. W. Douthwaite, Chefoo.
Prof. G. S. Miner, Foochow.
Rev. W. M. Upcraft, Ya-chow.
Mr. H. R. Wells, Canton.
Rev. George Nicolls, Wuhu.
Rev. J. S. Adams, Han-yang.
Rev. J. Meadows, Shao-hing.
Dr. Edwards, T'ai-yuen.
Rev. G. F. Easton, Han-chung.
Rev. S. Pollard, Tung-ch'uan.
Rev. A. E. Claxton, Chungking.
Rev. A. Elwin, Shanghai.

Secretary.

Rev. J. N. Hayes.

Treasurer.

Rev. G. L. Mason.

Executive Committee.

Dr. H. C. DuBose.
Dr. Wm. Muirhead.
Rev. T. A. Hearn.
Dr. W. H. Park.
Rev. Timothy Richard.

Contributions.

Previously reported	$273.30
Mr. King 金, per Dr. Park ...	25.00
居止知 " " " ...	30.00
Gertrude Taft	20.00
徐硯耘, per Dr. Park	50.00
From Shanghai:—	
Rev. E. Box	5.00
J. L. Hendry	5.00
W. B.	5.00
W. M.	5.00
Edward Evans	5.00
McTyeire Home	5.00
Bridgman Home	5.00
Geo. E. Partch	5.00
M. G.	1.00
J. S.	1.00
M. B.	1.00
L. E. H.	1.00
J. W. C.	2.00

R. T. B. ...	$2.00	Cash ...	$1.00
S. Chin-yung Saisun ...	5.00	Kau Vong-dz ...	0.20
J. Kow-chee ...	2.00	Dzung Sing-foo ...	0 20
D. H. Davis ...	2.00	F. L. H. Pott ...	5.00
R. W P. ...	1.00		
S. M. B. ...	1.00	Total to date	$467.70
G. McIntosh ...	2.00		G. L. MASON,
G. F. Fitch ...	2.00	16th Dec., 1898.	*Treasurer.*

Diary of Events in the Far East.

December, 1898.

1st.—Li Hung-chang leaves for the inspection of the Yellow River by way of Tê-chou. H.E. is accompanied by a large staff of deputies, etc., who are to assist him in his work.

The ladies who represented the Legations of England, America, Germany, France, Russia, Austria, Holland and Japan have an audience with the Empress-Dowager. In the reception hall they were graciously received by Princess Ching and other members of the Imperial family, and were offered the ceremonial cup of tea. From here they were conducted straight to the presence of the Empress-Dowager, and, possibly a little to their surprise, into that of the Emperor also. Lady MacDonald, who took precedence, read a graceful little congratulatory address in English to Her Majesty on her birthday, to which the Empress responded. Each lady, before leaving the palace, was presented with rolls of valuable silk, as well as a painting by Her Majesty herself on a silken scroll, sets of inlaid combs and other gifts.

13th.—Captain Toulmin, who shot the compradore on board his steamer the *Dosing* in the West River, has been sentenced in the U. S. Consular Court at Canton to imprisonment for life.

Capture of the Chinese General Chou by Yü Man-tze.

16th.—Exposion of powder magazine in Hangchow. Effects felt over a wide area. Serious damage in the compound of the Southern Presbyterian Mission; most of the buildings will require to be entirely rebuilt.

29th.—The *Glenavon* totally wrecked on a rock near Samoun Group. There was one quartermaster drowned, and the chief mate and second steward are missing.

Missionary Journal.

BIRTH.

AT Battle Creek, Mich., U. S. A., on Oct. 15th, 1898, the wife of Rev. W. H. LINGLE, American Presbyterian Mission, Lien-chow, of a daughter.

DEATHS.

ON the 22nd of August, 1898, near Ngachuka, Inner Tibet, CHARLES CARSON, only child of Peter and Susie Rijnhart, M.D., missionaries. Aged 1 year, 1 month, 22 days.

AT Norrköping, Sweden, on November 1st, 1898, ERIK DAVID JOHANNES, son of Rev. and Mrs Joh. Sköld, aged 6 years, 10 months and 15 days.

AT Sheo-yang, Shan-si, on Nov. 8th, by the overturning and fall down an embankment of a native cart on which she was travelling, Miss E. K. BROWN, Sheo-yang Mission.

ARRIVALS.

AT Shanghai, on 14th Dec., Rev. THOS. GOODCHILD, C. M. S., for Hangchow.

AT Shanghai, on 18th Dec., Mr. and Mrs. ORR EWING and three children (returned), from England, for C. I. M.

AT Shanghai, on 21st Dec., Rev. THOS. J. ARNOLD, wife and 3 children, F. Christian Mission (returned); Rev. W LUTSCHEWITZ, Berlin Mission, for Kiao-chao; Mr. and Mrs. A. P. LUNDGREN (returned), Misses M. F. BRYCE, E. C. ATKINSON, E. H. ALLIBONO and L. M. WILSON, all from England, for C. I. M., Miss P. NAESS (returned), from Sweden, for C. I. M.

AT Shanghai, on 25th Dec., Rev. ALLEN KENNEDY, from U. S. (unconnected), Baptist, for Huchow, Chekiang.

DEPARTURE.

FROM Shanghai, on 3rd Dec., Mr. J. T. SANDBERG and Miss HALLIN, for Sweden, C. I. M.

MARRIAGES.

AT Tientsin, on 28th October, M. L. GRIFFITH to Miss E. WAKEFIELD, C. I. M.

AT H. B. M. Consulate, Kiukiang, on 15th December, FRED. H. JUDD, M.B., B.C., to EDITH H. WOOD, both of the China Inland Mission.

AT the Cathedral, Shanghai, Dec. 23rd, 1898, Rev. W. NELSON BITTON to LUCIE WARR.

THE SUB-RADICAL.

Chinese characters consist of one, two, or more radicals. When a character is composed of many radicals, they are called, respectively: *first radical, second radical, third radical*, etc. The sub-radical is always the second in the series. Thus when a character consists of more than two radicals, the second or sub-radical is that which stands between the first and the third, namely, that which is placed after the radical and before the primitive.

Examples:

The character 沙 "*sand*," has 氵 "*water*" for radical, 小 "*small*" for sub-radical, and 丿 "*a stroke to the left*" for primitive.

The character 簡 "*to abridge*," has for radical 竹 "*bamboo*," for sub-radical 門 "*a door*," and for primitive 日 "*the sun*."

The character 嫁 "*to marry*," has for radical 女 "*a woman*," for sub-radical 宀 "*a shelter*," and for primitive 豕 "*a pig*."

The word "*seldom*" 少, has for radical "*small*" 小, and for sub-radical "*a stroke to the left*" 丿.

The word "*space*" 間, has for radical "*a door*" 門, and for sub-radical "*the sun*" 日.

The word "*family*" 家, has for radical "*a shelter*" 宀, and for sub-radical "*a pig*" 豕.

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Primers, 1st Reading Sheets, Catechisms, N. T. Parts, Matt., Cor. in large and small type, can be had at *American Presbyterian Press*, Shanghai, or by applying here.

W. H. MURRAY.

PEKING, Dec., 1896.

The following books are cordially recommended for use in schools, families or for presents to Chinese pupils and friends, and for prizes in schools.

論畫淺說

First Lessons in Drawing, gives in easy Chinese the simplest and most important rules in drawing. The author has compressed into twenty-one pages all that is necessary to be known in order to execute simple drawings; including, what the Chinese so much fail on, the laws of perspective.

The principles are illustrated with fifty-nine well-executed cuts and figures. Price 10 cents.

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The Illustrated Primer, fourth edition, contains three hundred and seventy-six large characters with which the child easily becomes familiar while looking at the pictures. There are four pictures on each page with the name of the article in large characters opposite. It can be had with explanations in the Shanghai Colloquial. Price 10 cents.

花夜記卷二

The First Reader is designed to succeed the Primer as a school book. It has a picture on each page with letter press description in large type, making an attractive picture book for a present to a child or for a prize in school. Price 10 cents.

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Responsive Readings is the translation of *the Souls' Cry and the Lord's Answer*, arranged for alternate reading by the pastor and congregation or the teacher and pupils in connection with devotional exercises in schools. It is made up of suitable extracts from the Bible, and in giving all a part is likely to help them to take more interest in the services. It can be had in Mandarin and in the Shanghai Colloquial. Price 6 cents.

環球膠地名畫錄

Around the World Pictures, or *Pictures from all Lands*. We acknowledge with thanks the receipt of a book got up in Chinese style, containing more than one hundred engravings of scenes in different parts of the world, which are so arranged as to enable the reader to take (in imagination) a round the world trip, starting from Peking, proceeding thence to India and Europe and returning *via* America and Japan. The Introduction is in Chinese and the titles of the scenes depicted are given both in Chinese and in English.—*The Shanghai Mercury.*

The North-China Daily News says:—"*Pictures from All Lands* is a quarto volume of 100 pages well printed on Chinese paper. It contains one hundred wood-cuts of such scenery, cities and buildings as would be seen on a journey round the world and will go far to impress the Chinese who see the volume with a proper idea of Western nations, and will supply plenty of matter for cogitation, pleasure and wonder on the part of Chinese readers."

The China Gazette says:—"We have received a copy of a very interesting pictorial publication designed for circulation amongst the Chinese, entitled *Around the World Pictures* or *Pictures from All Lands*. There are more than one hundred fine cuts, representing scenery, etc., in China, India, Russia, Turkey, Palestine, Egypt, Germany, Italy, France, Great Britain, America, the Sandwich Islands and Japan. It makes a beautiful and instructive present for a Chinese friend."

The Union says:—"*All Around the World Pictures* should fulfil the purpose for which it has been published, namely to enlighten the natives. We would suggest that people who live in the interior among the Chinese should purchase copies which could also be presented as prizes to the children in the various mission schools throughout the country."

The Shanghai Daily Press says:—"A neatly got-up album bound in Chinese style, with English and Chinese explanatory notes, containing a hundred and five views entitled *Pictures from All Lands*. It would make a novel and interesting present to a Chinese friend."

For sale at the Mission Press and the Scientific Book Store, Shanghai. Price $1.00.

THE

Chinese Recorder

AND

MISSIONARY JOURNAL.

VOL. XXX. No. 2. FEBRUARY, 1899. $3.50 PER ANNUM.

Contents of this Number.

Shanghai:

AMERICAN PRESBYTERIAN MISSION PRESS.

VALENTINE'S MEAT-JUICE.

ENDORSED BY THE MEDICAL PROFESSION OF UNITED STATES, GREAT BRITAIN AND GERMANY AND EMPLOYED BY THE INSANE, INEBRIATE AND GOVT. HOSPITALS AND THE ARMY AND NAVY OF THE UNITED STATES.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, *February 25th*, 1885.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

A CASE OF POST-PARTUM HEMMORRHAGE—Lady aged 35; lost an enormous quantity of blood; hemmorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 to 12, two tea-spoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:—

In both cases the peculiar merit of the Meat-Juice lay *in its being able to supply a circulating medium as near in character to the blood as can be well obtained.* In the case of other preparations, more or less of digestion is necessary before assimilation can take place; this is not so with Valentine's Meat-Juice, it is ready for osmosis whether in the stomach, upper or lower bowel. It is an excellent thing to give by *rectal enema*, with or without brandy.

The Meat-Juice contains much nourishment, is readily absorbed, is very palatable and is not greasy. I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER R. LAMBUTH,
Surgeon-in-Charge, Soochow Hospital

TESTIMONIALS.

New York.

I prescribe VALENTINE'S MEAT-JUICE daily, and like it better than any preparation of the sort I have ever used.—J. MARION SIMS, M.D.

GEORGE H. ELLIOTT, M.R.C.S., in the *British Medical Journal*, December 15th, 1883, "I would advise every country practitioner to always carry in obstetric cases a bottle of VALENTINE'S MEAT-JUICE."

Washington, D.C.

I have used largely VALENTINE'S MEAT-JUICE and consider it the best of these (meat) preparations.

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GIVES TONE TO THE STOMACH.

It was used by the late lamented President Garfield, during his long illness and he derived great benefit from its use. —ROBERT REYBURN, M.D.

INTERNATIONAL EXHIBITION, 1876.

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DR. KERR AND HIS JUBILEE TABLETS.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXX. No. 2. FEBRUARY, 1899. $3.50 per annum.

Some Bits of Missionary Experience.

BY REV. WILLIAM ASHMORE, D.D.

MISSIONARY conditions are different from what they were fifty years ago. Nobody needs to be told that. But now, conditions being different, methods must also be different. In what is now about to be offered we shall have something to say, FIRST, *about some features in old time methods of carrying on mission work; second, some bits of experience in working for a transition to other and better methods.*

FIRST. *Some features in old time methods.*—In early mission days the missionary himself, in purse and personality, was the sum and substance of everything. He was his own John the Baptist; he was his own twelve apostles and his own seventy; and he was his own Paul, the planter of churches. He was evangelist, and, if he had any sheep, he was pastor; he was organizer; he was ruling-elder, or class-leader, or deacon as the case might be. He was also building committee, and financial secretary, and sexton, and whatever else might pertain to the sanctuary. He hired houses; he built chapels and paid for them; he opened schools and employed somebody to teach in them. When groups of converts—two, three or four—were gathered, he appointed pastors. And when Bibles, and Testaments, and hymn books were wanted he was the source of supply. All liabilities, and contingent remainders of liability, fell to him, and all contingencies, foreseen and unforeseen, were passed over to his account. In a word, he was the mission. In him, and through him, for a limited time, and in a limited sense, did all missionary prospects consist.

The first converts themselves were the veriest babes and weaklings. They had to be carried in arms; they had to be fed with a spoon; they could not walk alone; nor did they know enough to know what they did want and what they did not want. In all things Christian they were as backward as the people of Nineveh, who did

not know their right hand from their left. It must not be supposed that the missionaries were indifferent to this backwardness of development. They were not. They were anxious that the converts should grow in stature and wisdom daily and learn to supply food for themselves. And so they urged upon them to make a beginning; even though it might be small, it must be a beginning. That beginning was made in the form of very small contributions to the church funds. The relationship, as regarded "giving and receiving," that existed between converts and missionaries was about this:—The missionary led off in everything; the convert followed after, doing a little something, but not very much, towards his own support. The trouble in the case was that the cart was put before the horse, to a certain extent. The ultimate and safe way is for the convert to take the initiation, leaving the missionary to aid him as necessity may require, rather than for the missionary to take the lead and to entreat for aid from the converts in matters which concern the latter exclusively. The difference is immense. In a proper recognition of it lies the key-note to final success.

Do we then join in a reflection upon the old missionaries for beginning on the way they did? By no means. A deal of undeserved criticism has been passed upon them. It was perfectly natural that they should begin just as they did. Some of our more recent missionaries have pronounced a severe judgment, while the fact is, that, if they had been in the position of these early missionaries they would have done the same thing. Besides being a natural way, there is a deal of common sense, and of Scripture too, in its favor. Paul says the children do not lay up for the parents, but the parents for the children. All children have to be cared for a little at first. Let it not be forgotten that the earliest account we have of a missionary "hiring" a chapel was by Paul himself, who dwelt two whole years in his own hired house and received all who came unto him. We suspect that much the same thing took place when the school-house of one Tyranus was secured for a preaching place for the time being.

To us the point is, not so much the *beginning* in that way as it is in the *continuing in it* longer than is necessary. Weaning a church is like weaning a child. It has to be done, but it should not be put off. A child should be made to toddle alone, even if it does get a few knocks in learning how. A mother that will indulge it by carrying it when it ought to be big enough to help itself, not only makes a sore burden for herself, but injures the child and makes it all the harder to use its own legs when the issue is, at last, forced upon them both. The art of knowing *how to wean a church and when to wean it,* is a high attainment in missionary technics. A common mis-

take has been to postpone it too long. The drift has been that way. But it is also possible to be too premature and to organize a church before there is any material for it. Mr. Speer tells about a church that was constituted before there was a single native convert and of a presbytery that was organized before there really was a church. This was a remarkable ecclesiastical feat, possible only in immature missionary experience and undeveloped missionary conditions.

Let us be chary therefore of our criticisms of those old leaders. Let us not forget the men that made up the force—Judson, Carey, Marshman, Duff, Morrison, Legge, Milne, Medhurst, Bridgman, Boone, Culbertson, Goddard, Ball, S. W. Williams, S. R. Brown, Maclay, Nathan Brown, G. T. Verbeck, and half a hundred others like them, were not callow youths in missionary tactics. Yet they started out in pretty much the same way. Those pioneers had to do everything for themselves. They had no converts to start out with. They had to work from six to ten years before they had their first fruits. Pray what were they to do meanwhile for preaching places, unless, like Paul, they had hired houses of their own? And when they got a good man or two who could reach the hidden heart strings of the people, as they themselves could not, what more natural and common sense like than to take a fit man and tell him to go out and proclaim the good news to the myriads of his countrymen; and when the man should ask what he should eat to tell him, "We will share with you what we have got? To help you make money we will not, but to give you rice to eat we will, so long as we have any bread and butter for ourselves." Is there anything unscriptural in that? Who was it that said, The workman is worthy of his meat? Who was it that said, Thou shalt not muzzle the ox that treadeth out the corn? Who was it that said, that people who ministered in spiritual things were entitled to ask for a little something in carnal things? It was found out afterward that there might be too much of that one thing and that some caution needed to be observed. Then the criticism should be directed not to the bare fact of employing native evangelistic agency, but to the need of being very judicious in the use of it.

It may be said that now-a-days the newer and younger men go into new places and start out by the avoidance of some of these defects. So they do, but they never would have done it, but for the experience of these old gray heads who told them what to avoid and also how to do it. It was easy enough to make the egg stand on end after Columbus had cracked the shell. And it is much easier to begin an "improvement" after there is a small and partially trained constituency that can be appealed to for testimony and example, with certain germinal ideas already implanted in their small body of faith. We vigorously affirm that, in progressive measures of this kind, the

newer missionaries have entered into the labors of the older ones, whether the former all think so or not.

We come now to personal experience of our own. We left New York for China in August, 1850. After a sojourn of a few months in Hongkong we went to Bangkok, Siam, and were there seven years. Then we came back to Hongkong for two years, and after a visit home, came to Swatow in 1863, where we have since been stationed as missionaries.

We found things going on as indicated above. The missionaries were able men and discerning men; nobody's fools by any means. They had their preaching place; they started schools; they were busy getting ready all sorts of missionary helps. Such strong and sturdy leaders as Lechler, and Dean, and Legge, and Genähr and Johnson, and Bishop Smith were there. One of the first services we attended was that of William Burns in Canton. A characteristic feature presented itself at the start. Mr. Burns himself was a new comer. He was not yet preaching. But he had procured the services of a good helper, who was pouring the truth into the ears of the crowd that came and went. The man did this every day, and had to give up all rice-winning pursuits, in order to do it. When it became noon Mr. Burns went to get something to eat. How about that helper? Would it be an error to give *him* something to eat too? "I trow not." So the one went to get a piece of bread and the other to get a bowl of rice. The Society paid for both. Was any blunder committed? *I trow not.* What struck me most, on that occasion, was a pipe stand with half a dozen long bamboo pipes, a paper of tobacco, a flint and steel and a huge pot of hot tea. It was considered ordinary politeness, and the only true way to show a man that he was really welcome was to offer him a pipe and a cup of tea. That was the common thing in those early days everywhere.

When we reached Swatow in 1863, Mr. Johnson was already on the ground. Mr. Burns having left Canton, had been doing pioneer work in Swatow. Mr. Lechler had started work at Iam-tsan, not far away, which was now turned over to Mr. Smith and Mr. Mackenzie, of the English Presbyterian Mission. Mr. Johnson had brought with him four native evangelists from Hongkong, and the pioneering began along the old traditional and accepted lines, as matter of course, by both missions. Of converts, as yet, there were none, excepting two old men who lived far inland after their return from Siam. A few "hired" preaching places were secured at eligible points. Some small schools were opened as a means of making a start, and it was uphill work for years. The missionary had to *pay everything*, for the simple reason that there was *nobody to give a broken-edged cash for anything.* The schools were started on Hongkong

and Canton models; the preachers brought with them Hongkong and Canton ideas and traditions. The tea and tobacco hospitalities were all duly transplanted. Let it be noted that the present writer was in no way responsible for any of those things. Neither was Mr. Johnson, who was here a short time before him. They were items of a common missionary heritage which had a considerable antiquity behind them even then.

We will skip over a period of about ten years, which will bring us down to 1873. We had opened a number of preaching places, which we visited as frequently as we could. Then we had several more new preachers, who helped us keep up the round of visitation. We had a goodly number of converts, the majority of whom were in some four or five localities, so that we could muster twenty-five or thirty in one place, and thirty or forty in another. It is not meant that they all lived immediately in those localities, but they could be rallied, that many, at that particular centre. Administratively we were moving on in much the same old way. The preachers were itinerating, and we were itinerating; the schools were kept up; the tea and tobacco courtesies continued to abide in strength. The converts were not allowed to think that nothing remained for them to do. They were told they must give to the support of the Gospel. So collections were taken to *aid the missionaries and the Society* which sent them out. Having put in their few cash they rested in sweet contentment, taking a whiff of smoke and a sip of tea—in homage to the truth—and went on their way rejoicing. The missionaries made their small reports of contributions to the home society and went on staggering under a load which they would gladly have cast off. The state of things was unsatisfactory. We made up our minds that we would change them. Only we felt the need of acting cautiously, so as to secure good ends in a safe and agreeable way without quenching any smoking flax or rooting up any tares with the wheat.

SECOND. *And so now we come to some bits of experience in striving for a transition from, say, babyhood to boyhood; to small boyhood at first and big boyhood afterwards, and finally to self-reliant manhood in the end.*

I. *Tea and tobacco allowances had to take the first shots.* When the little bills came in we scrutinized them; we raised questions. Now brethren do you think this is the best way to do? We cannot afford to provide tea and tobacco for the multitude. Nor do we think it just right. But, oh, teacher, we shall be considered unpardonably rude if we do not ask a man to take a cup of tea or a whiff of smoke. In fact it will look mean. People will not come a second time. Well, we said, if they come only for tea and tobacco it is no good. Ye

seek us only because ye did drink of our tea and were filled. Time and time again did we plough over the ground, setting the coulter each time deeper than before. We told them that if they chose to use their own money in that way, they could do it, but not the money of the home Christians. A Chinaman's "stronghold" is his dogged persistence; the way to beat it is by good natured, rational, dogged insistence. Before long we won the day. Tea and tobacco bills ceased to figure in our mission accounts. A similar victory was won over the pernicious habit of making small presents of fans and shoes and garments on holidays. We set ourselves against the whole system of interchanging presents. Where presents are accepted, even of a pitiful kind, presents must be made in return. As a mode of barter it is not only a losing business, but a very troublesome business. One may get a handful of pea-nuts which he does not want, or some salt duck's eggs which he cannot eat, or a couple of oranges, or a paper of sweetmeats, or even a time-honored old hen, but he will be expected to make it all up; and considering his better circumstances will be expected not to be too awfully exact in measuring values. But all that is nothing to the trouble involved in seeing that these small debts of honor are duly paid in some form or other. Aside from this we felt there would be a great advantage in having everybody know that we meant to be chargeable to no man. We had the mere face to tell them to support their own workers if we took nothing from the gentiles ourselves. Soon it came to be understood that when the teacher came he was not making a levy upon them. He sought not theirs but them, and he had his own larder upon which to draw. There was no difficulty about it. They were assured that the teacher appreciated what they were willing to do for him. This met the case satisfactorily. It is not intended to lay down a rule for other missionaries. Each one must treat the matter from his own point of view, but the present writer considers it a great advantage to the Christians as well as himself. It is of itself a source of power to be burdensome to none of them. Sundry other minor matters of mutual relationship were adjusted in the same way, and also various incipient assumptions of care and responsibility, leading the way to a genuine self-reliance and self-support in the future.

II. *The first real hard tussle came in striving to effect a transfer of the onus of responsibility in school work.* We believed that the children of our church members should be educated as far as possible. It was not a question of outside children, but purely a question of the children of our own people. Something must be done for them all were agreed on that. Schools for evangelizing purposes among heathen children, and in order to "get access" to heathen families, might have its recommendations elsewhere, but the expensiveness

of it, and the uncertainties of it, and the limited usefulness of it, had made it cease to be attractive to us in our field. Our solicitude, therefore, was in one direction, our members' children must be taught to read for themselves, and must not be allowed to grow up like the children of heathen.

But now who must pay for their children's education? Must we do it or must they do it? There is where the road forked.

The argument on their side.—They put forward their own extreme poverty. They were poor; the majority of them exceedingly poor. In many places they could not have schools at all. Then they had not done such a thing hitherto, nor was it a usage in missions elsewhere, so far as they knew—and it was surprizing how much some of them knew in that direction. They were mighty in pleading precedent, which to them has all the force of common law. It had an appearance too of discrimination and harshness to press the responsibility upon them before others did the same. They felt actually hurt, and were grieved at the suggestion. They said that if we did not keep up the schools there would be none. Apart from them there was an argument which came from all parts of the mission field and which was accentuated most heavily in India. This was that Christianity could not exist without an enlightened, that is, an educated constituency; that if the children of church members were not educated, the church itself would lapse back into heathenism. Therefore the duty of the churches at home was not discharged by simply evangelizing and Christianizing the parents, but it included the *secular education* of their children as well. The responsibility of imparting this secular education must rest upon the missionaries. They must see that it was done; they must provide the means; they must bear the brunt of the toil and anxiety. The members should be taught to help all they could, as matter of course, but, whether they came up to the mark or not, the missionaries must look after things and make up for their shortcomings. They must lead off.

The argument on our side.—Their extreme poverty was admitted. They were poor, but perhaps not so poor as they thought themselves to be. They could do more if they tried. As for the usage elsewhere, it had not given satisfaction, and the day would come when it would have to be made final. We should not wait for them, but should act on our present convictions. We were not actuated by unsympathetic feelings, but were seeking their own best good. As to the matter of responsibility in taking the initiative, it was time to shift the load to the other shoulder,—the native shoulder instead of the foreign shoulder. The children were *theirs*, not ours. God had given them to them, and not to us. It was *their* duty to seek their education.

That duty they could not pass over to somebody else. We would stand ready to help them make a start; but make a start of their own, they must; and we should wait till they did do so. Hitherto they had *helped us*. Now the other of the two must go first, and we must be allowed to *help them*. We had hired the teacher and made ourselves responsible for his support ; now they must hire him, make their own bargains, and be responsible themselves for all arrears. It should be left to us to say, for ourselves, how much we will be willing to help them, provided the teacher they engaged and their course of instruction commended themselves. Henceforth village schools would not be opened by us, but would be left for themselves to open. The normal school at the centre for raising up teachers would be matter of our own concern, as they could not possibly do that work for themselves. Yet even in that they would be expected to help. The argument that if we did not educate the children of church members for them, the church itself would lapse into heathenism, needed the dissecting knife. That we are to give religious instruction to children the same as to grown people, need not be discussed, for nobody denies it. Sunday-schools are carried on for this purpose, and in these schools all is done that can be to teach the children how to read the hymns and portions of the Word of God. Of course more teaching is called for in such a language as the Chinese than can be given in a Sunday-school, and that we recognized. But now the teaching that saves children, and saves their parents, and saves the church, all alike is *the teaching of God's truth out of God's own Word*. The indispensablenesss of that is beyond question. If a church lapses into heathenism it is not because it has not been taught science and mechanical philosophy, but because it has not truth enough in the inward parts. *If we want to save them from a lapse let us indoctrinate them deeply in the teachings of the Gospel.* If they have this teaching there will be no lapse, most probably, but if they have it not, all the Western education they can get won't save them. Saving Christianity is born of faith and not of science ; also it is nurtured and reared of faith and not of science. Nor do we believe that a "chop" feed made of the two will ever take the place of the one proper kind of food. But, now, how teaching the children the elements of chemistry, and geology, and botany, and similar things, is going to guarantee the religious character of the parents, does not appear. Presumably the argument is that the parents know so little that nobody can be sure of them, and that the children, knowing more, will make a more reliable and stable generation. The reply is indicated above. If the parents are well indoctrinated in the faith of God's elect they will not lapse, even if they do not know logarithms, and if the children also are not well indoctrinated the same way,

then, though they are possessed of all knowledge and can speak English like their teachers, though they may not lapse into heathenism of the old sort they may slide over into rationalism or agnosticism or materialism. In a word, it is not scientific truth that saves either parents or children, but *Gospel truth* and GOSPEL TRUTH ONLY. It is that we are bound to furnish as missionaries. We recognize also that it is right for us to help on in whatever is contributory to the main end, according to the measure of its value for that main end. There is room right here for a delimitation of frontiers. Just where the line is, and what belongs on one side, and what on the other, of actual indispensableness, is a question on debatable ground. We are not seeking controversy, but only telling an experience and telling how things came to a head with us in settling the question: *Who should lead off and carry the big end of the log in the education of church members' children?*

A three years' contest.—It came on at an important station of my own, where a school had long been kept up. I had "dinged" it into their ears for some years that they must now begin to lead off, but it was regarded as mere "ding-dong" by them. The New Year season drew near when schools have to be arranged for, but I did nothing. They became anxious. Teacher, are you not going to start a school? No, I am not, but *you* ought to start a school and not let your children grow up in ignorance. God has given them to you, not to me. They believed I would relent, but there was no relent in me. Time dragged, the season became late, and yet no school; and school there was none the entire year. They felt a little hard toward me, but that did not soften me. The next year came the same request. Now, teacher, you will have a school this year. You know we had none last year. Yes, there will be a school if you will start it, but not unless you do. Your children are your own, not mine, and it is your business to see they do not grow up as ignorant as young calves. Oh, but teacher, we are not able, and if you don't do it, it won't be done. Well, if you really are not able then God does not require it of you. But I have no evidence that he requires *me* to educate *your* children. I am willing to help you after I see you make a start, but can do nothing till then. Again there were long and half-frowning faces, and again there was an obdurate missionary, and another year passed away. As the third year drew on they came to me and said: Teacher, we are going to have a school; we have got our list of pupils, we have made our subscription, and here it is. We have engaged so and so to be teacher, and we have agreed with him on the terms. Do the best we can we shall be short a little in funds. Can you help us? Oh, yes, I replied, I will help you cheerfully now that you are going to help yourselves.

The victory was won. The school was started. It became a precedent for other places. Now our members all get up their own schools, and nobody would think of going back to the old state of things. A dozen of our little churches have had their own schools attached as a part of their church work. The example has proved delightfully contagious. More than that, these young Christian teachers whom we are sending out from our normal school do a deal of preaching on Sundays, and are helping them solve the question of their own self-nutrition.

The limits of this article are more than reached, and yet something remains to be said on our experience in laboring for a transition from the idea (among the helpers) that their proper office was not to be pastors, primarily, but evangelists; and (in the churches) from the idea that, instead of being foreign-fed, they were to be home-fed (or, Scriptural self-nutrition); from the kindred idea that their spiritual possibilities, instead of being contingent on dollars, were contingent on graces and gifts of the Holy Spirit; from the idea that, instead of having missionaries build their chapels for them, they should build their own; and, finally, from the idea that, instead of running to foreign Consuls for protection under treaty, they should rest their claims for protection and upright treatment on the fact that they were law-abiding Chinese subjects, and therefore had a right to the benefit of the laws—treaties guaranteeing religious freedom being among them—and should call for the fair treatment accorded to well behaved people, whoever they were, and no matter of what religion.

We by no means claim to have "already attained," but we press toward the mark, convinced that consummation lies in that direction. But whether so or not, the experience we have gone through may be of some interest to others, like ourselves blazing the trees along the projected roadway.

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*A Comparison of the Chinese Church of To-day and the Church in the New Testament Times.**

BY REV. F. L. HAWKS POTT, B.D.

THE subject which I have undertaken to present to you to-night is one that bristles with difficulties. To reconstruct for ourselves a complete picture of the primitive Church is not so easy a matter as it first appears. The sources upon which we may draw are after all very limited. No book in the New Testament, with the exception of the Acts of the Apostles, gives us anything like

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a history of the early Church, and even that partakes more of the character of a biography than of a history. Outside of the Acts of the Apostles we have to depend for our information upon incidental references occurring here and there in the course of the Epistles and the Book of Revelation.

Another difficulty arises from the largeness of our subject. My subject is the comparison of the Chinese Church of to-day and the Church in the New Testament times, but after all the Chinese Church of to-day is very much the same as the American, the English, and the European Church of to-day.

In the strict sense of the word there is no Chinese Church. Christianity in China has not yet become indigenous, but remains largely a foreign exotic; it is still the Western type of Christianity, so my comparison merges itself unavoidably into the larger one, that is, the comparison between the Western Church of to-day and the Church of apostolic times.

We will try, however, as much as possible to speak only of those matters that bear most directly upon the condition of the Church in the Chinese empire.

Now a word as to the value of instituting this comparison. Suppose we could draw a complete representation for ourselves of the early days of the Church, what then? Should we strive to copy it at the present day in every particular? I think not. Exact imitation is impossible, and even if possible it would be unwise.

I say impossible because the men and women of to-day differ from the men and women of the first century in mental equipment, in inherited ideas, in civilization, in manners and customs; and the circumstances of life in the nineteenth century are not at all the same as those of Apostolic times.

For example, when we exhort men to the imitation of Christ we do not mean that they shall take the command literally; none of us can follow Him in what we may call the accidents of His life; we cannot spend most of our time in an outdoor life, we cannot be like Galilean peasants, wandering up and down over the country with no fixed place of abode; we can only follow Him in the spirit, not in the letter. So it is in regard to the copy of the early church; it is more in spirit than in letter that we can reproduce it.

But I said an exact imitation would also be unwise; my reason for so saying is because the apostolic Church was a time of germination; Christianity had not then, nor has it yet reached its full and complete development. The more we study those early days the more we are led to see that nothing was as yet crystallized; doctrine, Church government and worship all were in the formative state. Christ Himself said: "The Spirit will lead you into

all truth," and thus foretold the progressive development of His religion.

The developments of the germinal ideas of the Christian Church have been various and manifold. Some have been good and some the reverse. A sense of historic continuity forbids us from looking upon all developments as things that should be swept away; we should rather examine into them, compare them with the conceptions of Christ Himself and then decide whether they are true or false.

Again, from this comparison of the Church of to-day and the apostolic Church we may derive a more positive gain. It will show us whether we have entirely overlooked some important aspects of Christian truth and life, whether the development which has come to us is a complete and rounded one, or only partial and one-sided.

So much by way of introduction.

Turning to our comparison the first thing we will glance at is the field.

Is there any similarity between the Church in China and the field of the efforts of the apostolic Church?

Taking a superficial glance there might seem to be many points of resemblance. Both Rome and China are heathen empires of vast extent. In both the popular religion is polytheistic founded on nature worship. In both we find state religions considered of the first importance. Both possess an absolute form of government.

Here the likeness ceases. In China we have a homogeneous people, one in customs, manners, racial charactistics and mental qualities. In Rome there was the greatest heterogeneity. The empire, consisting of some thirty-five provinces, was a vast conglomerate. People of the most diverse origin and history were gathered together as component parts of a great nation. Rome's policy was to leave her people undisturbed as to their national customs, and religious beliefs, and all that she attempted was political unity.

As some one has said very truly: "The mental and moral characteristics of the people in all parts of the empire, their habits of life, their prejudices and passions, their religions and superstitions, varied greatly."

The result of Roman civilization was life and a spirit of enquiry. The result of Chinese civilization is stagnation and deadly self-satisfaction.

There was a spirit of cosmopolitanism abroad among the people of Rome, not the spirit of intense and narrow conservatism we find in China.

Another great difference lies in the preparation of the field through the dispersion of the Jews; the Jewish synagogue was to be

found in almost every town of any magnitude throughout the length and breadth of the Roman empire, and the chosen people witnessed everywhere for the principles of monotheism, thus preparing the soil for the spread of Christianity. The Jews of the dispersion, the Hellenists, emphasized only the essence of Judaism, the belief in the one true God, the importance of a life of purity and honesty and the doctrine of God's punishment of the wicked and reward of the righteous. Unlike their co-religionists of Judaea they attached but little importance to the observance of the ceremonial and ritual law. I know of nothing corresponding to this in China.

Then further there was Greek intellectualism permeating the empire, bringing with it culture and a real thirst for truth and knowledge. To this again there is no parallel in this empire.

So we might go on multiplying the differences, but perhaps enough has been said to show that the problem of planting the Church in China to-day is in many ways different from the task the Apostles and the early disciples were called upon to undertake.

To my mind the task of founding Christ's kingdom in China is even more difficult than was that of establishing it in the Roman empire, and consequently the victory, when gained, will be even more glorious than was the first great conquest.

Having now taken a brief glance at the field we will go on to the comparison of the methods of propagation.

We are all familiar with the methods now employed in China, and I need not speak of them at length; we also feel that altered conditions call for a modification of methods, and that it would be out of the question to use no others than those used in apostolic times.

We missionaries are not citizens of the empire we have come to convert; we are strangers in a foreign land, and cannot assimilate ourselves to those among whom we live, as the apostles and early disciples could enter into the life of those by whom they were surrounded. They were laboring in their own country, speaking not a language acquired with great difficulty, but the widely spread Greek tongue. From such considerations the conviction should be born in upon our minds that our work in this empire must necessarily be much more largely educational than directly evangelistic. Ours is the task of inspiring and teaching a few who are to be the evangelizers of the multitudes.

That educational work will include the conversion of the minds of the people, that is, the creation of the mental atmosphere in which Christian thought can be more readily apprehended, the teaching in schools and colleges, the preparation of a literature written from the Christian standpoint, and above all the training of a native ministry.

I do not say that no direct evangelization can be done, but simply that it can be best done through native agency.

As to the method of evangelization I think we can also learn much from the study of the early Church.

The one thing that strikes me most forcibly in reading the accounts of St. Paul's life, is how little direct preaching he did *to the heathen;* the service in the synagogue was always the great means he employed for the delivery of his message, and the audience was generally almost entirely composed of Jews and those of the gentiles who had come under the influence of Jewish teaching.

"He evidently did not go about through the cities of a province with a flourish of trumpets summoning all the inhabitants to repentance and proclaiming from the house tops the kingdom of God; but he sought to win converts by direct personal contact, forming acquaintances as opportunity offered, very likely first of all among those of his own trade, laboring with them for his daily bread and telling them his message one by one, until he had succeeded in gathering about himself a little circle which became the nucleus of a Church. It was through this quiet hand-to-hand work that he doubtless accomplished most, and not through public preaching in the synagogue or elsewhere." Christianity was a leaven working in household after household, binding the members together in the bonds of a common faith, a common life and a common hope.

We have only one instance given us in the Acts of the Apostles of St. Paul addressing a heathen assembly, namely the speech delivered at Athens before the court of the Areopagite.

I am convinced that the method now largely employed is not the best way of expending our force and time, and that it largely arises from a misconception as to the primitive way of spreading Christianity. The average native assistant neglects almost entirely the *personal method* of winning converts, and seems to think he has done his entire duty if, in a perfunctory way, he spends a certain amount of time daily in preaching on the streets or in the chapel.

Then another lesson we learn from the New Testament is that the Church was self-propagating; from the very start it supported its pastors, and also missions to other towns. St. Paul refers in his first Epistle to the Corinthians to the fact that he had equal rights with other apostles to receive support from the Churches. He voluntarily forewent this right, only receiving help from the Church in Philippi; but he never waived the right itself.

Again we see him on his third missionary journey engaged in collecting contributions from the gentile Churches to take with him to Jerusalem; the first duty of a Christian Church was, in his mind,

the support of those preaching the Gospel and the helping of less wealthy Christian communities.

How strikingly different this is from what exists in China at the present day. Here we have a native ministry and native assistants supported almost entirely by money from abroad, and the native Church itself doing but little in the way of self-propagation; money is spent lavishly, but alas, not altogether wisely. *Self-support is put as something to be aimed at, not as something to begin with.* I grow more and more certain that we are working on wrong lines, that the present system of subsidizing the native Church is radically pernicious, and that it nourishes an unhealthy foundling, but does not produce a strong and vigorous offspring. Here it seems to me we would do well to follow literally in the steps of the apostolic Church.

The growth of the Church must be from within, not from without; small Christian communities must do what they can towards the support of their pastors from the very beginning, and no native assistants paid entirely by the home Church should be placed over native congregations.

This reform would be a radical one, but sooner or later it is bound to come, for nothing has hindered the growth of the Church in China so much as the endeavor to advance it by the use of money. It has given wrong conceptions to pastors and people alike, has made them hungry for the overflow of our wealth, instead of being self-respecting and independent. It has kept away the right men from the Church and drawn in those who come from base and unworthy motives.

Next I turn to the subject of Church organization, or as it is generally called ecclesiastical polity.

There is one thing about the Church of apostolic times in sad contrast with the Church in China to-day. Then the Church was one; now it is divided and rent asunder. The Church at Jerusalem was the mother Church, with whom all other Churches were in communion.

For nothing does St. Paul strive more vigorously than for keeping the gentile Churches which he founded in touch with the mother Church. He claims that he is working in perfect harmony with the other Apostles, and that to him had been committed the Gospel of the uncircumcision, as to Peter and the rest, the Gospel of the circumcision.

The contribution he was so anxious to take up to Jerusalem on his third missionary journey was to be the means of manifesting that unity.

Antioch, the first gentile Church, looked as a matter of course to Jerusalem for the settlement of the controversy in regard to the relation of the gentile Christian to the Mosaic law, and when she sent forth missionaries to establish other Churches, it was not with the idea that the Churches founded were to become separate entities, but parts of the one Church. The salutations in the New Testament epistles from the Christians of one Church to those of other Churches, show us that all looked upon themselves as forming parts of one whole; the one Church did not spring from a combination of different congregations, but the different congregations and communities sprang forth from the one Church.

Yes, there was at the first dawn of the Christian era a united Church. Weiszäcker in his history of "The Apostolic Age of the Christian Church," says: "Paul never, so long as he labored, gave up the purpose of completely uniting the imperial Church with the Jewish parent Church.

The idea which had once impelled him to seek for recognition of his mission in Jerusalem ever led him to strive for the maintenance and perfecting of the κοινωνία there attained; no experience, however dark, could confuse his aim; his disposition remained unaltered; an actual separation he regarded as a calamity, as if by it his work would have become a castle in the air. He knew one Church of God including Jews and gentiles as believers (I Cor. x. 23) just as the world outside consisted of Jews and Greeks."

What were the strong unifying forces which held all the Churches together? There were doubtless many. The one faith, the one life and the one hope were all integrating forces, but I think one bond of union that we must not overlook was the Apostolate.

The organization of the Christian ministry in apostolic times is a vexed, and I fear, a vexing question.

I shall not detain you by entering into any lengthy discussion of it to-night. I frankly confess that in the germinal epoch of the Christian Church we do not find a completely developed episcopal, presbyterian, or congregational form of government.

What I wish to emphasize is the leading part played by the Apostles, and how their office and prerogatives kept all the different communities united. The word apostle is used in a two-fold sense in the New Testament; sometimes it refers to what the literal translation of the word implies—missionaries—as for instance when St. Paul gives the list of the different gifts of the Church: "First, apostles; secondarily, prophets; thirdly, teachers, and after that miracles, then gifts of healing, helps, governments, diversities of tongues (I Cor. xii. 28); but it has also a narrower and more res-

stricted use, that is, it is the name applied to the twelve and their successors. Theirs was the chief office, and theirs was the duty of founding and overseeing the Church.

We all know how anxious St. Paul was over and over again to combat the opinions of his adversaries that he was not a real *bona fide* apostle, but that he had assumed the office himself, and how he claimed to be as true an apostle and as really appointed by Christ as the others. We see him even at a distance exercising a strong control over the Churches founded by himself, as for example in the directions he gives as to the discipline to be meted out to the incestuous Corinthian, we see him appointing emissaries to the Churches to govern them in his stead, for example, Timothy and Titus, and we see him ordaining elders over the Churches in Galatia, at Antioch, Iconium, Lystra and Derbe. Then when we look at the Church in Jerusalem we find there also the apostles taking the initiative in everything. The position of James, the brother of our Lord, seems at first to be an exception, as he was not one of the original twelve, but it is very natural to suppose that after the martyrdom of his apostolic namesake James, the son of Zebedee, he was chosen as his successor, as Matthias at an earlier time had been chosen to succeed Judas Iscariot.

It was the apostles who brought into existence the order of deacons and who ordained the presbyters who sat with them in the Council at Jerusalem. So then the apostolate formed the strong bond of union.

When we study the state of the Church in China to-day we find that that great important note of unity is not the predominant one. There are many different forms of Church government, and each Church is a unity in itself. There are differences in doctrines also, though, thank God, the underlying belief in the great principles of Christianity is much the same. The form of agreement drawn up by the missionaries in Kuling stands as an evidence of this.

Some have said: "What difference does it make after all? We are only like so many different regiments in one army; we all serve the same Lord and Master."

The metaphor, to my mind, is not a good one, for an army implies some central authority, making the whole body cohesive and all parts subservient to one great purpose. The unifying factor is just what is absent now.

Historically, the episcopate became shortly after the time of the apostles the unifying principle of the Christian Church; it was a great centripetal force. The origin of the episcopate seems lost in obscurity. According to Bishop Lightfoot "the term presbyter and bishop were first synonymous, and the episcopate was formed not

out of the apostolic order by localization, but out of the presbyterial by elevation; and the title which was originally common to all came at length to be appropriated to the chief among them."

According to Rothe (a member of a Presbyterian Church) "immediately after the fall of Jerusalem, a council of the apostles and first teachers of the Gospel was held to deliberate on the crisis and to frame measures for the well being of the Church.

The centre of the system thus organized was episcopacy, which at once secured the compact and harmonious working of each individual congregation, and as the link of communication between separate brotherhoods formed the whole into one undivided Catholic Church."

There are still many other theories, but whatever the origin, the fact remains that the episcopate became the bond of union shortly after the apostolate had passed away.

With the reformation of the Church, centrifugal tendencies set in, and purity of doctrine seems only to have been attached through the disintegration of the Church into many different bodies.

At the present day, as we view the situation, we cannot feel satisfied; we who are laboring at the outposts feel, all too keenly, that the lack of unity of organization is one of the greatest obstacles in the way of the spread of Christian missions, and promises to become a worse hindrance as time goes on. Our endeavor should surely be to seek some way by which organic unity can be restored.

It does not fall within the province of this paper to suggest any method of reunion, but only to point out the contrast existing between the Church of to-day and the Church in the New Testament times, and to urge once more that we all pray from our hearts the prayer of the Master Himself, "That all may be one."

Turning now to the worship of the primitive Church let us see what our comparison will teach us.

In Acts ii. 42 we have an outline sketched for us of what it consisted at the beginning. The Church adhered to the "apostle's doctrine and fellowship and the breaking of bread and prayers." The Jewish Christians in Jerusalem at first went on as ordinary Jews attending the worship in the temple and the synagogue, but in addition they met together among themselves from house to house for instruction, for prayer and for the celebration of the Lord's Supper. It was some time before the Christian Church in Judaea became completely differentiated from the Jewish; when it did the Christian service superseded the old service of the temple and synagogue. Among the gentiles from the very beginning the Church had no connection with temple or synagogue, and of course was sharply separated from the worship in heathen temples. From

the start a spiritual worship took the place of the formalistic sacrificial ceremonies connected with the worship of heathen deities.

It is to this worship of the early Church that St. Paul refers in the words λογικη λατρεία, a reasonable service. (See Rom. xii. 1).

The meetings of the Christian communities originally had a two-fold purpose; it was for prayers, instruction and spiritual edification, and also for the celebration of the Love Feast, or Agape, and the Holy Communion. Pliny, in a well known passage, gives the following description of the meetings of the early Christians. "They were accustomed, on the appointed day, to gather together before daylight, to sing a hymn responsively to Christ as if He were God, and again they met for the purpose of receiving food of an ordinary and harmless character." Here we have an account of two meetings held on the same day, one of which was undoubtedly the holy communion.

In St. Paul's Epistle to the Corinthians we have a description of a service in apostolic times in a gentile Church. He tells us when they met together each one has a psalm, a teaching, a revelation, a tongue, or an exposition. He speaks of the service as one in which great freedom existed, and urges them to do all things in decency and in order, and adds, "Let all things be done to edifying." He also refers to the common meal, or Agape, in which rich and poor met together on a common footing as brethren, and rebukes the Christians for the disorders that had arisen in the Church in connection with it, nullifying completely its original intention, and he describes the celebration of the holy communion which originally followed immediately the love feast. It has been thought by some critics that all this could not possibly have taken place at one service, and there must have been two distinct services, one of a more general character, consisting of prayer, prophecy, speaking with tongues, interpretation, instruction, exposition, etc., and the other of the common meal and the holy eucharist.

We cannot exactly restore in the Church in China to-day the early primitive form of worship. The gifts or charismata have disappeared; we no longer live in the age of miracles. Creative fertility and spiritual excitement were peculiar to that day, but we can retain the idea of worship as intended for spiritual edification and the praise of Almighty God, we can strive to do all things decently and in order. Above all I think we can see that we ought to look upon the celebration of the holy communion as the most important feature of Christian worship. Undoubtedly the early Church used the great memorial of the founder of the Church more frequently than most of the Protestant Churches of to-day. It was the invariable concomitant of Christian worship, witnessing to

Christ's presence with the members of His Church, the value of His death and sacrifice, to the life that comes from the spiritual appropriation of Him, and to the dedication of Christians to Him as Lord and Master. I suppose that Protestants have relegated the holy communion to the position of an extraordinary service because of the superstition and error which have crept into the Roman mass, but if the Chinese Church would be in accord with the custom of the Church in the time of the apostles, they should reinstate this service in its proper place and make it the essential feature of Christian worship.

As to the day on which services were held it was undoubtedly on the Lord's Day, the first day of the week. St. John in the Apocalypse tells us he was in the Spirit on the Lord's Day. On the lonely isle of Patmos, cut off from partaking in the earthly worship of the Christian Church, the vision of the heavenly, which is the type of the earthly, was vouchsafed to him.

Again St. Paul writes in I Cor. xvi. 2 that believers are to lay by on the first day of the week for the fund of the saints, evidently implying, that their alms were collected at the time of the Sunday service. Accordingly, in the keeping of the Lord's Day, we are following apostolic precedent.

Now a few words as to the moral character of the Christians of apostolic times. A halo of glory is apt to be thrown by us around antiquity; we think of those living so near to the time of the dear Lord Himself as being more saintly than men and women of the present generation, and leading their lives on a higher plane of spiritual elevation. Yet, as we study the epistles of the New Testament, our preconceptions receive a rude shock. Even those whom St. Paul addresses as saints are urged to put away idolatry, theft, and impurity from among themselves. And again and again he lifts the veil for us and shows us the primitive Christian as one whose spiritual life was but in the embryonic stage. Malice, uncharitableness, hatred, and variance were, alas, only too common in the early Christian communities. Human nature was the same then as it is to-day. I fancy that the average spiritual life of the early Church was much the same as it is to be found in the Church in China to-day.

St. Paul and the apostles never grew impatient or dismayed with all the many disappointments that came to them. Discouraged they must often have been, but the great essential worth of the human soul they never doubted. Before their eyes they put the great inspiring ideal, which we too must have to-day, the building up of each member of the Church "UNTO A PERFECT MAN, UNTO THE MEASURE OF THE STATURE OF THE FULLNESS OF CHRIST."

Lastly, a few words in regard to doctrine. St. Paul speaks of there being "one Lord, one faith, one baptism, one God and Father of us all." One faith—what is the significance of those words? We live in a day of jarring creeds, and conflicting theological formulas; was there ever a time when the faith was one, and when all men believed alike? Did uniformity in doctrine, which the Roman Church still claims to possess, exist in the apostolic times? I think not; the more we study our sources, the more we see that although in regard to the great essentials there was unity and so St. Paul could say there was one faith, yet there were many different interpretations of that one faith. We have in our New Testament at least five—the Pauline, the Johannine, the Petrine, that of the Apostle James, and that of the author of the Epistle to the Hebrews. Paul's great Gospel, for instance, was faith in Christ the sole means of salvation, and by that faith He meant incorporation with Christ in such a way that Christ's acts become ours; we die with Him, we rise with Him. Through union with Him we become partakers of the divine life, we die to the flesh and become alive to the Spirit.

The Johannine conception emphasized Christ as the great revealer of God, "He that hath seen me hath seen the Father," and eternal life consisted in the knowledge of God and His Son Jesus Christ.

That of James was more ethical; salvation comes from the observance of the law of Christ. "Pure religion and undefiled before God is this, to visit the fatherless and the widows, and to keep himself unspotted from the world." Truth is infinite and many sided; the human mind can only grasp now this side, now that, it can only appropriate certain aspects. So it was then, so it is now, we can never expect to be alike in our beliefs in every particular; it is useless to strive for uniformity. That dream will never be realized. The lesson for the primitive Church would seem to be that our endeavor should be to present to those whom we teach the great central truths of Christianity, those truths enshrined in the historic creeds, and also their various interpretations, to lead men to ponder them, to show them the "unsearchable riches of Christ," not to give some cast-iron system of theology, some dogmatic scheme of salvation as the only allowable interpretation of Christian truth.

I feel I have only touched the hem of so large a subject. I have only had time to put before you some of the lessons that my study of the early Church and reflection on the Church in China of to-day have taught me. I have tried to approach the subject without mental bias, and if my conclusions are erroneous I shall be glad to receive correction.

I cannot leave the subject without one final word as to the relation of the Church of apostolic times to the Founder of Christianity. I believe God's Holy Spirit led the apostles to a clearer understanding of the teaching of Christ, but yet I cannot think that all that was apostolic was in complete harmony with the mind of the Master. We cannot understand what the Church in China should be to-day merely by the study of the Church in apostolic times; we must go back to Him who founded the kingdom; only then can we thoroughly comprehend what our aim should be.

No one has been so misunderstood as Christ Himself; no sooner did He withdraw from mens' vision then the world began to mistake His meaning. It was so, for instance, as to His second advent. The early Church through misunderstanding expected Him to return in glory almost before the first generation of Christians had passed away, and so their great aim was other-worldliness; this world to their minds seemed utterly evil, not worth struggling for, and it was shortly to pass away. Little did they understand the words, "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal until the whole became leavened." Little did they realize that the Christian Church was to be the salt of the world, saving it from corruption, making it more and more a world in which God's will would be done as it is in heaven.

Let us never overlook this. Important as the study of apostolic times is, we must get back of them to Christ Himself, thus only can we know the real nature of His kingdom, its doctrine, its laws, and its method of growth, and thus we can better grasp what our task is as the ambassadors of the King of the kingdom of God.

North-China Sects.

BY REV. F. H. JAMES.

I.—The Sun Society.

According to the "True Record of Heavenly Treasures" this Society was founded in the Chow dynasty (probably not *earlier* than 300 B. C.), and is in all probability the oldest of the sects. The followers of this cult worship no gods, but only the sun. If the sun is obscured by clouds or mist, then fire is worshipped, and at night they offer their adoration to a lamp. They do so, because they affirm that from first to last only light and darkness, good and evil exist. Thus all the light of day and the brightness of fire are both given by the sun, who is the spirit that diffuses hap-

piness, while the darkness of night and the mists that obscure the light are caused by evil, or calamity-bringing demons.

They not only worship the sun daily, but specially on the days called by the cycle names of Yin and Mao (Yin=Gemini, and Mao=Cancer, of the zodiacal signs), when they fast, and chant their liturgy, and worship continuously, because it is said (Book of History, p. 19) "respectfully receive as a guest the rising sun" and maintain your attention until he passes by Cancer (or as some explain it, "treat the sun with the reverence due to a guest from the time he comes forth in Gemini until he passes Cancer," *i. e.*, from morn till even on these special days).

Eclipses are deemed most important events. All who belong to this sect must fast, chant the liturgy with truest sincerity and earnest invocations, because they say the sun suffers on these days for our sins. Adherents of this sect are to be found all over China, but they do little beyond printing and chanting the 'Sun Liturgy.' The stricter members of the Society are said to have special forms of very earnest worship. The records say that this seat was derived from Lo (Zoroaster), the sage who enlightened all the Western lands.

II.—Light-Worship Society.

According to the "Abstract of the Treatise on Genii" this sect was started by the Yellow Turbans (probably an order of roving priests from Tibet or some neighbouring country.)

They attend to nothing but the worship of light. When they worship they fast, receive no guests, in order to manifest the true likeness of the heavenly nature in its pristine purity, and to hide the corruption which in after days has sullied it. They clasp the hands over the breast and worship toward heaven, on which the god of light draws near to protect them, so that all dark demons are driven away.

If the passion for earthly things be allowed to develop, the god of light destroys the offender.

As to the name "Yellow Turbans," or "Yellow Hat," it is sometimes changed for "Yellow Kerchief Scatterers," or "Yellow Bonnet Dispersers of Men."

According to the "Abstract of the Sui Dynasty Literature," there was a certain Li Shao-hsüen who, being dismissed from the service of one of the Sui* Emperors, thereupon donned the "Yellow Bonnet" and joined the roving bands of adventurers, who professed to be able to fly aloft and perform other marvellous feats of the black art, so that afterwards Li was called "the Yellow Turban" (or "Yellow Bonnet Chief."

* The Sui dynasty lasted from A. D. 589-620.

THE GREAT PEACE SOCIETY.

The "I King Pien Lau," or "The Classical Writings Condensed," says that this Society was founded by Cheng Ao. Another name for it is "Ki Kiao," or "Self Society," which was given because its members never inquired about the affairs of others.

Cheng Ao is said to have lived at the time of the "Wu Vu" or the "Five Dynasties," which ruled from A. D. 907 to 951. Emperors, both of the T'ang and Tsin dynasties, wished to employ him, because they had heard of his filial and fraternal virtues. He declined to enter their service, whereupon they dubbed him, "The Independent, or Rambling Teacher."

Cheng Ao taught that the science of "Self" had been misconceived and rejected by many, simply because they were unwilling to examine closely into the real meaning of the term "Self." He insisted that *Self* does not mean *selfishness*, or *self-assertion*, or *self-sparing*, but *self-study* or *scrutiny*, *self-rebuke*, and *self-stimulation*. It is not the passive love of ease and dislike of toil, nor is it the desire of gain or avoidance of injury, but unremitting, earnest, diligent *self-exertion* to obtain good and escape evil. Whether others are good or not, whether they meet with prosperity or adversity, whether the times are flourishing or the reverse, whether circumstances are calamitous or fortunate, is the concern of others; what is it to me? (This may mean, 'as I do not cause these things, I am not responsible for them, and therefore should not distress myself about them.') Even if these things affect my relations and intimate acquaintance, the case is not altered, and equally so if I see right principles perverted, all should be ignored as if unknown to me. Hence it has been asserted "it is not that men destroy our peace; it is that we are not at peace with ourselves."

In later years Cheng Ao retired and dwelt in the Chang-nan mountains. He was called the "Head of the Great Peace Society." After dwelling for some time amid the hills, he passed away from life.

The truth about Cheng Ao's teaching is simply this: He held that it was utterly useless to be at strife with the world. (Take life as you find it, do your best, but do not fight fate or fact about the inevitable.) He had absolutely nothing in common with Chang Kioh, who styled himself the "Taoist Great Peace Leader," nor with those of later times, who falsely styled themselves the "Great Peace Society," when really they were by no means "Men of Great Peace," but simply "Yellow Turban Bandits," followers of Chang Kioh and not of the "Rambling Teacher" Cheng Ao's party at all. Therefore it is essential that in this matter the wheat and tares, the true and the false, should by no means be confounded.

The Sabbath for the Chinese.

BY REV. COURTENAY H. FENN.

(Continued from January number.)

AFTER preparing the body of this paper, I drew up a series of thirteen questions, which I sent to forty representative missionaries, old and young, of all denominations, in various parts of China and Korea. I have received, in all, thirty-three replies to my letter, containing a highly interesting and valuable array of opinions and experiences, a *resumé* of which I give herewith.

In reply to my first question, "Do you consider the Sabbath question a very important one in China?" there was absolute agreement of opinion that it is a very important question indeed, "as important," says Dr. Corbett, "as in any land under heaven." Almost every letter expressed great thankfulness that the subject is again to be agitated, because, as Mr. Leaman, of Nanking, says: "We are in great danger of raising up a church without a Sabbath, through the lack of a definite and strong grasp of its obligation in the minds of missionaries." Mr. Shoemaker, of Ningpo, writes: "I consider it the great test of obedience and faith, next to the giving up of ancestral worship. As one of our native pastors says: 'If we give up the Sabbath, we have surrendered to the enemy.'" Says Mr. Beynon, of Shansi: "The question is vital to the well-being of our church; and is so considered by our native brethren." Says Dr. Underwood, of Korea: "Sabbath observance is a mark of Christianity among the natives."

The second question, "Do you consider the Sabbath law of the Fourth Commandment, requiring a rest from labor, and a devotion of the day to worship and works of mercy, still binding?" was answered almost as unanimously in the affirmative; several brethren, moreover, accompanying the replies with excellent statements of the uplifting and sanctifying, rather than abrogation, of this and all the Commandments by the new Covenant and the Law of Love. Says Mr. Macnair, of Shansi: "The New Testament does not at all abrogate the Old. Not to destroy, but to fulfil—to make honorable—did Christ come. The New Testament reveals to us the true spirit of the Decalogue. The doing of work on the Sabbath may or may not be a breaking of the command, according to the spirit that actuates; while the abstinence from the outward and physical side of labor is no guarantee that the command is not broken." This, of course, has been true in all ages. Says Rev. G. B. Farthing: "The work of Christ abrogated not only the ceremonial but the moral law also, in

so far as the letter is concerned." This unfortunate and, I believe, incorrect use of the word "abrogate," is explained and really nullified by that which follows, as he says: "Though love, which cannot but fulfil it, brings it back again with more solemn and sacred sanctions. The Christian Sabbath, or Lord's Day, will be kept for devotion and worship and closer communion with God, most gladly, in gratitude and love, by sincere believers." Dr. C. W. Mateer writes: "I do not think that the Sabbath can be successfully introduced into China, save as a divine law. To introduce it as a mere matter of precedent, or of human expediency, is a vain effort, and is, moreover, an impertinence and offence against Christ."

In reply to the third question: "If not binding, on what Scripture teaching do you base this view?" One or two brethren quoted the passages already considered, in the Epistles to Romans and Colossians, as indicating that the apostle to the gentiles did not require or insist upon a rigid observance of the day. I have already treated that point sufficiently.

My fourth question was, "Do you make a pledge of Sabbath observance a pre-requisite for church membership?" About three-fourths of the replies reported a special pledge of this character; while all but three require a promise to observe all the Commandments. In all fairness it should be said that the one specific objection to such pledge comes from a missionary who has been greatly used of God, the Rev. John Ross, D.D., of Moukden, who thinks such a pledge a stumbling-block, as increasing the sin of future failure to observe the Sabbath. This is, of course, the stock argument against pledge-making, and would do away with all church covenants, oaths of allegiance, and promises of every sort. Dr. Underwood's plan is the practical equivalent of a pledge. If the Sabbath is not observed by the Korean Christians, they are disciplined, and he admits no one to the church who is not observing the Sabbath.

Dr. Ross joins with every other writer in answering "Certainly" to question five, "Do you make the habitual desecration of the Sabbath a ground for discipline?" One brother writes that the loose practice of some missions in his neighborhood, makes such discipline difficult. Mr. Farthing says that, in his experience, "the habitual desecration of the Sabbath has always been an effect, not a cause of falling. Discipline has always gone behind the non-attendance at worship, etc., to something prior, a lapse of some kind which produced the coldness that made worship no longer a joy, and the Sabbath irksome." While I should entirely agree with this as a statement of a frequent fact, yet the general testimony of these letters agrees with my own, that Sabbath desecration is quite as often a cause as an effect of spiritual coldness and declension.

The sixth question, "Do you excuse from Sabbath observance those who would lose their employment if they should observe the day?" naturally brought out a great variety of reply, ranging from a plain "Yes" to a "Certainly not." A large majority of replies agrees in disapproving of such excuse, but various circumstances are mentioned which would warrant exceptions to the rule; as, for example, cooks, soldiers, sailors, policemen, innkeepers, milk-vendors, care-takers in factories,—the work of all these falling distinctly within the line of the necessary; preachers, doctors, and nurses in their labors of mercy; and minors under absolute compulsion. All these classes should be urged to secure just as much freedom as possible for public and private worship, and would be excused from full Sabbath observance, not on the ground that they would otherwise lose their employment, but either because they are not able to be their own masters, or because their works are those of necessity or mercy. Several brethren deprecate summary treatment of any case. Rev. J. H. Pyke says that one of his "best members, also having a license to hold services, is in the employ of the Railway Co., a section-master with forty men under him. He has long wanted to be released from duty on the Sabbath, with pay for the day deducted. He has just secured the much coveted permission, without any reduction of salary." [Alas! Mr. Pyke was obliged to report later that the arrangement had not proved satisfactory, and the man had been obliged to leave the Railway employ]. Another man, equally earnest, and also holding a license, is a middleman in the animal market of a large fair. He has four associates. He offered to resign his position, but they would not hear of it. He then stipulated that he should not be required to work on Sunday, and would relinquish all pay for that day. This arrangement was made Says Mr. Pyke: "If a man gives himself up to God, believes with all his heart on the Lord Jesus Christ, is baptized for the remission of sins, and receives the Holy Ghost, he will become very earnest about the Sabbath himself." Dr. Underwood relates two remarkable instances, illustrating the not uncommon compensations in this life for a strict obedience to the laws of God. "In Pyeng-yang city there was a paper merchant who became a Christian. While he carried on the business, the capital was provided by a rich man, who was not a Christian. The Christian, at once on conversion, without a question, closed his shop. His moneyed partner objected, and told him he must either give up his business or keep it open on Sundays. The man came to the missionaries for advice. They told him what the Bible said, and left him to decide. He decided to keep the Sabbath at all risks, and was dismissed. He had not been out of business many days before one of the wealthy men of the place, who

was not a Christian, sent for him. This wealthy man had argued to himself that a man who will act like that, must be an honest man, and can be trusted with money. He therefore provided him with money to fit up and stock a new store larger than the one he had lost, and the man is now doing better than ever. Case Two.—In a farm village on the sea coast, nearly all were Christians. One Sunday a Japanese merchant vessel, trading on the coast, landed and offered a very high price for beans. All who were not Christians sold their beans, and of course laughed at the Christians on account of what they had lost. But on the next market day there was not a bean to be bought except those owned by the Christians; and as the beans were so scarce, they brought a higher price than that paid on the Sabbath by the Japanese." The general testimony agrees that except in cases of necessity already mentioned, this question can be, and ought to be, fully settled before a man is admitted to the church. Says Mr. Rudland, one of the pioneers and most successful missionaries of the China Inland Mission, in a letter to another brother: "We have never had any serious difficulty about the Sunday question. One of the first questions asked of enquirers is, whether they are prepared to give up that day for the Lord. Or, I may say that in most cases the question is practically settled before that, as we examine none who have not been in fairly regular attendance on worship for at least three months. Even in the case of apprentices we have generally been able to come to some arrangement with the master on the question. My own decided opinion is that there is not likely to be any stable work unless this is the case." Mr. Rudland's station employs over thirty native helpers, and has over 2000 members. He also says: "We had one case in which we had to suspend a member who said he could not afford to keep the Sabbath. But he did not gain much by it, for not long after he was taken ill and lost three years of Sabbaths. This has had its effect on others, though not on him. We began on these lines, and though we now have eight more foreign workers, not one of them wishes to make any change in this matter, neither do our native helpers." Mr. Leaman, of Nanking, says: "There is no case in which a proper adjustment with the plain requirements of the Gospel, cannot be secured by the right-minded, and if in any case the circumstances are such as actually prevent a reasonable observance, better not to receive such an one than to have a member, perhaps a prominent and influential one, openly defying God's laws among the members by the allowed disobedience. You do not save his soul by taking him in, and you may by keeping him out."

The seventh question,—suggested by the Roman Catholic practice,—was, "Do you regard it as sufficient for the native Christians to

attend public worship, then spend the rest of the day in their usual occupations?" To this there is not one plain affirmative reply. The majority answer with a "No," subject, of course, to the same exceptions as that reply to question six. Says Dr. Wm. Ashmore: "The day is the Lord's, all of it, not merely a portion taken for public worship. The absolute RESTFULNESS of the Sabbath is needed for their body, soul, and spirit." Says Mr. Beynon: "Earnest, living, Christian men and women delight to keep the day unto the Lord, and if sacrifice is involved, it makes them stronger." The argument of one brother that the usual occupation is better than idleness, has been already answered.

The answers to my eighth question, "Is the true observance of the Sabbath quite general among your native Christians?" bear remarkable testimony to the truth of my contention, that much, if not everything, in this matter, depends upon the attitude of the missionary toward the Sabbath question. With scarcely an exception, it is the few men who think it unwise or impracticable to enforce the Sabbath law, who also report very lax observance of the day among their native Christians; while, on the other hand, those who make most of the sacred duty and privilege, have to report a genuine response on the part of the church, with a general and growing appreciation of the Sabbath blessing. If anything, besides its being a command of the Lord, were needed to demonstrate the practicability of the Sabbath for the Chinese, it is furnished in this strong testimony. Of course no one reports the attainment of the ideal, but where does that exist in the home lands? The Ningpo Presbyterian Mission has nine pastors and ten church organizations, and all are a unit on this question. Mr. Beynon says that in Shansi "observance of the Lord's Day is to the heathen the mark of a follower of Jesus."

The ninth question was, "If this observance is not universal what do you consider the chief reasons?" To this question we have two classes of answers—one enumerating the material difficulties, such as poverty, business, social, and family relations, conditions of native labor, the occurrence of market days on the Sabbath, ancient custom, etc. These are, no doubt, real reasons in many a case; yet there is not one of these difficulties which does not disappear when the real difficulty is removed. This is a heart difficulty, and is stated in many forms. Mr. Stanley says it is "lack of appreciation of Sabbath privileges and blessings, of the importance of the day as to spiritual living, of which they are so ignorant; and failure to apprehend the relation between obedience from the heart and reward." Dr. Goodrich strikes squarely at the root when he says: "Want of faith, want of courage, lack of faithful instruction."

Mr. D. N. Lyon: "Lack of a full sense of the holiness of God's laws and the blessings that follow their observance." Mr. J. W. Lowrie: "Low spiritual life, covetousness, unbelief." We may sum it all up in a sentence: The failure to observe the Sabbath, is due to the lack of a spiritual life, strong in faith and courage for the doing of God's will and the appropriation of His blessing. And to what is this chiefly attributed? To a lack of faithful instruction by precept and example.

My tenth question was, "What has been your personal observation as to the effect of observance and non-observance of the Sabbath on the general life of the church?" With the exception of Dr. Ross, who says that "there is no appreciable difference between those who entirely keep the day, and those who do so partially," the sentiment is absolutely unanimous that the difference between observers and non-observers, or partial observers of the day, is not only marked but radical. Let me quote from the letters: "The tide rises and falls with Sabbath observance,"—Stanley. "Wherever the church is alive and active, the Sabbath with its services will be observed,"—Pyke. "The permanence, stability, and spiritual prosperity of the churches which have come under my observation, have been notably greater in those churches where Sabbath observance was strictly enforced,"—Hudson Taylor. "I do not think a Christian life can be maintained if the Sabbath is not observed,"—W. T. Hobart. "Sabbath observance makes for a good solid Christian and growth in grace, while non-observance has the opposite effects on the individual and church,"—Leaman. "A main reason for the low state of spirituality in the church,"—Williams and Sprague, of Kalgan. "The same as in the West. This is the thermometer which indicates the condition of the church,"—C. Goodrich. "The no-Sabbath Christian is not distinguishable from the heathen. The church that has no Sabbath, is a misnomer,"—D. N. Lyon. "A loose observance, or non-observance of the Sabbath, is always connected with a low state of religion and morality,"—C. W. Mateer. "Lack of faithful observance of the Sabbath is the root from which springs all manner of cooling zeal, drifting away from the church and denying the faith,"—A Ningpo pastor, quoted by J. E. Shoemaker. "Effect of Sabbath observance on the life of the church, is the very best; the effect of non-observance the very worst. The latter, if allowed to become general, means the death of the church,"—Wm. Ashmore. "Sabbath observance is inseparable from the life of the church, *i.e.*, old-fashioned Sabbath observance,"—R. M. Mateer. "All who love the Sabbath, and delight in spending the day in God's service, grow in grace and bear abundant fruit. Those who are careless here are the ones who

are called before the session, not alone for violation of the Sabbath, but generally charged with other offences, and are generally unsatisfactory,"—Hunter Corbett. "The best observers of the Sabbath are almost invariably the best and most earnest Christians and those most to be relied on. An almost certain evidence of a man's having become lukewarm is his absenting himself from Sunday services and his engaging in his ordinary business,"—J. Macgowan. "The spiritual life and power of the church very largely depend upon the attitude of the church toward this question,"—S. A. Moffett, of Korea. "Essential to the Christian life of the average church member,"—S. E. Meech, W. H. Rees. "Almost without exception those who observe the Sabbath, grow in grace, while those who do not, go back or remain babes,"—C. H. Green. "Strict observance is, when enforced, one of the best safeguards against false professors. It is a good sign that a man's Christianity is real when he is willing to observe the day as wholly set apart to the service and worship of God. It is equally a bad sign of the reality of a man's Christianity when he is not willing thus to observe it,"—M. Macnair. "Non-observance leads to backsliding,"—M. B. Birrel. "Where the Sabbath has been observed, the advance in the spiritual life has undoubtedly been more marked,"—G. B. Farthing. "The observance is a mark of a healthy church, and, in the individual, of a healthy Christian soul,"—W. F. Beynon. "We do not have churches where the Sabbath is not observed,"—H. C. Underwood. "Faithful observance is always a benefit,"—B. C. Henry. "Voluntary non-observance, fatal; non-observance under the real or supposed compulsion of circumstances, injurious and often fatal,"—J. W. Lowrie. "Where the Sabbath is not observed, there is retrogression in all other respects,"—J. H. Laughlin. To similar effect also Revs. J. H. Judson and H. C. DuBose. Such testimony requires no comments.

My eleventh question was, "In country villages, are Sunday schools sustained?" About half the missionaries report such schools; others report none; but the holding of at least two services of some kind, either for preaching or Bible study, seems to be almost universal. The nature of these services is disclosed in the answers to the twelfth question, "What special effort is made to direct the use of otherwise idle hours into ways of worshipful service?" There seems to be a quite general effort in this direction; all missionaries, of course, realizing that the Sabbath will never be what it should be in the Chinese church, unless the converts from heathenism are shown how to make it a profitable day, not only by precept, but by example. To quote all in detail would require far too much time, but the various methods may be classified as follows: 1. Preaching,—usually two services, where practicable in morning and evening,

otherwise morning and afternoon. 2. Bible-study for instruction in the truth, conducted by the best-informed man on the ground. Where there is no educated leader, the stories and teachings of the Bible, or of such books as Pilgrim's Progress, are read aloud, or repeated from memory by all in turn; a leader among them also asking questions. 3. Bible or tract study to learn the character, or the Romanized. 4. The instruction of inquirers in the fundamental doctrines, either by a helper or by the more advanced members. 5. Instruction or practice in the singing of hymns, even where there is no qualified leader. The explanation of the hymns is also important. 6. Visitation of the sick. 7. Preaching on the streets of towns or villages, by companies of from two to twenty, all taking part in this testimony for Christ. 8. Visitation of relatives, friends, neighbors, for the definite purpose of carrying the Gospel to them. 9. Instruction of the other members of the family in the character and in the truth. 10. Christian Endeavor or other Young People's meetings. 11. Either cottage or union prayer meetings, an excellent occupation for the closing hours of the Sabbath. These plans, of course, are in addition to private prayer and study of the Word. Dr. Ashmore adds to other suggestions: "I consider rest from toil, and an opportunity to look up and down and around on the things that God has made, and which do show forth His power, His wisdom, His goodness, and His presence; I consider this an excellent use to make of the other hours of the Sabbath." Dr. Corbett says: "Everyone is appointed to teach some one else. All are carefully examined on the work done in the absence of the missionary, whenever he is able to visit the church or station. The success is seen in many having their minds and hearts filled with truth, upon which constant meditation gives joy and manifest stability and power to witness for the truth." Mr. Beynon says that in the Shansi churches there is little time for idleness. "The people gather for prayer at 9.00 or 9.30, many coming 30, 40, 50 *li*. Then follows preaching at 10.30 or 11.00, afternoon classes or another service, singing, speaking, prayer, etc. The people from a distance then return. Evening—praise service as a rule." Dr. Underwood reports at Seoul, before the regular church service, three different evangelistic services and two local class meetings; and after Sunday School in the afternoon, three more evangelistic services. These are under the care of, and carried on by, the natives themselves. Surely in view of all these suggestions, there is no need of resorting to secular occupations, to prevent the abuse of idle hours!

My thirteenth and last question was, "In your view, should the Chinese Sabbath differ from the ideal Sabbath of other lands?" This brought forth a unanimous "No," modified in only two in-

stances by the strange reservation, "so far as practicable without unnecessary hardship,"—a reservation which no one would think of applying to any other Commandment. It is well suggested by a number that the Sabbath for China ought to be a far purer and better one than the average *actual* Sabbath of the home lands, which has become so sadly secularized. It is an almost unanimous opinion that it is neither wise, nor right, to lower the standard one inch, because of the difficulty of living up to it. No church or life, founded on accommodation and compromise, will ever become strong and aggressive. As Mr. Rudland says: "Let us not make the way any easier than God made it." It is not the life free from struggle and self-sacrifice that moves the world, or enjoys the full blessing. Mr. Leaman speaks of the day as "a living, practical, and continuous substitute for all the native feasts. It by practice cultivates the grace and knowledge of seeking spiritual things rather than the things of this life." Says Mr. Shoemaker: "As a practical fact, the people seem to get about the same convictions on the subject as people of other lands. Even those who are remiss about the Sabbath, show by their consciousness of unrest in their own hearts their idea of what is right. It seems to me only a question of what plane of spiritual life is desired for the Chinese Christian church. May God prevent us from laying foundations that will doom this nation to a Christianity such as a compromising evangelization has invariably produced." Says Dr. Ashmore: "The only ideal I have for myself, or my Chinese brother, is the ideal that I get out of the Bible as a whole. The whole legal system is evangelized, and the Sabbath is evangelized along with the rest. I do get an ideal Sabbath out of the blessed book, and there is the only place where I do get it." Dr. Corbett writes that his ideal for the Sabbath for the Chinese, is substantially expressed in Isaiah lvi. 2, lviii. 13, 14, the passage already quoted. He adds: "I am fully persuaded that a fearful mistake, often made in China, is to baptize professed converts, and then practically to leave them to stand or fall, instead of fully obeying the express command of our living Lord: 'Teaching them to obey all things whatsoever I have commanded you.' This is indispensable to fulfil the conditions and secure the promised blessing, 'and lo, I am with you alway, even unto the end of the world.' If we as missionaries are unfaithful here, and fail to do well our part, we need not be greatly surprised if the Sabbath is not loved and observed as God intended." In a most interesting discussion of this subject at a conference of missionaries at Pei-tai-hê the past summer, the Rev. D. S. Murray, of the London Mission, pressed the point, that the time of probation is the time for the settlement of this question. While not an easy

question, it actually settles down to the matter of instruction by the missionary. As to loss of employment, he has found, in the course of a most successful work, that, instead of harm, this loss has frequently resulted in much good. Through careful instruction and loving discipline, his average attendance on Sabbath services in the country has increased, in a few years, from forty per cent of the membership to eighty per cent.

I cannot better close this paper than by suggesting, both to myself and to all my brothers and sisters, that in seeking to be faithful to our duty and privilege of making the Sabbath something more than a name in the Chinese church, we think much of the words of Dr. Goodrich: "We must work not too much law-end first, though we must preach the law. We must not be unsympathetic and hard, but must encourage our people and try to show them the blessing of keeping the Sabbath." In the words of Mr. Beynon: "Our desire for China should be a day of rest and gladness, a day that shall be a sign and memorial of soul-rest and blessing now, and of heaven's rest hereafter." Was not this the desire of the Heavenly Father, when He in the beginning forever blessed the Sabbath day and hallowed it? Is it not still the desire of that Heavenly Father, for China and for every other land under heaven, where the earthly, the sensual, the devilish, struggle to choke and kill those aspirations in the heart of man which reach toward God? Shall we not each one come to know more of the Sabbath blessing in our own lives; and shall we not do all in our power to give to the Chinese this blest day of God in its utmost perfection, "a day of rest and gladness, a day of joy and light, a balm of care and sadness, most beautiful, most bright?"

Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

"Learn!"

BY THE VICEROY CHANG CHIH-TUNG.

(Translated by the Rev. S. I. Woodbridge.)

(Continued from page 38).

AGAIN, it is said that we ought to institute a republic in order to drill troops to resist the encroachments of foreigners. But we have no arsenals, or dockyards, and if these were purchased abroad, they could not be brought into a Chinese port if China was a republic, for in that case there would be no officials, and they could not be classed as "official material." An army formed

under these conditions would be a noisy, cowardly flock of crows, utterly incapable of fighting a single battle. But taking for granted that this Falstaff regiment could exert itself, who would levy supplies if there were no official power? And who would go security for a foreign loan if there were no government?

We confess that China is not a powerful nation, but the people under the present government get along very well by themselves; if this "republic" is inaugurated only the ignorant and foolish will rejoice. For rebellion and anarchy will come down upon us like night, and massacre will seal our eternal grave. Even those who establish the republic will not escape. Murder and rapine will hold sway in city and village. The burning of churches will follow, and under the pretext of protection the foreigners will send troops and men-of-war to penetrate deeply the interior of our country and slice off our territory to be foreign dependencies, which we, perforce, submissively grant. This talk about a republic is very agreeable to the adversaries of China.*

Years ago the government of France was changed from a monarchy to a republic. The common people rose against the upper class, because the rulers were vicious and the government cruel. Our Emperor is exceedingly humane, our laws are not oppressive, and it is folly to introduce these democratic ideas to bring manifold calamities upon China. I have studied the philosophy of these republics, and find that translators of foreign books have wrongly interpreted the word republic by 民權 [literally "people power"]. For the people in the republics of the West only have the right to *discuss* measures, and not to carry these measures into execution. Americans resident in China inform us that the ballot box in their country is greatly abused for personal ends, and Chinese admirers of the American Republic have not minutely examined its defects.

There are many to-day who have only a smattering of Western ways, but who speak confidently of the "power of personal liberty." This is preposterous. The idea is derived from the books of the foreign religion, which say that Shang-ti bestows upon each individual certain mental and spiritual faculties, and that every man in consequence possesses intelligence and knowledge which enable him to act freely. This means, say the translators, that every human being has a personal liberty. A greater mistake was never made! All the empires and republics of the West have governments of some kind, and the duties of officials, soldiers, and workmen are

* It is a great mistake to suppose that foreigners would be satisfied if China refused to pay unjust claims, on the grounds that the people are unwilling or that the laws do not apply to the case. The foreigners would wrench the claim from us by force.

clearly prescribed. They have also lawers and judges. Both officials and people are bound by the laws. What the court recommends can be debated by the parliament, but what the parliament decides can be vetoed by the court. How then can we say that men have personal liberty? Every market town has its elder to keep the peace, every band of robbers its chief. So every government has its rules. If each individual possessed this "liberty" every family and village would serve its personal ends. The scholar would always sit at meat and do nothing else, the farmer would pay no taxes, the merchant would grow rich beyond bounds, the workman would raise his own wages, the *sans culotte* would plunder and rob, the son would disobey the father, the student would not follow the teacher, the wife would not obey the husband, the low would not defer to the high, the strong would force the weak, and mankind would soon be annihilated. There is no such government on this round earth. There is no such custom even among the heathen. The English word *liberty* (里勃而特), which means "just in everything and beneficial to all," ought not to be translated by 自由, but by 公論.* The "Liberty Club" that now exists in foreign countries ought to be called the "Debating Society." If we wish to make China powerful and capable of resisting foreign nations, we must cherish loyalty and righteousness and unite ourselves under the Imperial dignity and power. This is the unchangeable truth of the past and the present, both in China and abroad. If it be urged that we give up the idea of a republic, but establish the parliament, we reply that our present system is, to all intents and purposes, a republic now. The ancient custom practically meets the case. If the government encounters difficult questions the great ministers are called upon to help settle them; and the people can apprize the rulers of their needs and wants through the appointed channels. The present dynasty is open and above-board in its dealings, and if our Chinese subjects are loving and loyal there need be no fear that the Emperor will not find out about them and supply all their real wants. The people have the right of discussing questions now, although the rulers retain the prerogative of settling them. This is done with reference to the best interests of all. Why is a "parliament" demanded then, when we already have this institution in effect? If it were established, pray where would the members come from? Let us wait until our educational institutions are in full swing, and the capabilities of our men are tested by daily experience, and then consider the matter. The present is not the time.

* The Viceroy is fairly adrift on this point, but it is refreshing to know that His Excellency, who speaks little English, is trying his hand at translation.—S. I. W.

CHAPTER VII.

The Proper Sequence of Things.

In order to render China powerful, and at the same time preserve our own institutions, it is absolutely necessary that we should utilize Western knowledge. But unless Chinese learning is made the basis of education, and a Chinese direction given to thought, the strong will become anarchists, and the weak, slaves. Thus, the latter end will be worse than the former. The English newspapers have recently been ridiculing us for not reforming, and they state that the teachings of Confucius lie at the bottom of our inflexible conservatism. In this they are greatly mistaken. Those who have translated the Four Books and Five Classics into foreign languages, have missed the true intent of Confucianism by accepting the explanations of inefficient Chinese teachers who know nothing whatever of our doctrine. These newspapers get their information from these translated books, and ridicule what they know nothing about. The superficial Chinese commentaries which pass current for truth, the unconnected, non-cohesive eight-legged essays, the effete philosophies, countless antiquarian works, false but high-sounding poetry of China, are not Confucian learning. And the stereotyped rules of deportment which are prescribed by the "master of ceremonies," and followed by Chinese officials, are heresies from the school of Han Fei and Li Sh, which had their origin in the stormy times of Ts'in. The vulgar herd of Chinese officials who observe these forms, make a virtue of obstructiveness and cloak their laziness in matters of vital importance by "quieting the people," as it is called. On the ground of "nourishing the constitution of the state," they continue their malpractices; and it is said that these constitute the Confucian government! We characterize this system as the teaching of Lao Tsz, the tail-ends of of previous dynasties, and the devices by which slippery officials carry on their trade. Emphatically, it is not that mode of government recommended by our great sage.

Confucian learning consists in the acquisition of extensive literature and the strict observance of what is right; in the profound and careful meditation of the old in order to understand the new; in the making of one's self the peer of heaven by means of perfect sincerity and thus influencing men and all things for good.

Confucian government consists in rendering honour to whom honour is due, and filial piety to whom filial piety is due; in first providing a sufficiency for the people, and afterwards instructing them; in preparing for war in time of peace, and in doing things at the proper time and in the proper manner. Confucius is

equal to the thousand sages and the hundred kings. He is the co-equal and the co-worker with heaven and earth in nourishing and transforming men and things. How, then, can it be said that he is like the effete and inoperative "scholar" of to-day, or in any way similar to the pictures drawn of him by Tao Chih* and others?

Our scholars to-day should become conversant with the classics, in order to understand the real intent of the early sages and philosophers in establishing our religion; and a knowledge of history should be acquired in order to become familiar with our Chinese governmental methods and customs in past generations. The literary relics of our schoolmen should be gone over, to profit withal, in learning and literature. After this is done, our deficiency in books can be supplied from Western sources, and our government ills be cured by Western physicians. In this way, China can derive benefit from foreign countries, without incurring the danger of adopting Western methods that would be prejudicial to her best interests. A person who wishes to become strong and well must first get up an appetite. This obtained, he will enjoy all the good things set before him. To heal a disease the doctor must first make a diagnosis, and afterwards prescribe the proper medicine. In like manner a thorough knowledge of Chinese must be obtained before Western learning is introduced.† In Western educational institutions a daily study of the Bible is compulsory. This shows a respect for the Christian religion. The students in the lower schools first learn Latin in order to preserve what is ancient; and in order to observe the proper sequence of things, a thorough knowledge of the country's geography and a general acquaintance with that of other countries is required. The literature of their schools extols the excellence of their ancient Emperors' governments; and both in public and private the notes of their music swell forth in praise of the bravery and prosperity of the fatherland. These things manifest the patriotism of Western people.

If the Chinese student is not versed in Chinese literature he is like a man who does not know his own name. Attempts to govern without a knowledge of Chinese, will be like trying to ride a horse without a bridle, or steer a boat without a rudder. Without a basis of native literature the Chinese who acquires this Western learning, will loathe his country in proportion as his scientific knowledge increases; and although this knowledge may be perfected to a high degree, how can our country employ him if he does not know Chinese?

(To be continued.)

* 盜跖 A famous brigand, in reference to whose alleged interview with Confucius a spurious chapter was added to the works of Chuang Tsz.—Translator.

† Chinese unversed in native literature cannot translate foreign books.

Notes and Items.

THE programme for the Triennial Meeting of the Association is already almost completed, and the subjects, with the writers proposed, have been sent out to the persons who are expected to take part. In the circular letter sent out by the General Editor and Secretary, the date of the meeting was said to be the first Wednesday in May, but this was a mistake, as the date was changed by circular letter, after the last Triennial Meeting, to the third Wednesday in May. The date of our meeting is therefore May 17th. Arrangements are being made with the steamer companies to afford the same privileges of reduced fare as were granted for the meeting three years ago. It is also expected that homes will be provided among Shanghai residents for all who attend. Will those who intend to be present and desire a home, please communicate at once with Miss Haygood, 4 Thibet Road, Shanghai, so that arrangements may be made at an early date. The programme, as arranged for, will be a most interesting one, and it is earnestly hoped that there will be a large attendance.

We have received copies of an abridged edition of Hayes' Astronomy; also Mr. Yen's translation of Huxley's Essays and Addresses; also English and Chinese Primer, First Reader and Second Reader, from the Commercial Press, Shanghai; and the Annual Catalogue of the North-China College; all of which will be noticed more at length in next month's issue.

Correspondence.

POWER FROM ON HIGH.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: These words are found in Luke xxiv. 49: "But tarry ye in the city, until ye be clothed with power from on high."

These words came to pass on the day of Pentecost. The Holy Spirit came down with a sound like the rushing of a mighty wind, and filled all the house where they were sitting. And they were all filled with the Holy Spirit, of course with His divine power. And Peter, thus filled with the Holy Spirit, preached, and as a result 3000 men were received into the church. Let us remark that they were told to wait for this, as without this they would be depending on their own power.

And how is it with us now? Are we not to seek the same divine gift as we go out? Truly the Holy Spirit was not for that generation alone. His power, as the living God, is the same as ever. And we have evidence that some in this later day have been thus blessed. And why should it not be so? In the Arcot Mission of the American Reformed Church there was a preacher, David. One day he was met by a salvationist, who said to him: "Do you know that God can give you more than you have already

received?" He asked, "What more can He give me?" The answer was, "He can fill your heart with His Holy Spirit, and then you can preach with more results." David went home and thought it over. He knew that he had the Holy Spirit in his heart, so he prayed to the Holy Spirit to fill his heart, and said that he would not complain of any treatment, but would give himself up to His control. So the next time David stood up to preach sinners were awakened, and were asking what they must do to be saved.

Consider also the case of the Apostle Paul when we went forth with Barnabas. They passed through Antioch, Iconium, Lystra, and Derbe, and in each place they preached, till they were driven out. Now, when they returned through these places, at each place was a company of believers, and they were organized by elders being set over them. So in the course of several months four churches were established. Now, suppose all the missionaries and preachers in China were thus furnished for their work, having their hearts filled with the Holy Spirit, what an increase of believers might we not expect?

In my own case I had been praying that the Father, according to His riches in glory, would strengthen me with all power in the inner man by His Spirit, but without success. So I prayed the Holy Spirit to fill my heart, promising Him to yield myself entirely to His control and to embrace all opportunities of preaching the Gospel. And now when I stand before a group of men I find they all listen, and sometimes ask when the next Sunday comes. I always tell them and ask them to come to church, and find that most of them do. I must say that I enjoy preaching more than ever. And I would urge my brethren everywhere to seek this blessing from the Holy Spirit, and I am sure that none will ever repent when once the Holy Spirit fills his heart. X.

THE FUTURE OF THE "HWUI-PAO."

DEAR BRETHREN AND SISTERS: As you may be aware, this monthly *Missionary Review* has of late undergone a change of editorship. Mr. Williams has been no longer able to continue his valuable services; Dr. Muirhead then stepped in to fill the gap; and now by the kind invitation of the Diffusion Society, and the hearty consent of a secretary from England, and of our District Chairman out here, I have been appointed to the post.

Now, a review which concerns all the Societies, should have the genial help of all the Societies. And it is the longing of your humble servant that this useful *Review* may be made still more useful and representative, containing matter from all parts as well as from all denominations.

Do you get a copy? If not, one dollar and twelve cents per annum, sent to the Presbyterian Press, will bring you, post paid, 700 columns of type (40 character capacity) dealing with the precise matters on which you wish your native helpers and others to be instructed and stimulated. Or, if there be a matter laid upon your heart, and absent from its pages, a manuscript from you will supply the deficiency.

Literary contributions of varied character are wanted. There is a wide range of subjects—expository, hortative, devotional, biographical, scientific, and so on. Everything but the controversial and the goody-goody can find a place within its columns.

For native contributions there is a small remuneration, viz., one dollar per page (*i. e.*, half leaf) of accepted articles. For missionaries, five copies of the number of the *Hui-pao*, in which *their* articles appear, free. Will you kindly bring the

matter before the more literary of your native friends and ask for crisp, bright papers? The style may be Easy *Wên-li*, or on the borderland between *Wên-li* and *Kuan-hua*, or (for the home circle) *Kuan-hua* itself, thus making some parts of the *Review* readable by all classes of students.

Should you be meditating a tract, that tract could be first published in the *Review* and then returned to you for issue in a book form. Should you not as yet contemplate a booklet, here is an opening for an article or discourse. In a word, the future of the *Hwui-pao* may become what you like to make it. And by varied contributions, and above all, by earnest *prayers*, the future of the *Review* may be one of wide and gracious influence.

Yours sincerely,

WM. ARTHUR CORNABY,

Han-yang, via Hankow (to whom all articles should be addressed.) All business matters to the Mission Press, Shanghai.

CHALMERS' AND SCHAUB'S VERSION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Bishop Moule says that whereas I thought that I had discovered "a model of what the revised classical New Testament ought to be," I have in fact only found a "crib." "A model" is Bishop Moule's phrase, not mine. What I claimed for C. and S. was that it is a valuable attempt at an accurate translation, which is "for teaching purposes a vast improvement on the D. V." So much might perhaps be taken as admitted by Bishop Moule by his comparison of C. and S. with a "crib." For the one virtue of a crib is that it is accurate, though its style be detestable.

Not even the virtue of accuracy, however, is left to my crib; for the Bishop says that "some" of my chosen illustrations are faithful neither to the original, nor to the genius of the Chinese language. It is unfortunate that the only instance given by the Bishop [形肉] is not exactly one of my chosen illustrations, but one as to which I expressed myself as doubting whether it would meet with universal acceptance. What I said was that "σαρξ is certainly not 身," and that "the character 肉 at least gives a clue of use in exegetical discussion, which is quite wanting in 身." Is it not so?

I gave, moreover, 15 other illustrations, all of them, in my opinion, more or less improvements on the D. V., so far as faithfulness to the original is concerned. Whether that opinion is right or wrong, any one can judge who will take the trouble to make the necessary comparisons.

As to faithfulness to the genius of the Chinese language, it would ill become me to argue with the Bishop. But I should like to know what the value of the Hsien-sheng's degree is, who is baffled by any of the examples I gave, even without reference to Greek or English?

Let us suppose, however, that of the 16 illustrations I gave, only 50% pass the double test of the Bishop's scholarship and his Hsien-sheng's intelligence; if C. and S. give us 8 improvements in 7 verses, surely that is matter for congratulation.

I am,

Yours very truly,

DECENNIUM.

To the Revisers of the Chinese Bible.

BRETHREN: The other day an enquirer asked the meaning of a passage in Acts xi. 34, *The Lord* said to my Lord.

In referring him to the Psalm, No. 110, he was puzzled to find that no such utterance occurred. Both Bishop Schereschewsky and Dr. John represent the announcement of the Holy Spirit by the tongue and pen of David as being, *Jehovah* said to my Lord, *i.e.*, Jehovah the Father said to Adon the Son both of Himself and David. Question. Will our translators see that Old and New Testament agree in Chinese, or must individual missionaries and native readers adjust the multitudinous discrepancies?

I hear that the Mandarin revisers have prepared Matthew to Acts. Have they adjusted this difference?

The Easy Wên-li in Matthew, Mark, and Luke, retain the error of Lord for Jehovah.

Jehovah and Adon were not confused in the original language and text.

"Jehvoah is my Name"
"I am Jehovah,"

are frequent assertions of the living God.

The Rabbinical superstitious substitute, Adonai or Kurios, spoils numerous passages.

It is much to be regretted that the revision did not begin with Genesis. It is easier to translate an original document than to translate a translation. In translating the New Testament it is necessary to render the Hebrew thought and not the Greek grammar and vocabulary. I quote Rev. S. I. Woodbridge, Nov. RECORDER, p. 546: "A strict adherence to mere words is slavish, and the spirit and genius of translation consists in *conveying the thought* of one language into another by the shortest and quickest route."

G. PARKER.

Our Book Table.

REVIEW.

The Master's Blessed. A Devotional Study of the Beatitudes. By Rev. J. R. Miller, D.D. Fleming H. Revell Co., New York, Chicago, Toronto. Pp. 182. $1.00.

This is one of the handsome little books which Revell has begun to issue, of which Mr. Black's "Friendship" is a previous example. The handsome cover and dainty marginal decorations of graceful lilies well match the spiritual grace and beauty of the text. The eight chapters are in the best type of Dr. Miller's well known style. The letter-press is only two inches wide, and the whole treatise can be read through in an hour or so, but the sweet perfume of its suggestiveness will abide for many hours and days. It would be difficult to find a more universally appropriate gift-book than this. It is one of the hopeful signs of the closing days of the waning century, that so many strong, scriptural, helpful books and booklets are continually appearing, and find at once eager and sympathetic readers. The substance of most of these chapters would do good service if rendered into Chinese for our native Christians, who have far too little such reading, in contrast to our overflowing abundance. A. H. S.

REVIEW.

Simple Truths: the English version of a small Treatise on Political Economy, for the information of Chinamen. Written by C. T. Gardner, C.M.G., F.R.G.S., M.R.A.S., H. B. M.'s Consul at Amoy, and translated into Chinese by Rev. J. Sadler. Printed by the American Presbyterian Mission Press. Price, $1.50. Half-bound, $2.

The author of this interesting useful and valuable book prints it with three hopes: "First, that it may be of benefit to Chinese who read English, and through them to

the rest of their countrymen; secondly, that it may interest some of my many European and American friends in these regions; and thirdly, that the sale of copies may be of service to an admirable institution." We think that his hopes will be fully realized, for while no new truths to the foreign student have been enunciated, for the author has avoided "as far as possible all matters on which there is controversy," the subject matter is fresh to the Chinese, who cannot but study the volume with the greatest interest and profit. Mr. Gardner is a sure and safe guide, and although his book has special reference to the Chinese and China, it will repay with an ample interest a perusal by missionaries who have the temporal as well as the spiritual welfare of the people at heart. Besides the Introduction there are 15 chapters contained in the 209 pages, among which are: "Division of Labor," "Interchange of Commodities," "Saving of Labor," "Honesty," "Education," "Diffusion of Wealth," "Charity." These chapters are fairly crammed with good things which a missionary can use with effect. We select a few. The writer shows that honesty increases and dishonesty diminishes the wealth of nations [and we may add families, too], and continues: "Dishonesty entails a waste of labor; if there are many thieves in a village, the villagers may have to spend much time they might have spent in productive work, in watching their crops and property, or they will have to hire watchmen, or to hire a large police force . . . It has been discovered by experience that the certainty of detection and of punishment of dishonesty, is far more effective than severity of punishment in putting a stop to it. It has also been discovered that too severe punishments defeat their own purpose, as they arouse the sympathy of the community for the thief, and people will not complain, or will not give evidence, or will not convict the offender. Again, it has been discovered that apportioning the severity of the punishment in proportion to the heinousness of the offence, is not so effective in discouraging dishonesty, as apportioning the severity to four factors:—

1st. The temptation to commit the crime.

2nd. The ease with which the crime is committed.

3rd. The frequency of the crime.

4th. The difficulty of detection."

He shows how a good penal code would increase the wealth of this country and demonstrates the incompleteness of Chinese methods.

"The benefit that China might derive from all these advantages is checked by one fatal defect, a want of thoroughness. The Chinese are content with 'nearly' doing or learning a thing. As long as it seems good they do not care whether it is really good or not. The Yellow River has been called *China's sorrow*. A far greater sorrow is '*Cha-pu-to*,' 'nearly.'"

"The first principle to be observed, with regard to charity is, that the motive of its exercise should not be the gratification of our own emotions, however amiable, but the good of our fellows." We are glad Mr. Gardner listened to his friend's wholesome advice: "Don't hesitate to publish because all you have to say is trite, and what every economist knows and agrees on; that is just what busy people, who have not much time to read, want. Most books on political economy are taken up with discussing very profound subjects and controverting the errors of other economists. What we busy men want is a short book, in simple language, showing the first principles on which all economists are agreed."

SAMUEL I. WOODBRIDGE.

Editorial Comment.

WE are glad to be able to present our readers, in the frontispiece, with an excellent picture of Dr. Kerr and his jubilee tablet (reproduced from *Medical Missionary Journal*). Our readers will gratefully remember, in this the jubilee year of Dr. Kerr's graduation as a doctor of medicine, the many important efforts with which this worthy veteran has been identified and will be united in the hope and prayer that his useful life will be spared during coming years of still greater service.

* * *

THE readers of the RECORDER are greatly indebted to Rev. S. I. Woodbridge for the translation of the distinguished book by Chang Chih-tung, which has been appearing in successive issues in the Educational Department. One can but be struck, in reading it, with the dense ignorance on many subjects, coupled with a deal of information. We are often surprized at the knowledge the viceroy seems to possess, and yet amazed that it has had so little effect. It seems inconceivable that two classes of ideas, so diametrically opposite, so completely heterogeneous, should find a place in the mental make-up of a single individual. The new has not yet displaced the old, the true has not eradicated the false. Perhaps one explanation is, that the new are there by sufferance only, the old are there, rooted in love, and it would seem that nothing but a divine power can effect the change.

DR. C. W. MATEER, having been invited successively to take charge of the Department of Applied Science in the Peking University, and the presidency of a new Imperial University about to be established at Nankin, declined both. Though appreciating the opportunity thus offered to influence men and things in China, he yet felt that his obligations to the missionary work proper were such that he could not leave them. It would, perhaps, be superfluous to add that he also thus declines a salary several times that which he is now receiving as a missionary.

* * *

IN the New York *Independent* of November 3rd are some very interesting figures taken from the *Baptist Missionary Magazine*, in which, after showing the contributions of the various denominations, contributions per capita, communicants in foreign mission churches, etc., the compiler goes on to show the *cost per convert*. We never had any patience with this last idea, for, besides putting a very low estimate upon mission work, it is very unjust and very misleading. The editor of the *Independent* comments so wisely on this part of the statistics that we give his words entire:—

The most serious effect of such statements and estimates, however, is the very meager, inadequate and even false view of mission work which they encourage. They take no account of the broader results; the overcoming of prejudice and the disarming of hostility; the weakening of the power of false faiths and wicked superstitions and

practices; the modification of the general tone of non-Christian communities, making them more easily reached and influenced by Christian ideas and thus drawn into Christian faith; the supplying of new ideals of personal character; the opening of new doors of opportunity; the great work of education in its many departments looking not merely to conversion, but to the development of Christian communities and Christian nations; the immense work of preparation and foundation building, whose full value is evident only as the years go by. Thirty years of labor among the Telugus brought only a handful of converts, but the foundation was laid for the wonderful success that followed. During the past year the converts in China have been numbered by thousands. Any accrediting of them to the expenses of the current year, is a monstrous injustice to the patient labor, self-denial, and tribulation of the past half century. Some of the best work of the missions in Turkey has been in infusing a new and more spiritual life into the old churches. To undertake to estimate the cash value of such a work is not merely absurd; it is wicked.

Statistics are valuable in proportion as they are fair and wisely used. Cut off this column and all may be grateful for the showing, and congratulate those who have worked hard and already won the results of their work. That column is utterly misleading, even false, in its inevitable inferences, and will do more harm than all the others will do good.

* * *

In the *Missionary Review of the World* for October, is an interesting article, nearly seven pages in length, by Rev. Wm. N. Brewster, of Hing-hua, Fukien, entitled "Christ's Methods of Missionary Work." On the basis of a part of the XXV Chapter of Matthew (vs. 31 to 46) the writer claims that the rewards and punishments here announced denote that those who receive the former are those who have done five things, namely, given food, shelter, clothing, medical aid, and help to the vicious and criminal classes. These words, he remarks, must be taken literally and not spiritualized away. His conclusion is that 'if the leaders of the mission movement will calmly, etc., with unprejudiced mind, face the teaching of this and scores of other passages of Scripture, etc., modify and add to their methods and plans of work so as to follow the inevitable conclusions that must be drawn from them, the twentieth century would soon see such triumphs of the cross in heathen lands, as have not been dreamed of by the most ardent and hopeful among them.'

Mr. Brewster then proceeds to discuss each of the five heads in some detail, and replies to objections. Famines are chronic, direct relief is to be sporadic and exceptional, but we must find a way to help the underfed millions without taxing mission treasuries. Then results will be rapid, and the divine rule will have been followed. Irrigation is named as one of the possible ways of help, and an example given of the price of land multiplied by ten, because it has adequate water supply. Shelter institutions should be multiplied, and funds would come in from Christian lands to help in a benevolence so practical. Under the head of clothing we are invited to introduce improved methods of spinning and weaving, and imitate the Basel missionaries in India. Medical work should be started in many centers, on a self-supporting basis, that is, selling drugs in packages with directions, and charges to the rich. The funds would come to support such a beneficent work, on application. Work for the depraved classes, is at present confined to opium patients. Each mission station ought to have a refuge, and work should be begun for

prisoners and other outcasts, the way would be opened as the effort is made to enter upon it. We have devoted thus much space to a brief summary of Mr. Brewster's paper, because the topic is of great and pressing importance. Every reader of much experience in China who has followed us thus far will easily find enough to say on the subject to fill five pages of this journal.

We would like, however, to call attention to an interesting fact. At the time when Mr. Brewster's article was put into circulation in New York, a missionary conference was held in Wei-hsien, Shantung, numbering more than fifty members. During one of the sessions an extra paper —that is, one not put down on the printed program—was read, relating the experience of a missionary of more than twenty years' service in Shantung, the last four of which have been devoted at very large (private) expense to doing just the things that Mr. Brewster says ought to be done everywhere. The experiments named had been mainly, we believe, in the line of spinning cotton with a view to improving the social condition of the spinners, exactly as suggested above. But difficulties had arisen not entering into the calculation. It had been found impossible to get the Chinese to co-operate, as it was hoped and expected they would, on account of their mutual suspicion. Many would have been glad enough to have the product of the foreigners' skill presented to them as a gift, but though they perceived its value, they were afraid to put their money into it. Upon the basis of this extended experience, the author of the paper advised all persons intending to engage in such forms of practical missionary benevolence, not to begin it, lest the latter end should be worse than the first. Now, if Mr. Brewster is right, it must be that Mr. Jones is wrong. We do not wish to prejudice the case by any arguments on either side, but we should like an article from each of these honored workers, each dealing with the matter to some extent from the other's point of view, and the result would, we are confident, interest a very large circle indeed.

* * *

On page 99 will be found a new departure in the list of some of the books, pamphlets, etc., issued by the Presbyterian Mission Press during the past month. The suggestion that this should be done came from a missionary friend, otherwise the publishers of this magazine would have been too modest to do or think of such an innovation. Our friend and adviser felt convinced that were such a selected list published regularly the missionary body would be better kept in touch with what is being done in the publishing line. Our publishers trust, however, that friends wishing copies will not write to the Mission Press for samples, as copies in most cases are immediately despatched from the Press to the friends for whom they are published.

* * *

The list we present this month is an argument in favor of the innovation. Hints may be had regarding what calendars, catechisms, catalogues, reports, etc., are being issued. The reference to the German-Chinese Lessons, published by Rev. P. Kranz, is an indication of how the ranks

of our Teutonic friends—in the line of government, business, or missionary work—are being reinforced. Mr. Kranz is publishing a series of these German-Chinese Lessons for beginners in the study of Chinese. The first volume, in 46 pags, gives the most frequently used words; Vol. second contains five hundred short sentences; the third, which is in the press, will give the sentences of the first hundred of Dr. Mateer's Mandarin Lessons, translated into German by permission of the author. We understand the Chinese text of Vol III will be issued in a separate volume.

Books, etc., published in January, by the Presbyterian Mission Press.*

The China Messenger, an eight-page double-columned periodical, printed for the Christian and Missionary Alliance, Wuhu. (English).

The Eastern Star, No. 1, Rev. W. P. Bentley, Shanghai. (English).

The Animus, Rev. E. James, M. E. Mission, Nanking. (English).

獨一教主 and 天程問答, for Mr. W. E. Burnett, Chefoo. (Chinese).

The Anglican Church Record (宗古教會錄), a quarterly magazine, issued by the Anglican Church in China and Korea. (Chinese).

Gospel Calendars, C. F. Hogg, Chinese Tract Society, Ningpo Presbyterian Mission, American Church Mission.

Gleaner's Union, Quarterly Chinese Magazine (C. M. S.) (Chinese).

St. John's Echo, published by the students of St. John's College, Shanghai. (English).

Bi-monthly Bulletin, Southern Presbyterian Mission. (English).

German-Chinese Lessons, Part II., Rev. P. Kranz.

Intercollegian (學塾月報), National Committee, College Y. M. C. A.

Catalogues, S. D. K.

Annual Reports—Dr. Lucy H. Hoag and Tien-tsu-hui.

Arithmetic. 筭算數學. (3 vols.), cheap edition,	Dr. C. W. Mateer.	
Geometry. 形學備旨.	Do.	Do.
Gospels and Epistles. 周年說文書信福音		American Church Mission.
光學揭要.	Hayes' Light,	Educational Association.
八線備旨.	Trigonometry,	,,
聲學揭要.	Acoustics,	,,
萬國通鑑.	Universal History,	,,
百鳥圖說.	Birds, hand-book,	,,
植物 ,, ,,	Botany, ,, ,,	,,
電學 ,, ,,	Electricity and Magnetism, hand-book,	,,
礦石 ,, ,,	Mineralogy and Palantology, hand-book,	,,
猶太地理志.	Topography of Palestine,	,,
知識五門.	Gateways of Knowledge,	,,
心靈學.	Mental Philosophy,	,,

Annotated New Testament. Chinese Tract Society.

* See Editorial Comment, page 98.

Missionary News.

A Correction.

Few gatherings issue in more practical benefit than the missionary conferences, several of which have been recently reported in these columns. Amid the variety of facts presented it is natural that unintentional mistakes should be made in the reports, which are not always at first hand.

It may be worth while to correct two inaccuracies in the notice of the Pai-tai-ho Conference, in which it was stated that the P'ang-chuang station of the American Board had reached self-support in the station classes, both of men and of women. This is true of the men's classes, but only one class of women has been entirely self-supporting in each of the past two years, although it is expected that there will be several others during the coming year.

In another connection it is erroneously said that in the same station 10,000 cash per year is required from both boys and girls in the schools.

This is true of the former only, where the payments range from ten thousand to twenty thousand cash for the boys, in the latter case covering the entire cost of food, but not of tuition. From the girls no money payment is demanded, though the parents furnish all the clothing, except shoes and stockings.

A. H. S.

Journey through Tibet and Disappearance of Mr. Peter Rijnhart.

Mr. and Mrs. Peter Rijnhart, independent missionaries, who have lived for three years at Kumbum and Tankar, Kansuh province, from whence they itinerated among the Kokonor tribes, left Tankar, on May 20th, 1898, to make a journey into the heart of Tibet, with the intention of finding a suitable place to settle and continue their medical and surgical mission work. They were refused a passport, or any protection, by the Chinese governor of Kokonor, residing at Sining. This did not deter their departure, with their one year old child, three servants, and a train of thirteen horses, carrying Tibetan edition of the Gospels, two years' provisions for five people, foreign stores and medicines, and surgical instruments.

They passed around the north of the Kokonor and southward through the Tsaidam districts, crossed the Shayakoko and Shihdangla mountain ranges, and reached Ngachuka about August 31st. On the 22nd of August, their baby, Charlie, died, and was buried the next day on the western bank of a southern feeder to the Murussu river, at the northern foot of the Tangla mountains. A drug box was converted into a coffin, and, they wrote, "their baby was laid away in the region of eternal snows, where the mother of the Yang-tze-kiang flows tranquilly past his grave."

The following day, upon crossing a mountain range, they found themselves at the headwaters of the great Mekhong river, which finds its way throughout the length of Siam. On the 25th, they reached the first Tibetan encampment, after their long journey through uninhabited districts, seeing only occasional travelers—a party of whom, on the night of the 13th, stole five of their horses, in consequence of which five loads had to be abandoned. This experience changed their course from towards Lhassa—they having been warned of the danger of going there—southwards, to Ngachuka. On the 26th, they met eight horsemen, armed with

guns and spears, and traveled with them until the Shak Chu (river) was reached, the place where foreigners are stopped. They were ordered to camp until two or three of the men returned with permission for them to proceed. However, they started on, the next day, before daylight, crossing the Khanlung mountains, and stopping in Sapo, on the Sapo Chu, where they note that the prince living west of them pays tribute to the Chinese *amban* at Lhassa; that the people are friendly, offering for sale mutton, butter, and cheese; most of the men can read, and they worship the saint at Tashi-lumbo. Sapo is a little to the north-east of Sama.

On the 31st they proceeded, and encountered thirty or thirty-five men coming to stop them, who did try, but acted civilly, on the whole, and without trouble allowed their entering Ngachuka — the place where Miss Annie Taylor was turned back.

We take the following extracts from Mr. Rijnhart's diary: "Sept. 1st.—There is great commotion among our watchers this morning. Two beautiful tents are erected, and we are informed their chiefs arrived in the night. Shortly, we are invited to come to his tent. It is magnificent, with a profusion of beautiful carpets and rugs, and silver lids and saucers for the basins. The head chief is dressed in Chinese silks, is about 32 years of age, and handsome. His servant asks for our basins, and we are poured tea. We give him a scarf of ceremony, and deliberations continue a long time. They will not allow us to pass Ngachuka, and we return to our tent. We have but arrived when he sends presents of flour, rice, butter, tea, a sheep, and a scarf of ceremony. We send him a beautifully bound copy of the New Testament. In the evening, two sets of watchers are ordered close around us . . . . Sept. 2nd.—This morning, after much prayer, we decided that, for the sake of the work, it would be better for us to go towards Tachienlu, than to Darjeeling, though, if our ponies were fresh, we could easily pass through here and past Lhassa. Having thus decided, when asked to see the chief, we were inclined to yield. Sept. 3rd.—To-day a Chinaman, and the chief's secretary came to ask on what conditions we would go to Tachienlu. We required fresh horses, for our tired ones, two extra ones, and an escort of two or three men, who know the road, to conduct us to Tashi-Gomba—or to Jyekundo, if we so wished . . . . Sept. 4th.—Our horses are brought to-day, and we are invited to the chief's tent. He presents us with rice, flour, tea, butter, and two sheep. We accept the butter and sheep. . . . Sept. 5th.—We start to-day, with three guides, nine horses. . . . Journey several days; very cold, with snow. Distribute Gospels, etc., almost exhausting our supply by Sept. 15th." On Sept. 20th, Mr. Rijnhart noted they were at the Ta-chu (a large river), and their guides did not know the road, but were directed to cross the stream, and, leaving the main road, a half a day's journey down stream would bring them to Tashi-Gomba. Near dark, two men, heavily armed, appeared on the opposite bank, and talked across the river with one of the guides. On the 21st, after descending a mountain, they found the road impassable, at a point where the river boils against a cliff. They determined on retracing their route to an upper road, after drinking tea. While boiling the tea, they were surprized by shooting from above, one man receiving a shot through the arm on going to secure the horses. All took refuge under the cliff, to avoid the bullets and huge rocks hurled down. Five horses are driven off, and three killed. The

three guides left, saying they would go to the Llamasary and return with help. The men had not returned on the 22nd, and towards evening, after hiding what they could not carry, Mr Rijnhart and wife, taking the one remaining pony, started over the hill, passing the robbers' ambush. The next day they pushed onward, fording the Tachu, where a cliff barred the way. The next two days were spent in a long detour inland, to get around rocks barring their way. On the morning of Sept. 26th Mr. Rijnhart went into the river for the purpose of fording, and going to some tent people, seen far down on the other side, for help. Midway of the stream, he turned, and shouting something to his wife, went out of sight around the rocks, up the river. Presently she saw, by aid of a telescope, a flock of sheep in that direction, and concluded he was with the people owning them.

Mrs. Rijnhart did not again see her husband. For six days she remained in the neighborhood, but could hear nothing of him. With the aid of tent people, she started for Jyekundo, as the people refused all information as to their chief's whereabouts. After a slow and tedious journey, Tashi-Gomba was reached and she received help from the abbot, and on Nov. 26th she reached Tachienlu. Of this two months' journey, alone with God, she writes: "Praise God, I got here safely, through places where Rockhill had great difficulty. But God cares for His little ones. On this road I had a sword held over my head and my horse was demanded from me. I just called to God and looked at the man, and he went and joined his five companions. God had delivered me from him." At the time of this latest news, written Nov. 28th, Mrs. Rijnhart was resting at Mr. C. Polhill-Turner's in Tachienlu, intending, after recuperation, and everything on the river being quiet, to proceed to the coast and thence to America.

It is believed that Mr. Rijnhart was murdered—very probably by the same robbers who stole their horses a few nights before. He was a native of Rotterdam, coming to China from America. Mrs Rijnhart is an M.D., a Canadian, and a British subject. She has the fullest sympathy of all in this time of bereavement of both husband and child.

Extracts from Report of Children's Scripture Union.

The fact that the issues of Bibles and Portions from the Bible Societies at work in China is on a much larger scale than has been experienced in former years, is an incentive to definite organized effort for the development of the Scripture Union.

Feeling that the regular, devotional study of God's Word is necessary to the growth of our own spiritual life and of that of our native brethren and sisters, we long for such a development. The study of the needs of the native Church indicates what an important factor the intimate acquaintance with Bible truth is in filling of these needs. *Intellectually*, the members of the native Church require to be able to give definite reasons for the faith that is in them. *Morally*, they require a knowledge of, and incentive to, a higher type of life than what is seen in the people around them. *Spiritually*, they need to know God more and live near Him. We feel that where the Church is living, growing and self-propagating there the Scripture Union flourishes.

SPHERE OF INFLUENCE.

Lists of next year's readings have been sent to the following provinces, etc. :—

Province, etc.	*No. of Members.**
Szchuen	170
Fuhkien	363
Chekiang	161
Hupeh	116
Kwantung	135
Shensi	24
Honan	45
Kiangsi	30
Kiangsu	21
Hongkong	110
British Columbia	12
Australia	280
Honolulu	6
Total	1473

* Approximate in several cases.

Lists have also been sent to a number of other places in which work has recently been started, and from which we have had no reply.

NOTES FROM SECRETARIES.

Writing from Pao-ning on Oct. 22nd Rev. Walter C. Taylor (our Secretary for Szchuen province) says:—

"I am glad to be able to send you the following notes *re* the Union. Our branches to date are as follows:—

	This year.	*Last year*
1. Pao-ning	35	29
2. T'ang-ts'ing-pa	11	5
3. Sin-tien-tsï	21	18
4. Pa-cheo	13	15
5. Kuang-üen	6	4
6. Lu-cheo	5	
7. Kuan-hsien	16	10
8. Chungking (L. M. S.)	13	13
9. Kia-ting Fu	10	10
10. Ch'en-tu	9	
11. Wan-hsien	4	
12. Peh-miao-ch'ang	4	4
13. Sui-fu	20	
14. Kuei-fu	1	
15. Sin-tu	2	
Total	170	108

Comparing total, therefore, we have 62 more members than last year and 15 branches against 11. This we feel encouraged about, as the whole province has been in an agitated state for some months, and is still. We also bid fair for substantial increase in the near future (D. V). It is what we are praying for and what we may expect. . . . .

We realize more than ever what a great help this system of reading the Scriptures might be made to our Christians, and have been interested in noticing that some who were at first not at all favorably disposed to the introduction of the Union, are now taking it up warmly, even to being responsible for the branch in their district."

Miss A. K. Wolfe (our Secretary for Fuhkien province) writing last August said: "I am glad to say this year I have succeeded in interesting some of the native clergymen, and they have induced several more members of their congregations to join. They enter so heartily into it that I am hoping the object of the Union will, through them, become better known."

Regarding the Hok-chiang branch, Miss Harrison writes:—

"Several catechists and schoolmasters have joined, and the Portion is read at the daily prayers in their homes, in which other Christians living near join. In a little village, whose inhabitants are nearly all Christians, this is the case. The catechist there is a young and very earnest man; every evening sees nearly all the Christian men gathered in their neat little church to sing and pray and hear the Word; last time I was there they numbered about 25. In the morning too a few come before going to their fields, and then our Portion is read. As the Christians, of whom there are very many in Hok-chiang, advance in knowledge, the Union will grow. At present, of women, only the Bible-women and two or three catechists' wives have joined. We have a few women who can read the Gospels for themselves, but comparatively very few; they will, I hope, be able in time to read any Scripture; then they can join, and when we have a school others will be taught. Most of our members are young men, and some of them very earnest Christians, who will, I

hope, become wise to teach others by reading God's Word illuminated for them by His Spirit."

During the prospective absence of the Hon. Secretary, Mr. Robert Watt, of the B. and F. B. S., has kindly consented to attend to C. S. U. matters. Miss Gaskin is getting up an English branch in Shanghai.

GILBERT MCINTOSH,
Hon. Sec. for China.

Diary of Events in the Far East.

January, 1899.

6th.—Lord Curzon assumed the Vice-Royalty of India, at Bombay.

8th.—In the Feng-hua magistracy at Sung-ao, near Ningpo, serious rioting occurred over the attempt to work mines. The Feng-hua magistrate, with 70 soldiers, was refused food, or the privilege of buying it, and finally a great mob disarmed and maltreated the soldiers and officials, causing them to depart. Mr. J. E. Rennison, the foreigner in charge, and his secretary, escaped with much difficulty to Ningpo. $10,000 worth of mining property was destroyed.

9th.—Edict, issued in Emperor's name, dispenses with all Court ceremonies of the New Year season, excepting on New Year's day, when he will present himself in the Huang-chieh Throne hall, to pay congratulations and obeisances to the Empress-Dowager.

12th.—H M. S. *Woodcock*, built for inland defence, was put in commission at Shanghai.

23rd.—Word was received of the release, on the 2nd inst., of Père Fleury, the French priest, who has been for several months in the hands of the rebel chief, Yü Man-tze.

A dispatch from Ngan-king states that the rebels have captured the cities of Ku-yang and Mêng-chêng, in An-hui. The first was captured on the 21st; the magistrate and deputy, the commandant of the garrison, and nearly 2000 men, women and children, falling victims to the savage rebels. At Mêng-chêng, sympathizers opened the city gates to the rebels, on the 22nd.

26th.—Dispatches report the movements, on the 16th to 18th insts., of H. E. Wang Chiu-chun, Provincial Treasurer of Szechuan, at the head of 14 battalions, resulting in the capture of Yü Man-tze, the rebel leader, and all his strongholds. Troops were then dispatched to disperse the various rebel bands scattered throughout the province, and no more trouble is feared.

Missionary Journal.

ARRIVALS.

AT Shanghai, Dec. 29th, 1898, Misses K. RALSTON, M. M. MELVILLE, M. C. BROWN, H. M. HOOPER, E. CLARK, M. T. FARMER and E. A. RODGER, from England, all for C I. Mission.

AT Shanghai, Jan. 4th, 1899, Misses J. N. PORTER, L. G. ALBERTSON, K. E. RICKER, W. WATSON, J E. DESMOND and C. A. PIKE, from North America, all for China Inland Mission.

AT Shanghai, Jan. 16th, Mr. and Mrs. A. EWING and two children (returned), Mr. and Mrs. W. M. BELCHER and child (returned) and Mr. H. W. MC LAREN, from England, all for C. I. M.

AT Shanghai, January 22nd, Rev. G. W. HINMAN and wife, Misses FRANCES and Dr. LUCY P. BEMENT and MINNIE M. BOETS, all for American Board Mission, Province of Fuhkien.

DEPARTURE.

FROM Shanghai, January 16th, Miss M. GOWER, of C. I. M., for England.

MARRIAGES.

AT Kiu-kiang, Dec. 15th, F. H. JUDD, B.A., M.B., B.C., to Miss EDITH WOOD, both of C. I. Mission.

AT Kia-ting, Sï-ch'uan, Dec. 16th, NORRIS KING, to Miss M. KERR, both of China Inland Mission.

AT Kia-ting, Sï-ch'uan, Dec. 16th, FAWCETT OLSEN, to Miss F. KIRKWOOD, both of C. I. M.

BIRTHS.

AT Mien-chu Hsien, Szch'uen, Dec. 11th, 1898, the wife of Mr. WEBLEY HOPE GILL, of the Church Missionary Society, West China Mission, of a son.

AT Wei-hien, Jan. 8th, 1899, the wife of Rev. R. M. MATEER, of a son.

AT Ku-ling, Kiukiang, on January 20th, 1899, the wife of JOHN TILSLEY, M.P.C.S., Eng.; L.R.C.P., Lon., of a son.

DEATHS.

AT Ba-t'ang, Sï-chuen, Mr. W. SOUTTEN, of C. I. M.

AT Mandalay, while *en route* to England, Mrs. J. SMITH, from typhoid fever, wife of Mr. John Smith, China Inland Mission, Yunnan.

AT Sa-lat-t'si, Shansi, December 24th, 1898, Mrs. A. E. PALM, aged 28 years.

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The character 沙 "*sand,*" has 氵 "*water*" for radical, 小 "*small*" for sub-radical, and 丿 "*a stroke to the left*" for primitive.

The character 簡 "*to abridge,*" has for radical 竹 "*bamboo,*" for sub-radical 門 "*a door,*" and for primitive 日 "*the sun.*"

The character 嫁 "*to marry,*" has for radical 女 "*a woman,*" for sub-radical 宀 "*a shelter,*" and for primitive 豕 "*a pig.*"

The word "*seldom*" 少, has for radical "*small*" 小, and for sub-radical "*a stroke to the left*" 丿.

The word "*space*" 間, has for radical "*a door*" 門, and for sub-radical "*the sun*" 日.

The word "*family*" 家, has for radical "*a shelter*" 宀, and for sub-radical "*a pig*" 豕.

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THE

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China and India Compared.

BY REV. D. MACGILLIVRAY.

THE Chinese missionary who visits that other great mission field, India, enjoys a wonderful privilege. He will indeed find no trace of that religion with which he is familiar in China, viz., Buddhism, save in the public museums, where the present rulers of the country have gathered together a few monumental remains of what was once the religion of high and low in India. But his visit cannot fail to be interesting nevertheless, more especially if he be himself a subject of the British empire. Some things will irresistibly remind him of the land of his adoption, while others will be strange and provocative of further enquiry. It was my good fortune to spend a month in India in 1898.

The first striking fact is the vast variety of races and languages to be found within its bounds. If you wish to see all these at one view, go to the Imperial Institute in Calcutta, and there you will find life-sized representations of about a hundred different tribes. In one of the popular manuals of the Christian Vernacular Society one hundred and fifty-seven native states are described, and there are said to be over two hundred, not counting those entirely under British rule. This exceeds the one hundred and twenty-seven provinces of King Ahasuerus, and means a babel of spoken languages. The University of Calcutta names twenty different languages, for which it sets papers at its matriculation. When Queen Victoria was proclaimed Empress of India, the decree ran in more languages than the decrees of King Nebuchadnezzar, for there are one hundred and forty-two non-Aryan tongues and seven chief Aryan vernaculars.

In China, on the other hand, we see a homogeneous race, substantially the same in dress, laws, customs, and civilization. Even as to her language, mandarin is the prevailing speech in sixteen

out of the eighteen provinces, while one written language suffices for the educated everywhere. A further contrast appears in the aborigines. In India, such aboriginal races as the Santals and the Bheels, among whom flourishing missions exist, are in no wise inferior in ability to the dominant races, while the aborigines of China, so far as known, are a feeble folk, vastly inferior to the conquering Chinese.

These differences of race and speech must complicate the work of evangelization in India. The Indian missionary must long for the gift of tongues, even more ardently than ever did Chinese missionary, and with more reason; for in the vast fields still possible in India, without overlapping, there are sure to be several spoken languages.

But when we consider the numbers of the inhabitants, we strike a fact with which we are only too familiar in China. According to the census of 1891 the total population of India, including Burmah, was 289,187,316. The forces at work there, too, favor an increase. The altruistic British government is lessening the keenness of the struggle for existence, and annually rescues millions who would otherwise go under, *e.g.*, children, widows, lepers, plague-smitten, famine-stricken, and incapables generally. And these do not include the tens of thousands of able-bodied who used to die in the internecine wars of the "good old times." In China, on the other hand, wars, floods, famines, and pestilence are operating still to keep down overcrowding, and the destructive forces have been reinforced in this century by a terrible ally (opium).

As to the density of population, certainly the Ganges valley is as densely populated as any other part of the world. The general average of India is 279 to the square mile. With this we may compare France, 186; England and Wales, 498; and Belgium with its 540 to the square mile, the highest average in Europe. In comparing these figures, however, we should remember that India has no great manufacturing centres, and is almost entirely a rural country. In Bengal it is said that 24 millions live on half an acre a-piece, or 1280 to the square mile. On the other hand, there are vast tracts in other parts which still await the cultivator, or which are overgrown with jungle, the home of the tiger and the python. The immobile Hindoo will not leave his ancestral acres. When a mission desires to establish a Christian farming community, the government appears to have little difficulty in presenting them with a good piece of land, just as is done in the Colonies. The people are indeed collected in villages as in China, but there are not so many villages visible at one time as on the plains of China. The population of China is more evenly dense than in India, so dense in fact that

the sporting Anglo-Indian could find nothing to kill some fine morning, if he were governing a province in China. The big game which used to abound in the forests of China have disappeared along with the forests which harbored them. The people dispossessed them of the soil.

The vast mass of the villagers are engaged in agricultural pursuits. In fact India has no great cities, for the great Presidency capitals are due to foreign influence. No doubt the divisive nature of caste has operated to prevent large aggregations of humanity, but the commercial instincts which produce large cities in China as in Western lands are the property of only a few races in India, such as the Parsees. The average villager's house seemed less strongly built than the Chinese, but the climate there does not require so much protection from the cold, though the rainy season brings many of their dwellings to the ground. Their furniture is even more simple than the Chinese villager's, and the absence of chairs or benches marks a lower idea of comfort and cleanliness than in China, for mud floors, "leeted" with a solution of cow manure, are preferred to any other kind. Fences are dispensed with as in China, but all the cattle of one village are herded together by a particular caste. Nowithstanding a century of British influence the farmer still follows the same rude plough as the antediluvians. This is due to a spirit of conservatism profounder than that of China, for it is reinforced by caste which would forbid the farmer touching any implement made by unclean infidel hands. A striking case in point is the kitchens of the foreigners in India. Across their threshold no foreign cook-stove has yet been allowed to pass by the tyrant who is the presiding genius. The mistress of the house must be content to have the cooking done on a range as rude as men used in the Stone Age.

As to their food, excessive reverence for life makes them a vegetarian nation. The Chinese are such only because they cannot afford to eat pork three times a day, though a time of drought will drive them to make a temporary concession to Buddhism by an ostentatious fast. Wheat, rice, and millet are the staple food-grains, but unlike the Chinese the Hindoos are very fond of milk and butter in various forms. A sea of glass in heaven does not appeal to his imagination, but to the Hindoo it would not be heaven without oceans of clarified butter. When we see him eating with his fingers we immediately rate him lower than the Chinese with their chopsticks, though the Hindoo's brightly polished dish, which indeed he always carries about with him, is more inviting than the dubious earthenware of the Chinese. The Hindoo is not at all particular about the color of the water he drinks, and drinks it cold; he would

be better to follow the example of his Chinese brother and boil it first. Tea is grown for foreign consumption.

With truly Oriental freedom, children of both sexes run about "with nothing on but themselves!" But it is not only coolies who go about with bare legs in India. The dhoty of the gentleman leaves a considerable part of his legs exposed. A recent traveller was so impressed with this fact that he affirms that the human leg is the most patent fact in India. Similarly stockings are conspicuous by their absence. The bare-footed are a mighty host. There does not appear to be a fair distribution of covering, for the head seems to be weighed down by the voluminous folds of the turban. On the whole, their dress, though more picturesque in form and color than the Chinese, is not so decent. In personal cleanliness the Indian is far in advance of the Chinese; that is one good thing his religion has done for him. He is constantly bathing, rinsing his mouth, and cleaning his teeth with a bit of stick. At Penang the Chinese wash themselves twice a day, under the beneficial impression that otherwise they will not be able to stand the climate (水土)!

Caste is a social and religious institution peculiar to India. The Book of History indeed speaks of four great divisions of the people, and there are four great divisions of caste in India; but the resemblance is but superficial. For the Chinese 士農工商* are no more caste divisions than any similar enumeration in Western lands. Besides, the four main divisions have been subdivided into hundreds of distinct castes, among whom the barriers of caste are in full force. Thus, intermarrying, eating, drinking, and even touching, is defilement, only to be atoned for by drinking *nirang* or something equally filthy. Moreover, in India the priestly class is placed at the top of the scale, soldiers are honored with a second place, but the crafts are put at the bottom. The result is that there is a great gulf fixed between man and man, and it is impossible to rise in the scale of being. With such shackles as these how impossible for a nation to flourish or become a united people!

One hot night I leaned out of the railway carriage, and to my delight saw a water-carrier giving drink to the thirsty passengers, who held out their brass dishes to receive it. I beckoned to him to come, and signified by the universal language that as I had no vessel I should have no objection to borrowing his. By his looks I saw that *he* had objections, and I thus received my first lessons in the exclusiveness of caste! A friend afterwards pointed out that caste was that time my benefactor, for the water would probably have been the death of me. In the trains the tobacco pipes were passed around, but each smoker, in order to escape defilement, made a

* Scholars, farmers, artisans, merchants.

mouth-piece with his hands. Contrast with this the Chinese community of pipes and tobacco. At Benares the pangs of hunger drove me to buy a native cake, but, one bite proving sufficient, I innocently offered the balance to my native friend. He promptly suggested that I should throw it out of the gharry-window. My Chinese friends would certainly have acted differently. At the R. R. stations Mellin's Food is advertised with an addition suited to Indian fears, "UNTOUCHED BY HAND." At a college social the old Brahmin who sold us the sweetmeats, dropped them into our hands as gingerly as if we were cobras. Sir Debendra Tagore, in whose palatial residence, built on the model of Windsor Castle, a reception was tendered to Dr. Barrows on his arrival in Calcutta, is an outcaste Brahmin. His family long ago were outcasted, because they involuntarily smelt forbidden food, and smelling was adjudged to be half eating. With a view to regaining his caste he offered a certain Rajah a hundred thousand rupees if he would only honor him with a visit of a few minutes, which was refused. But perhaps the most annoying result of caste to the enquiring traveller is the prohibition to enter their temples. In the birthplace of Krishna I read the following inscription in Baboo English: "Prevention by religion for Mahommedans and Christians to go further step." The English government has cause to remember caste since the mutiny, but though they go very warily, their railways and waterworks cannot be altogether arranged to suit the ideals of caste, though the hydrants in some cities have four spouts. Civilization will do something to weaken caste, but Christianity is the only effective solvent.

The religion of the Hindoos impresses one as below that of the Chinese. The earnestness of it, which leads to the severest ascetical practises, such as hook-swinging, cannot be paralleled in China. But licentiousness in rites, and in their sacred writings, is a painful but fully proven fact. The sacred books of the East are carefully expurgated when they appear in an English dress, but the Chinese classics do not need expurgation. In one of the statues against obscene literature Hindoo religious works are expressly exempted. Kali is one of the most popular goddesses. At the time of my visit the railway stations were placarded with advertisements of cheap rates during the Durga Poojah Holidays, when the worship of Kali is carried on with special zeal. Her very image is repulsive. She is represented as black and naked, with four hands, portruding tongue, and a necklace of human skulls, while beneath her is her husband's body, on which she dances gleefully. If we are to believe a heathen pundit who has written on the subject, these are only external features, the real meaning being so filthy that it could not be explained in print. The gods, such as Krishna, are just as immoral as the gods of Homer.

The favorite image of Krishna represents him in the act of stealing butter, and in a Rajah's palace a picture shows his erotic gambols with the Gopi of Briudaban. Then again, making all due allowance for the sensuous East, the worship of the *lingam* and *yoni* is morally indefensible, except on the utopian ground that to the pure all things are pure. The Chinese hundred-handed Goddess of Mercy is a great contrast to Hali, and the Chinese *yin* and *yang* are the mere abstractions of philosophers with an unobjectionable symbol. The Hindoo reformed sects, called Somaj, doubtless object to these phases of the popular religion, and there are not wanting others of the same mind. Thus the pundit above referred to says: I have tried my best throughout to avoid irreverence and offensive expressions, and the reader will, I hope, admit that even with regard to the worst of the abomination-worshipping sects I have nowhere been harsher than the nature of the case absolutely required. But nothing can, in my opinion, be more sinful than to speak respectfully of persons who are enemies of mankind, and to whitewash rotten institutions with esoteric explanations and fine phrases.

The marked differences between Chinese and Indians as a people are well seen in their religions. The Hindoo is fond of argument and metaphysics; he is a very religious being, practising more elaborate rites than ever Jewish laws required. He bathes, recites mantras, paints his forehead with caste marks, sometimes becomes a fakeer, and is always a fanatic. The Chinese, on the other hand, is stolid and materialistic, without the most rudimentary idea of logic, simple and perfunctory in his religious observances, his commercial instincts coloring his religious views. The Hindoo worships the cow; the Chinese works her. The Hindoo worships his rivers; the Chinese makes his the channels of commerce and irrigators of his fields. The Hindoo widow longs for suttee; the Chinese widow is supremely virtuous if she remain unmarried.

Mission work there encounters some of the same difficulties as in China. Thus there is the same gulf of race, and living there "like a native," is even more impossible than in China. The difficulty of proper mastery of the language, is also very great, especially if the missionary is at once set to work in English. There is the same unyielding mass of Mahommedans, and the ignorance of the masses is still appalling; only twenty per cent of the people obtaining an education. City people are very difficult to reach as in China. Caste offers a peculiar barrier, producing a solidarity unattainable even in China. Even after a man becomes a Christian, it operates to nullify his influence on his native village, for it generally forces him to remove to where there is already light, leaving his native region in as gross darkness as ever. The Chinese will cut off from

certain privileges, but the Hindoo will kill rather than be disgraced by a religious defection in the family. The protection of the missionary's house is often sought, and hence they are dragged into the courts on charges of kidnapping, by enraged relatives. This formidable hindrance to Christianity is counteracted when whole castes come over to the Christian ranks. Thus if all the sweeper caste become Christian, caste itself forbids others doing their work, and therefore even Christian sweepers cannot be ostracised by the heathen. Notwithstanding all the obvious objections to mass movements, they are a hopeful feature of mission work in India.

The educational work in India is much more prominent than in China, for the circumstances are very different. This is touching the higher classes in a way so far impossible in China, unless we have now arrived at such a time. There are naturally more educated men in the Indian church than in China; but the vexed question of the educational policy in India, can hardly even yet be said to be settled after fifty years of experience.

Ordination Charge.

Delivered on the occasion of the Ordination of Rev. J. Hedley in old Union Church, Tientsin, November 15th, 1898.

BY REV. G. T. CANDLIN.

Presentation.

BEFORE commencing the charge Mr. Candlin presented to Mr. Hedley, in accordance with custom, a copy of the Scriptures, accompanying the gift with the following words:—

DEAR BRO. HEDLEY: As a gift from the conference of our beloved connexion I present to you this copy of the Holy Scriptures. Given in so many forms, in so many varying languages, on so many millions of occasions as these sacred pages have been, we seek by the presentation to bring anew to your mind their exceeding preciousness. Divine gift of gifts, bestowed by heaven on man, than which we know but one greater, the Saviour Christ of whom it testifies, may this hallowed volume, as it is the charter of our faith, be the guide of your life, your stay and strength through all toil and trial. May you con its pages with studious love, delight to expound its bounteous teachings, tell to all who will hear its great message of salvation, fortify yourself and others with its "exceeding great and precious promises;" find for yourself and preach to all eternal life through the eternal Word.

The Charge.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the gentiles the unsearchable riches of Christ." Ephes. iii. 8.

My Dear Brother: At the annual conference of our beloved church, the Methodist New Connexion, held in Nottingham during the month of June, of this year of our Lord 1898, you were received into full connexion as a minister of the Gospel of Jesus Christ, and in accordance with the rules and usage of our church, you have to-day been ordained, at the express will of the conference, as a Christian minister. The validity of your commission rests in the calling of the Holy Ghost and the approval of the people of God amongst whom you have already laboured with acceptance. These are "holy orders." In all Christendom we know none higher or more valid; we joyfully recognize the equal validity, where these conditions are fulfilled, of the ordinations which take place under any of the forms in use in the universal church, and we do not allow the dignity of your office to be for one instant impeached or in the slightest degree disparaged by the exclusive and presumptuous claims which ecclesiastical pride may set up.

We may not compare ourselves, either in place or in hallowed gifts, with that great example whose words we have chosen for instruction and encouragement, that mighty catholic-hearted missionary of the newly-born Christian Church, whose proud preëminence it was to be "the apostle of the gentiles." But we may reverently say that equally simple, and equally sacred in their simplicity, were the orders which his zeal, his labours, his passionate love of Christ, have adorned and made illustrious for all time.

Without any words of mine, you will see at once that in the words before us we have an exquisite expression of what is both the highest and the fittest example of the missionary calling which the pages of the New Testament afford. And it will be well, both for you and for myself, if during the time I have to address you we can catch, fresh from the apostle's own lips, a clear sense of the exalted estimate which he took of his work, and of the beautiful spirit in which he accepted it. If, as the result, we can in any measure share in his high exultation, and in his extreme self-abasement, the demands of the present occasion will be fully met.

Pause a while upon the close correspondence between the circumstances of the apostle's calling and your own. "That I should preach among the gentiles." We know, not simply by comparing these words with his utterances elsewhere, but also from the whole drift of St. Paul's life and writings, that he took special pride in his peculiar title, "the apostle of the gentiles." To his comtemporaries,

yet lingering fondly round the newly-burst shell of Judaism, it probably seemed a very daring application of the term, apostle, to associate it with the gentiles. Yet, whether self-assumed, or bestowed by others, he wore it with dainty joy. "Inasmuch as I am the apostle of the gentiles I magnify mine office." Should there be twelve apostles at Jerusalem and all the world have none? Nay, the uncounted, unhonoured gentiles should, at least, have one! Let others talk of doing good at home; he, for his part, would go abroad. Let others pass timidly and reluctantly beyond the bounds of exclusiveness, and as though with a sense of having compromised themselves, hasten back through their little door in "the middle wall of partition." It should be his to raze that partition to the ground. Let others be concerned for orthodoxy; he would assert the Catholicity of the faith. To the gentiles, unspeakably poor in all spiritual things, he would carry "the unsearchable riches of Christ." We might venture to call him the first foreign missionary. He alone, unless we except the author of the Epistle to the Hebrews (which we cannot think he wrote), had fully grasped the world-embracing scope of the great commission. He alone on this matter had the mind of Christ, and carried to their true issue the prophetic words of the Divine Master, "Ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria and to the uttermost part of the earth." Jerusalem, Judea, Samaria; to these must be added Antioch, Ephesus, Philippi, Corinth, Rome—the world. It was the battle of his life. His epistles ring with it. That Christ should include and supersede, alike, Moses and all other leaders of all other faiths, that the "good news" should travel round every inch of the earth's circumference, that Jew and gentile, bond and free, circumcized and uncircumcized, should inherit alike the undistinguishing grace of redemption, that there should be absolutely no monopoly of "the unsearchable riches," that they were given for spending and not for hoarding, Christ for all the world and all the world for Christ,—for this great end his zeal burnt with the passion of a warrior, with the devotion of a saint, and he had his reward. The Acts of the Apostles were mainly his acts. He built up the churches which stemmed the reactionary tide of Judaism; he moulded to universal aims the fellowship of the early church. We almost tremble for the fate of Christ's own kingdom, if Christ Himself had not called forth this dominant spirit to lead the church vacillating as it was on the mere threshold of missionary enterprize, to lead it bravely and unfalteringly to world-wide conquest.

As missionaries to China let us rest in this grand example and take strong assurance from it that, if we have not mistaken our calling, there can be no mistake about the calling itself. Far

beneath him in the endowments of grace, or in the gifts of intellect, and far behind him in zeal, in energy, in realizing faith and fortitude as we are; yet we follow in his steps. Was he mistaken? Then so may we be. Even if so, his mistake has been a divinely fortunate thing for our Western lands, has had much to do with their present power and enlightenment and leadership of the world. Haply we may err with as blessed results. For, strange as it may seem, if you have not already been told, you soon will be, that the very idea of Christianizing China and the Far East, is a very foolish and fanatical dream; a waste of time, because it must be unsuccessful; a hypocritical proceeding, because you know yourself it must be; a deplorable calamity, if, contrary to all possibility, we could imagine it to succeed. This you will hear, not so frequently from the arrogant lips of the dominant classes among the Chinese, who fear the loss of their own power more than they trust the strength of their own faith. This is not to be wondered at, but it is to be wondered at that you will hear it far more frequently from the lips of the thoughtful and cultured among your own countrymen, men who come from Christian lands, and are, at least nominally, Christian. You will be told that it is very wrong to interfere with the religious beliefs, or seek to change the customs of this people, that there is nothing less welcome in China, and nothing more pernicious, than opium, except Christianity; that the religions of the Chinese suit them very well, and are all they want, that Christianity is well enough for Christendom, but that heathenism is better for heathendom.

Let us be content to reply to such that all this may be very, very true, but that, if so, we are making precisely the same mistake as the Apostle Paul made, and as it had such gracious results in his case, so we will trust it may have in ours. The mistake which gave the sublime initiative to the conversion of the Roman empire, and set rolling forces which purified Europe through the chivalry of Christian knighthood, carried to our own Britain the influences which have reclaimed us from painted savages, dancing round innumerable stonehenges, and sent us to lead the van of civilization in the world, may bear to be repeated.

For surely, here in Far Cathay, whether we consider its geographical distance from Christendom, or its blind superstition, or the sad atrophy of the purer faiths of early days, or its social degradation, or its political corruption, feebleness and cruelty, or the abyss of ruin over which the throne now totters, or, more sure index of its desperate condition than all these, its persistent opposition to the light of Christ, and to all light, we have reached "the uttermost part of the earth," are amongst the gentiles of the gentiles, the largest section of the world's population, most in need of, and therefore most

entitled to "the unsearchable riches of Christ." And if we have entered into the apostle's thought at all we shall hold the more dearly the honour done us in "putting us into this ministry" and say with the same surprize and wonder, "Unto me . . . Is this grace given."

Let us not pass by the spirit in which the apostle accepted his calling. Was ever humility expressed more happily than in that felicitous term—"less than the least?" We may be sure that the humility was sincere. We must not let the term mislead us. On the very face of it, it would seem as though the apostle were comparing himself with others. Yet this was not really so. It is an accident arising from the imperfection of language that it appears so. St. Paul never gave in to others. When he consciously compares himself with others, he habitually asserts the insignificance of the individual all round. "Who is Paul? Who is Cephas? Who is Apollos?" We have not caught the meaning of his words at all if we do not see clearly that the contrast is not between self and others, but between the work and self. It is not before others, but before his task, that he is humbled. Self is lost in loyalty to his Lord and his Lord's commission. This is what vibrates all through the text and governs entirely the meaning of this single term. To preach "the unsearchable riches of Christ!" To preach them to the gentile world! What a charge! An archangel would not be worthy! Yet *I* am called! "Unto *me* . . . Is this grace given." That is the true contrast. It is the language, not of a naturally humble, but of a divinely humbled man. For do but change back again the first letter of his name and at once it flashes upon us that he was anything but lowly. Saul, haughty Saul, Pharisee of Pharisees, the fiercely, overweeningly arrogant, the man who had held his head high in the Sanhedrim and steeped his feet in the blood of the saints. And this is he! The Paul of miraculous conversion, "less than the least of all saints." Humbled so beneath the cross. If anything were needed to convince us how real, how profound, his change of heart was, surely these words would suffice. He had seen the vision of the face of Jesus, and it passed through his spirit as refining fire. We are too apt, at least I find myself so, to think of this great mind after his conversion as very much the same man, except that the whole purpose of his life was changed. But this is far too rough and ready an estimate. In Paul, indeed, there *was* a singular preservation of the personal characteristics which distinguished Saul. We have the same strength of will, the same unrestrained ardour, the same war-like energy, the same grandeur of pride even. But by a change still more singular, and which defies analysis, all these were different, and to use his own phrase, he was a new man

in Christ Jesus. The dross was transmuted into gold. He is a crowning instance of the soul-searching grace of a Saviour's love. All was there; yet nothing was the same. The will was attuned to obedience, the ardour directed to a holy purpose; now it was love, not hate, which fired the warrior's heart and nerved his arm; the pride still gloried, but gloried only in the cross. The harp of his life, a harp of many chords, had been taken up by an omnipotent hand. Undying love

> "Smote on all its chords with might,
> Smote the chord of self, which, trembling, passed in music out of sight."

Christ had come, and self was gone; there was the whole secret of his sainthood. Thus endowed was he, not with "apostolical succession," but with apostolical preëminence, in precise accordance with his Master's own law, "He that will be greatest among you let him be least." Here indeed was "a spirit finely touched, and to fine issues."

It is for you, and for all of us, not only in such high moments as the present, but through every hour of life's working day, so long as we are permitted to engage in this great ministry, to find by the same way the same proud humility. We cannot think too poorly of ourselves, we cannot think too highly of our work. You will meet too much that is inimical; shall I venture to say there is likely to be more to lessen your pride in your work, and more to call back pride in self, on the mission field than in the ministry of a Christian land? And if I reinforce and emphasize the supreme importance of cherishing such a spirit of lowliness as that displayed so signally by our great prototype, it is, my brother, with a most contrite sense of how lamentably I have myself failed during twenty years of missionary work to enter into it. Remember, let me say to you, that this humility of spirit is of all things the most indispensable to your preparation. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against *spiritual* wickedness in high places;" and though you have on the whole Gospel armour—truth, the girdle; righteousness, the breastplate; peace, the shoes; faith, the shield; salvation, the helmet; and the Word your sword; yet this alone it is which will keep you—"praying always with all prayer and supplication in the spirit and watching thereunto with all perseverance."

It is a great thing to feel our fitness for our business; that is what Saul felt. It is a greater, an infinitely greater thing, to feel our unfitness. That is what Paul felt. Feeling fit rendered him successful, *in a bad way;* he did his work but too well. Feeling fit, *we* shall mayhap succeed, but with false success. Feeling unfit, right inward to the very core of sincerity, so only may we hope for God's

success. For if you will but think of it as a case of the adaptation of means to ends, a sense of fitness does but set us upon using those powers we have, taking from our own lean store, which will but too soon be exhausted. But a sense of unfitness will immediately drive us to seek the far greater endowments in which we are lacking, and so shall we be kept for ever drawing on the never-failing reserves of Christ. How can we possibly give to others "the unsearchable riches of Christ" while our thought is spent in counting over our own little hoard. The moment you lose consciousness of deficiency, you will cease to learn; the moment you cease to learn, you will have reached the limit of your power to teach.

Remember, again let me say to you, that this very spirit of self-abasement is the surer half of your call. With what emphasis has it been asserted that the preacher must be divinely called! Yet how vainly, on occasions like the present, do we attempt to say, with scientific precision, in what the call consists! Divine calling, not to the Christian ministry alone, but to all true work, is an indubitable truth. Yet where is the infallible criterion by which we can distinguish the truly called from the pretender, or even by which the called himself may silence the last whisper of misgiving. There is *no* infallible test; while man is fallible, there can be none. The moment we approach to state it, it eludes our grasp. The assured conviction of faith, is all we can attain to. And this consists of just two things—the conviction that you must, and the feeling that you cannot. The former *may be* the voice of God in the soul; it may be the whisper of vanity, the base suggestion of self-interest, the echo of others' flattery. The latter is its test, never absent where the call is holy. "Send, O Lord, by whom thou wilt send," "Here am I, for *thou didst* call me," "Woe is me, for I am undone, because I am a man of unclean lips," "Depart from me, for I am a sinful man, O Lord," "Lord, what wilt thou have me to do?"—all have the same meaning. The whole wilderness might be burning. There is no call in it while we think only what a gay bonfire it is. But when in self-forgetful awe we take our shoes from off our feet, the fire in the single bush is holy, and the ground around us hallowed to our tread. The proof of our calling lies in these two things set before us most forcibly by this same apostle. "Necessity is laid upon me, yea, woe is me if I preach not the Gospel." Such the call. "Who is sufficient for these things?" Such the soul's own test of its divine origin. So long as you truly feel thus, and only so long, is your call beyond controversy and founded in the will of God.

What shall I say now of the work itself, the very contemplation of which so humbles, before which the spirit of the proudest stoops, and is melted to lowly loyalty and love? To "preach the unsearch-

able riches of Christ." What does that mean? How the ideal mocks our loftiest dreams? Look you, as this world's work goes, the hard thing is to do it, but every empty-pated onlooker thinks he can tell you how to. Yet before this subject the ever-ready tongue of advice itself falters, conscious that it can but disgrace the theme. Yet now, alas! "Woe is *me*." "Necessity is laid upon me."

Considering the nature of the occasion, you will not, I am sure, expect from me any speech or counsel on these general topics—the adequate presentation of Christian truth—and the means by which preaching may be made effective. I will ask you to recall all that is best and highest in what you have heard on these subjects, and mentally insert it in the wide hiatus which I make here. I will ask you, then, to recollect that in their unfathomed depths, and in their world-embracing, time-exhausting scope, the riches of Christ are "unsearchable;" so that what is beyond telling can never all be told, and that which "passeth knowledge" can never be fully known; and that on the threshold of every new age, He, "who is, and was, and is to come," waits with a new revelation of Himself; and an unbroken line of preachers, whose lips are touched with living fire; even many from this wide empire yet unreclaimed, shall arise to declare as Moody, Spurgeon, Wesley, Whitfield, Cary, Luther, Paul even—never could—"the unsearchable riches of Christ;" opening new chambers in His exhaustless treasury and bringing forth newly-minted coins, stamped in other languages, yet bearing always the image and superscription of the King. Having done this, I will attempt to say a few simple things bearing on the special character of your work in China, such as my own experience suggests to me.

I. *Do not, because you are a missionary to China, lower your estimate of the magnitude and difficulty of your work.*

If you would succeed you will be taxed more, not less, than if you were in England. I think I am right in saying, and I am proud to say, that our own church has never taken so pitiable a view of the matter, but it makes me smile, though sadly, to hear that some churches consider second rate men, so long as they are zealous, *good enough for missionaries.* "You should have been something else, anybody can teach the Chinese," said one to me less than a month ago. "I suppose you do not have to make any particular preparation for preaching; your audiences can only understand the simplest things," was an observation I often heard when in England. Alas for the ideals of those who have not got the work to do. The more need that we who have should keep our standard high. I appeal to honoured brethren here whether this is not a view of our holy calling alike dishonouring to Christ and His servants. On what

grounds is this strange notion based? Is a lower standard admissible on account of the intellectual knowledge, acumen, and pride of the scholars of China? But these are usually alleged, as reasons why the missionary must be highly equipped, "a workman that needeth not to be ashamed," that he may not have to blush before his hearers. It may be said, on the other hand, that we see but few of these in our mission churches. "Not many wise men after the flesh, not many mighty, not many noble are called." Then they cannot be the ruling consideration. Is it, then, because of the ignorance, the apathy, the unspiritual, unaspiring character of the people, that your equipment is of little moment? They know little of the human mind who say so. These are the very conditions which make your work hard. For the true law which governs all preaching and teaching is that the lower in the intellectual, moral, and social scale the subjects of your efforts are, the more difficult it is to lift them up. A child's first lesson is the alphabet. It is the hardest, for the child even, but in the teacher what patience, what earnestness does it not require. Where you have nothing to build upon, but must begin from the foundations; where you have nothing to appeal to, but must instil the first elements of right feeling and right desire; where the mind gropes amid thickly-matted prejudices and grotesque superstitions, and there is no friendly light to meet your own, that is precisely where you will be tempted to despair. When you have done your best, and find your audience utterly incapable of appreciating it; when what so profoundly moves your own soul, moves them not at all; when the holiest things are seen only in the light of a common-place selfishness, that is the time to realize that the work is no holiday amusement. Ever and anon, as you toil, will come over your heart, like a cold blast from some charnel house, a sense of the utter thanklessness of your task, and all the sweet stimulus which comes from grateful hearts, from loving eyes, from clasped hands of those who love because they understand you, will be denied you. Make your account of this. You must win Christ's smile, for all other smiles will be wanting. You will have to carry your own burden; little support will you get from others, but many a paltry addition will be made to it by those who should lighten it. In a word, the Chinese mission field is, by the experience of the greater part of a century, approved as the stubborn ground of Christian tillage. To get anything from it, you must give your best, and give without grudging, as a noble host of workers, from Morrison downward, have already done.

II. *Do not begrudge any pains to understand the people, their language, their literature, and their religions.*

Here is a four-faced sphinx for you to encounter. For any one of the four is well-nigh beyond the power of the Western mind to

understand, and probably the Englishman does not live who would dare to say that his knowledge, either of the Chinese character, or of the Chinese language, or literature, or of the religions of the country, is satisfactory. Each of these is an everlasting puzzle. My brethren here will tell you to a man that your estimate of the Chinese people will change, radically, at least once with every decade of your residence in China, and it will *never* be final. A characteristic book on "Chinese Characteristics" has, I incline to think, left out their chief characteristic,—a marvelous suppleness and subtlety of nature which defies our penetration, and by virtue of which any theory we may formulate will be confronted with adverse facts. You can make any statement you like about the Chinese; there will be ground for it, there will also be evidence against it. Not missionaries alone, but ministers and consuls and merchants are, at least as much, at a loss. Their "thoughts are not as our thoughts." More than any eastern people they justify the poet's famous line,

"O east is east, and west is west, and never the twain shall meet."

Perplexing people! "How like ourselves," you will be often exclaiming, and equally often, "how unlike ourselves." And like people, like language, like literature, like religions. For these latter are the outgrowth of the national mind, and reflect faithfully all its characteristics. They will be a study you will never get through.

You will not, I trust, turn my logic against me, and summarily conclude that under such circumstances effort is useless, and that it would be as well to abandon all attempts at knowledge. I would not have you think so, if only because the modesty born of a continuously baffled endeavour, will be of priceless value to you. Rather would I impress upon you that in this school you must, with all of us, ever be content to be a learner, and can never hope to be a master. For you *must know* the people, however much your knowledge may lack completeness, if you would be a successful missionary. You must understand, not merely the Chinaman's habits and ways of living, but also his ideals, the grooves and circles through which, normally, his thoughts move, the words with which to conjure, the phrases which are as spells to him, with which you can touch his feelings as by magic. How can you expect to place *anything*, enduringly, in his mind, unless you know something of what is there already. Rather set before yourself a high ideal in these respects. You will be surrounded by native helpers, to whom you should serve as guide and example. It is but a poor ambition to stammer out your message and wait for one of them to turn it to polished utterance. Maugre the advantage he derives from his native tongue, you should aim to be able to present the Gospel of salvation with a force and clearness

which will prove a model to your Chinese helper, to relate it justly to the ideas with which his mind is pre-occupied, to rectify his pre-conceptions of truth, to appeal to and quote with pertinence many a word from those books he has been taught to revere as we revere the Bible itself. Until you can preach the Gospel in such a way as to show your helpers how to preach it you are not yet "a workman that needeth not to be ashamed."

It is manifestly impossible for me, with the time at my disposal, to go far into detail on this topic; but you will see that you have, in the people, their literature and their religious beliefs a wide field of study, all of which may be turned to rich account in your ministry, and which is, in a considerable degree, necessary to your equipment. It is often said that the less a consul knows about "things Chinese" the better. A merchant can conduct import and export business and build up a fortune, working through interpreters, knowing not a word of the language and with a head full of actually erroneous notions of the people. But you cannot give away "the unsearchable riches of Christ" on such cheap terms. A knowledge of the history, the political institutions, the thoughts, the feelings, the beliefs, the books, the speech of the nation, is a necessity of your work, if it is to be worthily done. May I add this word of practical advice? Be not too much of the foreigner. It is not our mission to disparage all things celestial to glorify all things occidental. It is hard to resist the tendency, but therefore should we take the greater pains to resist it. A due regard to the Chinaman's love of his own country, such as will keep us from needlessly shocking his prejudices, will be useful to us. Hold precious, therefore, the impartial eye, the open mind, the ready appreciation, the warm sympathy, the frank recognition of all things excellent which will mark you as a citizen of a higher citizenship. Be "all things to all men that you may win some."

III. *Especially do not consider it the burden of your errand to enter into a crusade against the religious beliefs of the country.*

By far the most significant fact in connection with the state of China for you to consider as a religious teacher is, that it is, to a large extent, the home of at least four out of the seven greatest religions the world has known—Buddhism, Confucianism, Taoism, Mohammedanism. This is, in great part, the reason why the Christianization of China is so hard to accomplish. The ground is already pre-occupied. But you cannot hope to displace them by mere iconoclastic zeal. A right understanding of them, their origin, their meaning, their value, will best teach you how to meet them. You ought to have an acquaintance with their peculiar details and characteristics which is abreast of the best knowledge of the day, and far more precise than that which obtains in the average English

mind. You will, I hope, be quite unbiassed and impartial in your estimate of their ethical and spiritual value. But, whatever conclusions you form respecting them, whether favourable or adverse, do not be unnecessarily combative and militant in your attitude toward them. Beware of appearing in the eyes of the most conservative people on earth as a reckless destroyer. Do no violence to the very feelings of reverence and devotion you wish to enlist for your own Master. "Preach the unsearchable riches of Christ," confident that all lesser lights will pale before His splendour, all falsehood shrink away at His approach, all truth leap to welcome his blest advent. Remember His own divine method, "I came not to destroy, but to fulfil." Have in mind that the very genius of the Gospel, proved in every land to which it has been carried, has been to *dis*-place by *re*-placing. Sow widely the seed of the kingdom in quiet confidence that next harvest time men will gather their seed where the richest crops have grown. You have not proved Christianity true by proving all other religions false. All the polemics in the world, all the clever criticism of other faiths, all the dogmatic theology that you can muster, will not make one lover of Jesus. Only the faithful, patient, tender preaching of His own saving power can. Let your concern be to bring into men's hearts the knowledge of a living, divine Saviour, and He will deal more wisely, more tenderly, and more triumphantly with all their other affections than we ever can.

IV. *But remember that the very key-note of your ministry, to be sounded always, at all cost, is the renewing grace of the Lord Jesus.* Christ is the last, the greatest word of our text. He must be the all in all of your mission. There must be absolutely no mistake about that. He must be the one end of all your study, of all your preaching. As a true missionary you will not, I hope, be impatient of "comparative religion," will rather welcome it as a new doorway by which Christ is entering to still the angry militant passion of the human heart. You will not pettishly decline to place the claims of Christ beside those of any, the most honoured of the world's religious leaders. You will rather welcome and seek the comparison which will show, as no other method can, how incomparable He is. It is the more difficult to discuss with absolute impartiality this great subject, because of the extremely foolish conclusions which dilettantic vanity on the one hand, and foolish bigotry on the other, are continually drawing. But whatever object others may have in studying the details of non-Christian faiths, and in paralleling them with the Gospel of your Lord, your object unmistakeably will be to show with noonday clearness the regal supremacy of Christ's claims. Your attitude will be that there is in your divine Master a royalty so great, a sovereignty so absolute, a grace so universal, that it

rejoices to recognize and bless all goodness, all truth whatsoever; that to the utmost verge of charity it will preserve and perpetuate whatever belief is for the well-being of men. Yet precisely because this is so, the man of Calvary has an everlasting right to pre-eminence, and a glory which none can share.

You will therefore never disguise from yourself or allow others to doubt that the object of your ministry is a complete, all-embracing spiritual revolution. Any idea of patching, of compromise, supplementing, grafting on to the religious beliefs already existent here, some kind of excellence imported from the Christian creed, which will finish them off handsomely, without disturbing anybody's mind, is the maddest of inane dreams. This rotten garment, patched already, of most diverse colours; sew on the cloth of Christ's new kingdom to *it!* These age-worn bottles! Pour His new wine of life into their mouldy and wrinkled vacancy! Small good would come of that attempt. You will cease to be worthy of your calling as a missionary when you doubt for a moment that the very purpose of Christ here is to disturb, to innovate, to transform, to shake the nation to its very foundations until the fatal burdens, which through long ages it has been accumulating, are laid in lowly submission before His cross, that the millions of China may hear His omnipotent voice saying: "BEHOLD I MAKE ALL THINGS NEW."

Now, dear and honoured brother, what last word shall I say to you, which I can hope will remain with you through all the toil, the disappointment, the joy, the mingled hopes and fears of the arduous work which lies before you? Let it be this, which I take to be the prevailing sentiment of our text, the prevailing ever-strengthening impulse of this great apostle's noble life, LET LOYALTY BE YOUR NEVER-FAILING SAFEGUARD. It is a current saying amongst us that the China mission field greatly changes men, that we either become much narrower or much broader. Probably this is true, but let this take care of itself. Never mind your orthodoxy. Learn faithfully the lessons of the new station. Paul himself was not exactly orthodox in the opinion of his contemporaries. But no more loyal spirit ever entered the warrior ranks of the faith. Through all chance and change, through all joy and sorrow, in success and failure, winning praise or bearing blame, may you continue, like him, the willing slave of Jesus Christ. So shall your orthodoxy be that, not of an exacting creed, but of a living service, and like him, at the end of your ministry you may say: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

*An Appeal on behalf of the Central China Religious Tract Society.**

BY REV. GRIFFITH JOHN, D.D.

DR. JOHN, as president, then addressed the meeting. He said: For more reasons than one I should have been glad to play the part of a silent member to-day. But the present financial condition of the Society is pressing heavily on my mind, and I feel it to be my duty to call special attention to the fact that we are in real need. There was a time when our chronic condition was that of debt. But the fire of 1892 came to our rescue, and for some years we have been rejoicing in our freedom from all anxiety on this score. But the enemy is upon us once more, and the sooner we tackle it and throttle it the better. "Out of debt, out of danger," is an old proverb, and a proverb full of wisdom too. But we are not only in debt; our stock of books has reached the vanishing point, and this is a very serious matter. It means to us that we shall have to suspend operations unless the debt is cleared and the Depôt replenished. Shall we suspend operations? That is an alternative for which no one here is prepared. What, then, is to be done?

It seems to me that the time is come when a special appeal should be made to the friends of the Society in China and elsewhere on its behalf. Its friends are numerous, and its claims to their sympathy are great. In the few remarks I am about to make, I wish to call attention to the claims of the Central China Religious Tract Society to the sympathy and help of its friends.

And I would, in the first place, call attention to the vastness of the work accomplished by the Society during the twenty-three years of its existence. The Society was formed in 1876. In that year its circulation was only 9000 copies. In 1883, only seven years later, it was 340,000—a remarkable progress in seven years. But the progress did not stop at that date. The circulation went up year by year, till, in 1889, it reached a mark that astonished the most sanguine among us. In that year there were distributed in all China, by the different Tract Societies, 1,287,227 copies, of which 1,026,305 were issued by the Central China Religious Tract Society. Thus in one year there was sent forth by this one Society more than a million of publications in response to definite orders sent in from all quarters. But this is not all. Its circulation has been keeping up ever since in a very remarkable way. With two exceptions, its annual circulation, since 1889, has been more than a million, and the drop in these two years is to be ascribed to riots

* An address delivered at the Annual Meeting of the Central China R. T. S.

and other temporary causes. Allow me to give you the figures for the last ten years. In 1889, the circulation was 1,026,305; in 1890, it was 1,093,200; in 1891, it was 846,000; in 1892, it was 1,010,651; in 1893, it was 858,399; in 1894, it was 1,007,950; in 1895, it was 1,095,081; in 1896, it was 1,306,352; in 1897, it was 1,228,646; in 1898, it was 1,470,699. Thus the circulation of the Society for the last ten years was 10,943,283; for the last five years, 6,108,728, a much larger circulatiou than for the preceding five years; and for the last year, 1,470,699, the largest circulation we have ever had in one year. The circulation of the Society for the twenty-three years of its existence is 13,207,044. That is, I think, something wonderful in the history of missions, and a something for which our Society may be justly proud.

To fully appreciate this immense circulation, we must bear in mind the fact that all our tracts are sold. The only gratuitous circulation made by the Society is to the students at the time of the Triennial Examinations; this being the only way of reaching them as a body. True, the payment is only a part of the cost, and there is a loss on every tract sold. Still the part payment amounts to a substantial sum, and is, in a measure, a guarantee that the books are preserved and read. The Chinese value the cash, and will not readily destroy what they have given money for.

We must bear in mind, also, that our circulation covers an immense area. Our tracts are to be found not only in the eighteen provinces, but also in Manchuria, Mongolia, Siam, Tonquin, Australia, the Straits Settlements, California, British Columbia, and almost all places where the ubiquitous Chinaman is to be found.

So much for the vastness of the Society's operations. Let us now look at the main aim of the Society. The chief aim of the Central China Religious Tract Society, from the beginning, has been to meet the religious need of the Chinese people. Other Societies may have other aims, and we wish them all Godspeed as long as they keep the mental and moral elevation of the people in view. China needs light on all conceivable subjects, and the more you pour in the better. Some of our tracts contain valuable information on scientific subjects, but with us this comes in mainly by way of illustration and allurement. The grand theme is God and His redemptive love. What the Chinese need, above all else, is the knowledge of God in Christ. Other things are important and desirable, but this is China's supreme need. Bearing this in mind we have gone in for influencing the masses. We do not despise the higher classes, neither do we neglect them. We have books especially prepared for them, and some of these have been widely read by them. But our eyes are generally fixed on the masses, and our chief aim has been to

move them. Hence the style of our books, though thoroughly good and idiomatic, is characterized by simplicity, lucidity, and definiteness. We never sacrifice the meaning to style, in order to please the vanity of the Confucian scholar, or win his commendation. In all things our grand aim has been to make known to the millions of China, in a language that cannot be misunderstood, the Gospel of the grace of God. "Talk," said Mr. Gladstone on one occasion, "about the question of the day? There is but one question, and that is the Gospel. It can and will correct everything needing correction." There are many things in China needing correction, and it is our firm conviction that the Gospel alone *can* correct them, and that the Gospel *will* correct them.

But what about the value of the literature issued by our Society? The circulation is immense and the aim is noble; but what about the value of the work? One of the best proofs I can give of the value of our publications, is the general esteem in which they are held by the missionaries themselves. Our tracts are free from all denominational or sectarian traits, so that among our purchasers are to be found missionaries of all denominations, societies, and nationalities. The testimonies to their value by missionaries are simply innumerable. Take the following as specimens of many more that might be given. One missionary writes from Yunnan: "We find your books and tracts of great help to us in Yunnan." Another from Szech'uan writes: "Your tracts are doing a great undermining work in Szech'uan." Another writes from Shantung: "Your literature gives general satisfaction in this region on account of its good literary style." Another writes from Chekiang: "I have often felt thankful for the seed furnished by your Society." Another writes from Korea: "You will doubtless be gratified to learn that more and more we are finding your tracts most useful in our work in Korea, and that a number of them have been translated into Korean character." Such testimonies from missionaries might be multiplied indefinitely.

But the best testimony from missionaries is the ready help they have given us by way of subscription in our time of need. In 1892 a great fire broke out in the neighbourhood of our Depôt and converted our stock of books into ashes. No sooner did our loss become known than the subscriptions began to pour in from all parts of China. The amount reached $2,725 before the end of the year, and nearly the whole of it came from the pockets of the missionaries, that is, from the pockets of the men who knew the character of our publications and the good they were doing. Such was the result of the appeal made in 1892. I am inclined to think a similar appeal made in 1899 would elicit a similar response.

Again, our tracts have been largely reprinted by other Tract Societies, and this is a valuable testimony to their worth. We know of instances in which they have been reprinted by the Chinese themselves and distributed at their own expense. An interesting case of this kind has just come under my notice. In a letter received a few days ago from Peng Lan-seng, the London Mission evangelist in Hunan, he tells me that Hwang Li-kiai, the chief of the gentry at Lui-yang, has issued a Christian catechism on his own account, and that he is giving it away by the thousands of copies at his own expense. The catechism seems to be an abridged edition of the Christian catechism issued by this Society, and it is intended for beginners. Mr. Hwang is an enquirer in connection with the London Mission at Lui-yang. He is now setting on foot a scheme with the view of erecting a chapel in his native city and at the sole expense of the converts themselves.

But the highest proof I can give of the value of our publications is the fact that God has greatly owned them by making them the means of salvation to many souls. Instrumentally they have given to the church in China many converts, and not a few preachers and evangelists. There are even churches in China to-day that owe their origin to the reading of tracts sent forth by this Society. Did time permit I could give you many proofs of the truth of the statement I have just made. Take the following cases as specimens of many more that might be given :—

There is the case of Chang I-tsze. This case is well known to some of you, but it is worth repeating once more. One of our tracts found its way into the basket of a waste-paper collector, and was being carried away to be consigned to the furnace. A shopkeeper of the place, Mr. Chang I-tsze, caught sight of it and rescued it from destruction. He took it home and read it, and by the blessing of God he was roused to religious concern and enquiry. He made his way to the Wesleyan chapel at Hankow, and became more and more interested in the way of salvation. At length he was received into the church connected with the Wesleyan Mission at Teh-ngan. This took place in 1886. In 1889 Mr. Chang had the joy of seeing nine persons baptized in his own house, four of them being members of his own family, and all of them brought to Christ through his instrumentality. He himself continued to develop in character and influence, and for many years was employed as an evangelist. I have just heard of his death; and I wish to express my deep sympathy with the brethren of the Wesleyan Mission in the loss which they have been called to sustain in the departure of this good man and valuable fellow-worker.

Let me remind you of another case of great interest. A man named Tang, in the county of Tan-lin, in the province of Szech'uan, came, some time in the year 1885, into possession of a portion of the Scriptures, a copy of the Gate of Virtue and Wisdom, and a copy of the Chinese Trimetrical Classic. The books were casually looked at for some time without light coming. At length Mr. Tang, who was then 50 years of age, set himself to learn the Trimetrical Classic by heart. The result was that light came, and he and his wife began to worship God as best they could. In due time both husband and wife were baptized. They then began to work for God with great earnestness. Very soon a little church sprang up around them, and for some years a large and flourishing work has been going on at the place in connection with the China Inland Mission. In March of 1894 there were more than 30 members on the church roll. I do not know what the present membership may be, but it is doubtless considerably larger than it was in 1894. There you have a church as the fruit of the reading of Christian tracts issued by this Society.

Let me give you one instance more. Not long since I received a letter from Shao-hing, in the Chekiang province, written by one of the missionaries labouring there. The brother writes: "I need scarcely tell you that here in Chekiang we are finding the Hankow tracts very useful in our work. In our church at Sin-chang-hsien we have ten or twelve members who owe their conversion under God, in a great measure, to the reading of one copy of the Catechism of Christian Doctrine. That is the most acceptable praise, is it not?"

Yes, my brethren, that sort of praise is the most acceptable that could possibly be bestowed on this Society and its work. When Dr. Lyman Beecher was dying a number of ministers gathered round his death-bed. One of them said: "Dr. Beecher, you have seen a great deal of life; tell us what is the greatest of all things?" The dying man thought for a moment, and then, gathering into one intense and solemn sentence the experience of a life-time, answered them: "It is not theology, it is not controversy, but it is to save souls." Yes, that is the greatest of all things; and that is the great thing which the Central China Tract Society has been attempting to do, and what, under God, it has succeeded in doing to a very remarkable extent during the twenty-three years of its existence.

I need not enlarge; I have said enough, I hope, to show that our Society has claims, and great claims, to the sympathies and active co-operation of all who feel an interest in the mental, moral, and spiritual elevation of the Chinese people.

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[P. T. O.

But before I close I should like to make one remark with regard to the future. The work done by this Society, in the past, has been great; but, if worthily supported, its work in the future will be vastly greater. The Society has only just reached its manhood, and its power for work is greater now than it ever was before. Its opportunities for work also will be vastly greater in the future than they have been in the past. Hankow itself, as the central terminus of several great railway systems, is destined to grow immensely in size and importance. There will be no place like it in the whole of China. With the construction of these lines of railway will come the full and complete opening of the empire to foreign intercourse, and every part of it will be within easy reach of, and in vital touch with, this magnificent centre.

Then, the Chinese mind was never as open to the light from without as it is now. Recent events have revealed a widely-spread discontent with the present order of things and a determination that the old in China shall pass away and give place to the new. The year 1898 has shown us that China is really waking up from her long sleep, and that there are men among her sons to whom the welfare of their country is dearer than life itself.

The Reform Movement will render the year 1898 an ever-memorable one in the history of China. And the movement is not dead. Though some of the reformers are dead, the cause for which they died is not dead. It still lives, and must grow in strength and influence. True, it has received a check; but we need not be alarmed on this account. Burke said of the British nation that "its antagonists are its best helpers." This is often true of movements as well as of nations. Their antagonists help them by drawing attention to them and developing their strong points. This is the light in which I regard the check which the Reform Movement received last year. It will only develop its strong points and stimulate it to more vigorous action. There can be no doubt that the Chinese are now turning to the West for instruction and guidance as they have never done before, and that the demand for Western literature, both religious and secular, will continue to grow as the years roll on. Were our resources multiplied ten-fold we should soon want every cash of it. Indeed we could spend it all now, and spend it well.

> "God works in all things; all obey
> His first propulsion from the night;
> Wake thou and watch! the world is gray
> With morning light."

Now, what are we ourselves prepared to do? It seems to me that we are called upon this morning to do more than *talk* about the work and the glory of our Society. We are called upon to give,

and give according to the measure of our means. You have heard of the quaker who was collecting for a brother quaker in distress, and who, on receiving the assurance of profound sympathy from some one who seemed disinclined to go further, said: "Yes, yes, my brother, but how much does thy pocket sympathize?" And that is the question this morning: "How much does thy pocket sympathize?" I suggest that we show our faith this morning by our works, and show it in such a way as shall convince all who may receive and read the Report for 1898, that our sympathy is not mere lip sympathy, but a sympathy which goes down into the very depths of our pockets.

The result of the president's appeal was a subscription of Tls 260 by the missionaries present at the meeting.

In Memoriam.

"*She was not, for God took her.*"

MISS E. K. BROWN, SHEO-YANG MISSION, SHAN-SI.

With profound sorrow we chronicle the sad accident on November 8th, resulting in the death of Miss E. K. Brown, our fellow-worker and a devoted missionary. The sorrowful event was caused by the overturning and fall, down a fifteen feet embankment, of the native cart on which she and Miss Shekleton, together with two native women, were travelling.

At the request of a former school girl who sent a message saying she was being cruelly treated by her parents, the party were on their way to her village some ten *li* distant. The common mode of travelling short distances around here is by open cart, and as usual one of these was engaged for the occasion. Close upon ten o'clock that morning I saw them safely started for the village full of hope for a good opportunity of preaching Christ to the women of the place. About one o'clock a messenger arrived saying "Come quickly, the cart has overturned." Proceeding hurriedly to the place I was shocked to find the lifeless form of our dear sister stretched upon the ploughed soil, and Miss Shekleton continuing artificial respiration. As the body had been over an hour under water it was soon evident all hope of resuscitation was vain.

Miss Shekleton tells me Miss Brown and she had walked nearly all the way, as the morning was chilly, and had only got on the cart about ten minutes before the accident. They had been conversing about work here and their conversation had changed to that of rest and heaven beyond. Miss Brown had just been saying we cannot realize what

heaven will be—to be free from the conflict with self, free from sin and the possibility of sinning—when suddenly, without a moment's warning, without a sound escaping from anyone, the cart overturned down the embankment, and, falling on top, completely submerged and imbedded Miss Brown in the soft mud below. Miss Shekleton who was thrown more forward, and heard the cart crash past, was carried by the overturning mule into the stream where she had a frantic struggle to liberate herself from her perilous position. On the first conscious thought of what had actually happened, she called to Miss Brown, but there was no response—she "was not, for God took her." Miss Shekleton tried to locate the body under the cart but nothing could be felt.

The driver was of course helpless, and the people who first passed by turned a deaf ear, and some even a smiling face, to Miss Shekleton's agonizing entreaty for help. At length one man was found willing to come to the city and tell us; but an hour elapsed before the people could be persuaded on promise of large reward, to make an attempt to lift the cart. No doubt it was a difficult matter, requiring as it did the combined effort of eighteen men; still that does not excuse their heartless unconcern and lack of human sympathy, complaining, as they did, of the cold and the possibility of wetting their feet, while a human being lay buried underneath.

Seeing life was extinct we had to decide upon how to get the precious remains home. Once more the uppermost thought in the Chinese heart was manifest,—how much will you give? But, thank God, the Gospel of Him for whom that precious life had just been laid down implants new feelings and changes even the mercenary Chinaman. Some of the native Christians having heard of the accident in the city had come out hurriedly, and these friends gave willing shoulders and loving though sorrowful hearts to perform that last sad service of love. It was no little comfort to have the sincere sympathy and fellowship of these native Christians in the trying days which followed. Their pent up sorrow frequently gave way in floods of tears.

On the morning of the eleventh the body was taken by Dr. Edwards, who had come down in the meantime, to T'ai-yuan Fu for interment in the foreign cemetry there. The funeral on Monday was largely attended by natives and missionaries from the various societies working in the neighbourhood, to all of whom the deceased had endeared herself in no ordinary way by her sterling Christian and loveable character. Rev. G. B. Farthing, B. M. S., conducted the service at the grave.

We are not in possession of sufficient knowledge to enable us to say much concerning our deceased sister's early life but from her matured Christian character and confidence in God it is no surprise to learn she was converted in childhood.

At fourteen years of age she expressed the desire and determination to be a missionary and she cherished unabated that flame of missionary zeal for forty years, when at length the Lord of the harvest opened the way for her to come to China. The long years of waiting were spent in dili-

gent, faithful service at home; especially did she seek to help the blind, and deaf and dumb. She learned Spanish in the hope of going to Spain as a missionary but such was not the Lord's will. After her mother's death, twenty-five years ago, she nursed her two sisters through their last illnesses and for a considerable period was herself an invalid. When at last her doctor gave his consent to her starting for China she joyfully noted that it was exactly at her age, fifty-four, that Miss Tucker (A. L. O. E.) commenced her fifteen years of fruitful labor in India. At once she began the study of the Chinese language in which she made most exceptional progresss for one commencing the study at her age—her knowledge of the written character being quite remarkable.

Having during those years of waiting graduated in the school of patience and experience, her ripened and mellowed character made her at once an effective worker. She drank deeply at the fountain-head and by her transparent sincerity and guilelessness of manner unlocked hearts that others of us frequently found barred. I overheard one brother, as he stood beside the bier gazing upon the upturned peaceful face, say to himself amid his sobs—"she loved us Chinese." Such it was—he had seen disinterested love and recognized it and now wept for his conscious loss.

Can it be said that her brief missionary service of five years is a failure; or does the sudden termination of opportunity imply unfinished work? Quoting from a book entitled "Making the most of life" in which Miss Brown was much interested, we find a kind of prophetic reply to such questionings.

Miss Shekleton and she had been reading it together, having reached the chapter on "Unfinished life-building" the night before her death, and what other language could so aptly describe events which so quickly followed, as this:—"Then death came and all the fair hopes were folded away. The visions of loveliness and the dreams of noble attainments and achievements lay like withered flowers upon the grave. An 'unfinished life,' friends cry aloud in their disappointment and sorrow. So it seems to love's eyes from the earth side; but so it is not as God's eye looks upon it. There is nothing *un*finished that fulfills the divine plan."

One other quotation from the same book might very appropriately be entitled her farewell message:—

"Too often noble life buildings are abandoned in the time of sorrow, and the hands, that were quick and skilfull before grief came, hang down and do nothing more on the temple wall. Instead, however, of giving up our work and faltering in our diligence, we should be inspired by sorrow to yet greater earnestness in all duty and greater fidelity in all life. God does not intend us to faint under chastening but to go on with our work, quickened to new earnestness by grief."

W. S. JOHNSTON.

Educational Department.

Rev. John C. Ferguson, *Editor.*

Published in the interests of the "Educational Association of China."

"Learn!"

BY THE VICEROY CHANG CHIH-TUNG.

(Translated by Rev. S. I. Woodbridge.)

(Continued from page 90).

Chapter VIII.

Attending to what is Vital.

Confucianism is in danger! To rescue the truth we must turn our attention to Japan for the present. To obtain help from the past we cannot but glance back to the period of the warring states. At that time Confucianism was crowded out by heretical sects, because it was said that too much time and labor were required to master the subject, and men catered to what was expedient and in demand. So it is at the present time, and it behooves us to heed the injunction of Mencius to select what is important and leave the rest.

What Confucius meant by *extensive* has a wider significance in these days. In his time men could become renowned by a single attainment. A mere fraction of what is required of present officials would suffice at that time for the conduct of affairs, and literature was meagre. To-day our books are numberless, and one man cannot master them in a lifetime. Now that the sea waves are dashing upon our shores, unless we keep pace with the times, and acquire Western learning, we shall be left in the lurch. But under our present curriculum it is impossible to do this. A knowledge of the benefits to be derived from Confucianism, cannot be obtained simply by a few years of hard study. If only this time is given to Chinese learning, and Western education is introduced, the former will soon decline; in fact the canons of our holy religion will soon perish. The thought makes us tremble, and although there are no fires and pits of the book burner now, still there may be the sorrow of the Liang, who nearly extinguished the truth in the time of Wen and Wu. And we are still more apprehensive when we consider the fact that in China to-day there are a great many aimless people who really do not care a straw for education—especially Chinese education—and who go so far as to say that our literature is a bug-bear, and speak blasphemously of Confucius. Because our tenets are said to be bulky and inconvenient, many of the followers of these persons would rejoice in the

complete extinction of the system. We suggest a method that ought to satisfy this class, and at the same time dispel the doubts of those who imagine they see a difficulty in acquiring Chinese. We reiterate the statement that in order to preserve our literature it is imperative to study only that which is important and do away with the useless rubbish that has accumulated in the lapse of time. Following is a course of study which we have mapped out,* and which is more utilitarian than ornamental:—

Scholars of 15 years and under, to master the Filial Classics, Four Books, Five Classics (true text with remarks and explanations by the teacher), "The Brief Survey of Chinese History," "The Song of Astronomy and Geography," with maps, The General Literature of the Han, T'ang, and Sung dynasties with reference to style and penmanship.

From 15 years upward the following: Classics (complete, employ the 左方 method), general literature, history, moral philosophy, Chinese government of the present dynasty within the last 100 years, with especial reference to the memorials and edicts of the past fifty years; geography of the present time, embracing the physical condition of China—her water courses, products, provincial capitals, canals, roads, strategic points, coast and boundary defences, open ports (old maps and geographies not required, but may be read at leisure)—comparative study of foreign geography, especially that of Russia, France, Germany, England, Japan, and America; a cursory survey of the size, distance, capitals, principal ports, climate, defenses, wealth and power of these (the time required to complete this course, 10 days), mathematics (sufficient for a working knowledge in other branches).

It may be said that foreigners excel in mathematics; their knowledge, however, is not confined to this branch. In government affairs, astronomy, geography, chemistry, photology, etc., a certain amount of mathematical skill is necessary.

Chapter IX.

Cast out the Poison!!

The Customs' Returns for the past few years give the value of our imports at 80,000,000 Taels, and the exports at 50,000,000 Taels. The balance of *thirty million Taels* represents what has been consumed in smoking the pernicious opium pipe! Assuredly, it is not foreign intercourse that is ruining China, but this dreadful poison. Oh, the grief and desolation it has wrought to our people! A hundred years ago the curse came upon us more blasting and deadly in its

* The long list of books and commentaries suggested is not translated.—S. I. W.

effects than the great Flood or the scourge of the Fierce Beasts, for the waters assuaged after nine years, and the ravages of the maneaters were confined to one place. Opium has spread with frightful rapidity and heart-rending results through the provinces. Millions upon millions have been struck down by the plague. To-day it is running like wild fire. In its swift, deadly course it is spreading devastation everywhere, wrecking the minds and eating away the strength and wealth of its victims. The ruin of the mind is the most woeful of its many deleterious effects. The poison enfeebles the will, saps the strength of the body, renders the consumer incapable of performing his regular duties, and unfit for travel from one place to another. It consumes his substance and reduces the miserable wretch to poverty, barrenness, and senility. Unless something is soon done to arrest this awful scourge in its devastating march, the Chinese people will be transformed into satyrs and devils! This is the present condition of our country.

The Chinese government formerly prohibited the use and importation of opium under penalty of death, but the prohibition was of no avail. It was said that the curse came from heaven, and the efforts of men to escape it would be futile. In these days we look upon the case differently. There *is* a remedy for the evil other than the proscriptions of law. It is said in the Analects, "If the people are to be brought to a state of order by the fear of punishment, they will seek merely to escape the punishment, and have no sense of shame; but if they are reduced to order by what commends itself to their sense of justice, they will preserve the sense of shame and at the same time be reformed." What the enactions of law could not accomplish, Confucianism will effect. The Book of Rites says "If the philanthropist wishes to convert the people and establish their morals, it must be done by means of Learning." What the government could not do by prohibition, can be perfected by intellectual and moral suasion. The habit of smoking opium is generated by sloth, and sloth by the want of employment. This want springs from ignorance, and ignorance from having no desirable object of knowledge.

The stock of information possessed by Chinese *literati*, is obtained from incomplete commentaries and eight-legged essays; the knowledge possessed by officials, is derived from "precedent." The military know nothing beyond the use of a few blunt instruments and the antique methods of ancient warefare which suffices for all their needs. The farmer has no means of deriving any appreciable profit from his land, as he can produce nothing new; the merchant cannot engage in distant trade, and the traveler has no means of easy and rapid transit.

Among the Chinese, then, there is no incentive to thought or action, no intercourse among the people, and the condition of things has become stagnant and effete. Effeteness has begotten stupidity, and stupidity, lethargy; lethargy has produced illness, and illness, waste. And these are the reasons the hearts of the Chinese are shot to the core with sensuality and vice! A renaissance of learning would save the world [China] by directing attention from opium to more worthy objects. All classes, the rich and the poor, in city and country, would have something desirable to learn. Even those physically disqualified from going abroad could read the current literature of the day, whilst the strong could learn from travel. The *literati* would become thoroughly conversant with the affairs of the world, and the lower classes would become adept in their trades.

With such alluring objects of knowledge held out to our people, such as the study of the heavens and the earth, and all therein, under modern appliances, who would elect to change the day into the night (as the wretched opium-smoker does) and spend his whole life on a divan, by a lamp, sucking a filthy opium pipe?

Therefore, we say, bring learning to the front in order to remedy the opium evil! Many thoughtful Chinese are apprehensive that opium will finally extirpate the race, and efforts are being made to mitigate the curse. Anti-opium societies have been formed in Shanghai and Yangchow. The members of these societies pledge themselves to refrain from the use of the drug and to exercise their power and influence in repressing the habit in others. Masters prohibit their servants from smoking, teachers their students, generals their troops, landlords their tenants, merchants their assistants, and foremen their journeymen.

But this method, although very commendable, does not reach the large class of wealthy and influential officials and gentry who are addicted to the use of opium; nor does it affect the lower orders who can leave their temperate masters, find employment elsewhere, and still continue the practice. Again, our officials are always on the move from one post to another; their influence is not permanent, and there is an unwillingness on their part to leave off opium. The plan of reformation by learning, which we recommend, will only reach men of discernment and the younger class. The foolish and wayward we will deal with as best we can. Confirmed smokers will have to be let alone, as no power on earth can save them. Rightly administered it will do much to bring about the desired result. In ten years the young and wealthy men will have grown up and become established in life and qualified to control the actions of their subordinates. In twenty more opium will be eradicated.

In the provinces of China, societies for the promotion of Learning have already been extensively formed. We suggest an anti-opium annex to these bodies with strict rules forbidding admission to the societies to all opium-smokers under forty years of age. What grand results would follow if each household, each village and each institution of learning in the empire would discountenance the use of opium! Then would the winter of our distress be made glorious summer by the coming of better times for China. Now is the time for action. Confucius says, "know what shame is, and you will not be far from heroism," and Mencius, "If one has not the sense of shame in what can he be equal to other men?" All the countries of the world recoil with disgust at the idea of smoking this vile, ill-smelling, poisonous stuff called opium. Only our Chinese people love to sleep and eat with the deadly drug, and in the deadly drug we are self steeped, seeking poverty, imbecility, death, destruction. In all her history China has never been placed in such frightful circumstances. From these we might be delivered if Confucius and Mencius should rise from the dead to teach the Chinese a proper sense of shame. This would undoubtedly be the beginning of an opium Reformation in China.

(To be continued).

Notes and Items.

THE new Elementary Astronomy* prepared by Rev. W. M. Hayes, of Tengchow College, cannot be too highly commended. The English Preface states that it is an abridged edition of the author's larger work 天文揭要, the purely mathematical portions being omitted, and the work then being adapted for use in the ordinary Mission High School. This purpose has been admirably carried out, and after glancing though the book, we can say without hesitation that it is best book of its kind that has yet been produced.

Elementary Astronomy.

The arrangement is excellent, the paragraphing of each topic taken up aiding the student to obtain clearer conceptions, and acting as pegs upon which he can hang his knowledge. The book also is better illustrated than was formerly the case with text books in Chinese. Above all we must praise the style. It is simple and lucid. Everything of the nature of flowery expression is avoided, and we have a straightforward and exact statement of facts, such as should characterize every scientific treatise.

* Elementary Astronomy 天文初階, Presbyterian Mission Press. Price 50 cents.

Nobody but one who has spent may hard hours of work in instructing Chinese youths could have prepared such a book as this, for throughout the whole of it we see the marked results of experience gained in class work. None but those who have attempted the task know the labor involved in preparing a text book in Chinese, and when a successful achievement is accomplished, the debt owed to the author by all engaged in teaching is very great. The pity of it all is, that the work of translation into Chinese is so laborious that the books produced in a year are only few in number. The difficulty in the way of translation leads some of us to think that for the present a lage part of the scientific education in China must be given to students through the medium of English, but still this does not need make it the less necessary to have elementary books in the Chinese language for those schools where it is impossible to give an English education.

We would suggest that in future editions, the author might add a glossary at the end of the book, giving the English translation of the astronomical terms, stars, planets, constellations, etc., as this would render the book more useful to the teacher and to the Chinese student who has gained some of his scientific knowledge in English.

A list of questions might also be appended for the guidance of Chinese teachers using the book in class work. Experience proves that very few Chinese know how to ask questions, and accordingly they are generally content to start the student on a paragraph and allow him to give the substance of it, without cross-examining him to see whether he has thoroughly digested what he is reciting.

The star maps at the end of the book, reduced from Proctor's Star Atlas, by Rev. H. A. Randle, M.D., add very considerably to the usefulness of the book.

We sincerely wish that Mr. Hayes will find the time, in his busy life, to prepare a complete set of elementary text-books on the sciences corresponding to the one just put forth.

F. L. H. P.

Anglo-Chinese College, Foochow.

In the Annual Report of Dr. G. B. Smyth, President of the Anglo-Chinese College, Foochow, we notice the following interesting item.

"The total number of students in the first term of this year 276, and the number this term is 265. For several reasons the attendance during the last term is always less than during the first. The enrollment this year is the highest in the history of the College, although at the beginning of the year we could accept only 70 out of over 110 candidates. Within the last two years we have refused over 170 students. With sufficient accommodation, we could easily have an attendance of over 400,

but even as it is we have a larger number of students than any other Christian College in China.

Very few students have left during the year to take up positions, and this was not because there were no positions, but because most of the students present now desire, if possible, to complete the course. In the early years many left to take the first positions offered them. The diploma of the College was not considered of much value then, but several of those students have since expressed sincere regret at having left so early. This diploma is now regarded as a certificate of considerable value, and from present indications I feel warranted in saying that in the future the number of those who complete the course will notably increase. It is to be hoped that this will be so for the sake of the young men themselves, their College, their church, and their country.

The great majority of the students are hard workers, and with very few exceptions their conduct during the year has been very satisfactory."

"Eastern Star."

The "Eastern Star" is the name of the organ of the Christian Institute which has been opened in Shanghai by Rev. W. P Bentley. The Institute is "an endeavor to combine the religious, the educational, the literary, and the social, with a view to help the Chinese onward in everything that is for their good." The plan is similar in many respects to the new "institutional churches" of the home-lands, and ought to be a successful undertaking in the large city of Shanghai. The progress of the Institute will be watched with interest by a large circle of friends.

Dr. Sheffield's Report.

The Annual catalogue of the North China College, Tungchow, contains the Annual Report for 1898 of the President, Dr. Sheffield, from which we take the following cheerful item.

"There is perhaps no pleasanter department of mission work than that of the Christian training of the young, and it is doubtful in the wide outlook if there are higher results attained in any other department. It is a happy thing that our mission is united in the realization that the careful selection and training of a body of young Christian workers is not a work outside of our evangelistic work, but rather one that directly and powerfully contributes to the enlargement and efficiency of the work. In behalf of the teachers, I may say that we are daily rewarded for our labors by the manifold proofs of the love of the pupils, and desire to profit by their instructions, and we are further gladdened in our work by the many proofs from our associate missionaries, and from the parents and friends of the pupils, that what we are striving to accomplish lies in the line of their own highest hopes for the pupils, and through them for the Christian Church of China."

English Readers.

The Readers of the Indian Vernacular Series have been so generally used throughout China, in teaching the rudiments of the English Language, that it will be of interest to know that they have been brought out in a new edition by the Commercial Press, 41 Peking Road, Shanghai. This

edition has the English text translated into Chinese, so that students are able to follow the meaning of what they read more easily than if they had only the English text before them. For teachers who do not speak Chinese these books would be especially valuable and helpful, and for those who allow pupils to write the meaning of the words on the pages of their book, these translations would be a good substitute. The price at which they are published is very reasonable: Primer 15 cents, First Reader 25 cents, Second Reader 35 cents, and Third Reader 50 cents.

Educational Association of China.

MEETING OF EXECUTIVE COMMITTEE.

The Committee met at McTyeire Home, Tuesday, January 24th, at 7:30 p.m., Present Rev. J. C. Ferguson, Chairman, Rev. Paul Kranz, Miss L. A. Haygood, and Rev. J. A. Silsby, Secretary. The meeting was opened with prayer by Miss Haygood, and the minutes of previous meeting approved. The General Editor reported that since the last meeting the following work had been ordered :—

1,000 copies of Parker's Trigonometry.
1,000 „ Hayes' Astronomy.
1,000 „ „ Acoustics.
150 „ „ Hand-book on Birds.
500 „ „ „ „ Botany.
500 „ „ „ „ Electricity.
150 „ „ „ „ Mammals.
500 „ „ „ „ Mineralogy.
1,000 „ „ „ „ Light.
1,000 „ Parker's Zoology.
500 „ Sheffield's Universal History.
300 „ Corbett's Church History.
200 „ Graves' Topography of Palestine.
500 „ Muirhead's Gateways of Knowledge.
300 „ Yen's Mental Philosophy.
1,000 „ Martin's Political Economy.
1,000 „ Martin's International Law.

1,000 copies of 12mo. photo-lithographic edition of Mateer's Arithmetic, Algebra and Geometry, Parker's Trigonometry and Analytical Geometry, Judson's Conic Sections, Hayes' Trigonometry Tables and Astronomy, in one *t'ao*. (Already completed.)

1,000 copies of 12mo. photo-lithographic edition, in one set (*t'ao*) of Pott's Physical Geography, Porter's Physics, Ferguson's Chemistry, Owen's Geology, Hayes' Astronomy, Light, Heat, and Sound, and Parker's Zoology. (Not yet completed.)

The report was approved. The Secretary read a letter from Rev. E. T. Williams, consenting to act in place of Dr. Fryer, but another engagement prevented his attendance at this meeting.

Mr. Bitton, Treasurer, who was prevented from attendance by another engagement, sent in a report, stating that the amount on hand at the close of December, 1898, was $2,760.83.

The Secretary having received a letter from Dr. Fryer, stating that he would probably be unable to leave San Francisco in time for the Triennial Meeting, but expressing a deep interest in the Association, and offering to prepare a paper for the occasion, the Secretary was instructed to write to Dr. Fryer that the Committee will be pleased to have a paper from him on any subject he may elect.

Miss Haygood was requested to act, with others whom she may select, as a Committee on reception and entertainment for the Triennial Meeting, to be held May 17th-20th.

Mr. Bitton was requested to act as a committee to secure reduced rates on steamers, etc., to members attending the Triennial Meeting.

Messrs. Ferguson and Silsby were appointed to arrange for a place of meeting and have charge of the general arrangements, completing and circulating the programme, a partial report of which had been submitted for the Committee's consideration.

The Committee then adjourned.

Correspondence.

CHRISTIANITY AND CONFUCIANISM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The question that often reappears in your periodical, as well as in the thinking of every thoughtful missionary, as to the relation of Christianity to Confucianism, is too large for any one to hope to say the final word, but perhaps almost any one may contribute some helpful suggestion.

Jesus said of the O. T. religion that he had come to fulfil it. Yet the leading representatives of that religion in his day He called hypocrites and blind leaders of the blind. And among the common people how few there were, after centuries of O. T. discipline, whose hearts presented good soil to the seed which Jesus sowed. Tested by the new, the old was but an exhausted and weak wine skin, but still Jesus did not antagonise the old but made himself its fulfiller.

Now whether we look at the Confucianist of to-day or at the system as found in the books, there is abundance of defect and wrong. But has not Confucianism had for its central thought this, that the righteous man and he alone is acceptable to Heaven? Was not Confucius a man who hungered and thirsted after righteousness? That he was, and that Confucianism was, on the whole, an expression of this seeking, is, it seems to me, firmly believed by the most of our Chinese converts and probably by a growing number of their foreign leaders.

As to foundations. Every one who believes that Jesus was *the* son of God, wants to see Him exalted above all other men. Neither do we wish to think of Christianity as resting upon other foundations than its own. But what is Christianity, and who is the Christ? Is he a man who began to be 19 centuries ago? "Before Abraham was, I am," "All things were made by Him," "He was the true light which lighteth every man."

If this conception is true, it would seem that the foundations of Christianity go back to light wherever manifested, whether in Confucius or in Moses or in Abraham. Are not light and truth always of God? And should not the assertion of Jesus that he was the light and the truth lead us to identify him with all light and truth before the Advent as well as after his coming in the flesh?

We are coming, through the evolution idea, not to the discovery, but to a fresh realization of the fact that God has not been working at cross purposes with Himself; that, spite of decay and death in the extremities of its branches, the great plant of human thought, like nature itself, has ever been toward the light: that

"God works in all things; all obey His first propulsion from the night."

It is increasingly difficult to believe that the strength of the great religious systems of the world has been in their error rather than in their truth. If this is true of any, and wherever it is true, there Jesus comes to destroy. Wherever it is not true, there He comes to fulfil.

H. P. PERKINS.

THE WORD FOR LORD IN THE SCRIPTURES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: A letter signed G. Parker in the *Recorder* for February touches the question of how the Sacred Name, generally represented by 'the Lord' in the Authorised and Revised Versions, should be treated in translations of the Bible into Chinese, suggesting apparently that it would be well to make the Old and New Testaments agree, in this respect, by using in each place some equivalent for the supposed sound of the original Hebrew word.

I say 'in this respect,' for Mr. Parker will hardly propose, though his words might imply so much, to adjust all discrepancies whatsoever between the Old and New Testaments for the benefit of enquirers.

Before speaking, as Mr. Parker does, of the substitute Adonai or Kurios as 'superstitious' and an 'error,' it might be well to consider a little and see whom the words may affect. For the custom, at least as old as the Septuagint—*i.e.* more than 200 years B.C. (I do not know how much older)—of using such a substitute would seem to have been approved by our Lord Himself, followed, as it is, by the New Testament writers even when recording His words. The Lord censured mistaken ideas about the Sabbath day, tithes, &c., and His apostles did likewise, but not a hint is given that He or they held it 'superstitious' or an 'error' to abstain from pronouncing the mysterious Name.

If therefore the discrepancies between the Testaments in this matter are to be adjusted in translations, it would seem most in accord with reason to follow our English versions, and adjust the Old Testament to the New. Of course in such translations as that of the New Testament into Hebrew by Delitzsch, wherein the Sacred Name appears in the same form as it does in the Hebrew Old Testament, there is a reason for the adjustment which would not apply to a translation into Chinese.

Those who are interested in the question, and have not yet done so, may do well to read a pamphlet called "The use of the word JEHOVAH examined," by the Rev. A. F. King, who seems to us to bring forward very strong arguments in favour of adopting a plan in translations into Chinese somewhat analogous to that of our Authorised and Revised versions.

H. M.

R. V. AND A. V. TEXTS OF THE BIBLE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Neither a conglomerate stratum nor a patchwork quilt are very symmetrical in structure.

A conglomerate and patchwork text is bound to create distrust, being founded on the individual opinion of the compiler.

Dr. Hort says "A text formed by taking *B as the sole authority*, except where it contains selfbetraying errors, would be incomparably nearer the true text of the Autographs than a text formed in like manner from any other single document." Again, "there is no possible *ultimate criterion* except *internal evidence*."

Lightfoot before and Rendel Harris since concur as to "the incomparable excellence of B."

Harris found no Latinising influence in B alone of all Ms. Hellier examined the titles of Christ in Paul's epistles and found B faultless—that is, untampered with. I found the pronouns of Colossians correct in B alone—that is, the structure of the composition could alone be perceived with the text of B.

Every substitute for B in the text of Colossians found in Westcott and Hort, Tregelles and Tischendorf, mars their work. 17, ℵ and c. are each very faulty and their altered readings are evidently glosses and misinterpretations.

What an improvement we find in Mt. vi. 1 in B.

General *Righteoueness:*

Particulars: 1 Almsgiving, v. 2.
2 Fasting, v. 5.
3 Prayer, v. 16.

Ch. v. 20. Unless your *Righteousness* shall exceed that of the scribes and Pharisees ye shall in no case enter into the *Kingdom of heaven.*

Ch. vi. 33. Seek ye first *the Righteousness* qualifying for (K D) *the kingdom* and afterwards all these other things.

Until the readings of B in the Sermon on the Mount are given, the discourse is not congruous.

I intend to restore the B readings in the copies used at my station for exposition, very rarely allowing a marginal reading from another Ms.

e. g.: In Mark i. 1, I bracket ['Son of God'] as spurious on the authority of ℵ. A better interpolation would have been [Servant of God].

Romans iii. 25 ['through the faith,] on the authority of A. The ellipsis is 'a mercy seat [sprinkled] with His blood.'

26. [of Jesus] on the authority of G—an impossible addition to εκ πιστεως.

B and internal evidence will doubtless in the end silence predilections, preferences and prejudices.

It is absolutely necessary to recover the true text if our expositions are to be depended on.

GEORGE PARKER.

Statistics of Protestant Missionary Societies in China for 1898.

FROM THE MISSIONARY REVIEW OF THE WORLD.

Name of Society.	Year of Entrance.	Ordained Missionaries.	Lay Missionaries.	Missionaries' Wives.	Unmarried Women.	Number of these who are Male Physicians.	Number of these who are Female Physicians.	Total Foreign Workers.	Native Laborers of Both Sexes.	Number of Stations.	Out Stations.	Communicants.	Number of Day Schools.	Number of Pupils.	Higher Educational Institutions.	Number of Students.
1 American Board	1830	36	11	42	23	12	4	112	329	15	116	3740	122	2276	19	686
2 American Baptist Missionary Union	1834	24	7	32	15	5	1	78	135	14	77	2238	34	573	1	8
3 Protestant Episcopal Board	1835	14	3	10	4	3	.....	31	97	5	45	1134	54	1239	1	337
4 Presbyterian Board (North)	1838	58	18	68	40	16	9	184	527	19	304	8317	201	2490	11	685
5 Reformed Church in America	1842	5	.....	4	8	1	.....	17	45	3	38	1304	15	264	8	265
6 Methodist Episcopal Church (North)	1847	41	9	48	54	12	12	152	695	15	180	20326	474	6623	22	1206
7 Seventh-Day Baptist	1847	1	.....	1	2	.....	1	4	5	1	1	55	2	58	2	32
8 Southern Baptist Convention	1847	15	.....	15	10	2	.....	40	43	10	50	1499	31	816	.....	.....
9 Methodist Episcopal Church (South)	1848	13	1	12	18	2	2	44	62	6	18	751	58	1310	6	552
10 Presbyterian Church (South)	1867	21	8	23	14	6	2	66	53	11	6	370	18	300	1	.....
11 Woman's Union Missionary Society	1869	.....	.....	.....	18	.....	5	18	.....	1	.....	.....	6	.....	1	.....
12 Presbyterian Church, Canada	1871	9	2	5	2	2	1	18	13	2	4	9	.....	.....	.....	.....
13 American Bible Society	1876	1	5	.....	.....	.....	.....	6	87	4	.....	.....	.....	.....	.....	.....
14 Foreign Christian Missionary Society	1886	9	2	10	3	1	2	24	8	5	6	204	7	113	2	48
15 Christian and Missionary Alliance	1888	5	53	28	35	1	.....	121	.....	34	1	.....	.....	.....	.....	.....
16 United Brethren in Christ	1889	3	3	1	3	1	2	10	18	1	1	19	4	148	.....	.....
17 Swedish-American Mission‡	1890	3	.....	2	.....	.....	.....	5	.....	1	.....	1	.....	.....	.....	.....
18 American Friends' Board	1891	1	.....	.....	6	.....	2	*6	7	1	2	50	6	100	.....	.....
19 Methodist Episcopal Church, Canada	1891	6	.....	.....	.....	3	.....	6	.....	2	.....	10	.....	.....	.....	.....
20 Gospel Baptist Mission‡	1892	8	.....	3	1	.....	.....	12	.....	.....	.....	.....	.....	.....	.....	.....
21 Y. M. C. A. in Foreign Lands	1895	.....	3	3	.....	.....	.....	6	.....	3	.....	.....	.....	.....	.....	.....
22 Reformed Presbyterians	1896	2	.....	2	.....	.....	.....	4	.....	1	.....	.....	.....	.....	.....	.....
23 Cumberland Presbyterians	1897	1	1	1	.....	1	.....	3	.....	1	.....	.....	.....	.....	.....	.....
Totals of American Societies		276	126	310	256	68	43	967	2124	155	849	40027	1032	16310	74	3819

24 London Missionary Society	1807	45	3	36	24	12	3	108	291	16	140	7097	117	2530	.....	.....
25 British and Foreign Bible Society	1836	4	11	12	.....	.....	.....	27	270	10	.....	.....	.....	.....	.....	.....
26 Female Education Society	1837	.....	.....	.....	6	.....	.....	6	16	2	8	.....	17	400	.....	.....
27 Church Missionary Society	1845	40	23	43	60	12	.....	166	510	26	8	4911	250	3823	6	62
28 English Presbyterians	1847	12	6	12	18	7	1	48	112	7	122	3790	1	174	5	44
29 Wesleyan Missionary Society‖	1852	.....	13	.....	.....	3	1	*30	129	18	37	.....	31	896	4	.....
30 Baptist Missionary Society	1859	26	.....	18	7	1	.....	51	188	6	287	4088	.....	1128	.....	.....
31 Methodist New Connection	1860	7	.....	7	.....	2	.....	14	92	6	94	2125	37	489	2	41
32 Scotch United Presbyterian	1862	10	4	12	10	5	4	36	158	4	63	5183	55	652	.....	.....
33 Scotch Bible Society	1863	1	8	7	.....	.....	.....	16	170	6	.....	.....	.....	.....	.....	.....
34 Society for Propagation of the Gospel	1863	8	4	.....	5	.....	1	17	7	6	.....	400	14	.....	.....	.....
35 Methodist Free Church‡	1864	4	2	.....	3	2	.....	9	63	2	49	996	5	77	1	18
36 Irish Presbyterians	1867	8	4	7	4	4	1	23	105	7	49	911	11	127	.....	.....
37 Church of Scotland	1878	2	1	3	3	1	.....	9	12	1	3	110	3	150	.....	.....
38 Zenana Missionary Society	1884	.....	.....	.....	37	.....	1	37	25	11	.....	.....	2	.....	.....	.....
39 Bible Christians†	1885	7	.....	4	3	1	.....	14	4	3	3	28	2	70	.....	.....
40 Friends' F. M. Association	1886	.....	6	5	3	.....	.....	14	7	2	3	5	2	162	.....	.....
Totals of British Societies		174	85	166	183	50	12	625	2159	133	866	29644	547	10678	18	165
41 Basel Missionary Society	1847	21	2	13	.....	1	.....	36	127	13	49	3000	47	1121	2	55
42 Rhenish Missionary Society	1847	9	2	6	2	2	.....	19	10	5	8	375	4	66	2	8
43 Berlin Woman's China Society§	1856	.....	1	1	4	.....	.....	6	.....	1	.....	.....	.....	.....	.....	.....
44 Berlin Missionary Society‡	1882	4	2	.....	.....	.....	.....	6	50	5	29	479	18	270	5	81
45 Gen. Evangelical Prot. Miss. Assoc.‡	1885	3	.....	.....	.....	.....	.....	3	.....	1	.....	.....	.....	.....	.....	.....
46 Swedish Mission†	1887	1	8	6	14	2	.....	29	14	4	.....	60	4	.....	.....	.....
47 Congregational Church of Sweden‡	1890	8	.....	1	4	.....	.....	13	.....	2	.....	9	3	82	.....	.....
48 German China Alliance†	1891	.....	9	2	5	.....	.....	16	4	6	3	45	.....	.....	.....	.....
49 Norwegian Lutheran	1891	1	4	1	2	.....	.....	8	.....	3	2	25	3	.....	.....	.....
50 Danish Missionary Society	1892	5	.....	2	2	.....	.....	9	.....	3	.....	4	.....	.....	.....	.....
Totals of Continental Societies		52	28	32	33	5	.....	145	205	43	91	3997	79	1539	9	144
51 China Inland Mission	1865	30	296	176	274	16	1	776	605	149	169	7147	114	1589	3	137
52 Chinese Blind Mission§	1887	1	.....	1	.....	.....	.....	2	.....	1	.....	.....	.....	.....	1	20
53 Diffusion of Christian Knowledge	1887	1	.....	1	.....	.....	.....	2	.....	1	.....	.....	.....	.....	.....	.....
54 International Institute	1897	1	1	1	.....	.....	.....	3	.....	1	.....	.....	.....	.....	.....	.....
Totals of International Societies		33	297	179	274	16	1	783	605	152	169	7147	114	1589	4	157
Net Totals of all Societies		527	519	675	724	136	56	2461	5071	470	1969	80682	1766	30046	105	4285

* Totals correct, though not fully explained. † These societies associated with China Inland Mission. ‡ Statistics from "China Mission Handbook," 1896. § Dean Vahl's "Missions to the Heathen," 1897. ‖ Society's report for 1896; it includes statistics of missionaries only of the Central China Lay Mission and of the Joyful News Mission.

Our Book Table.

REVIEW.

Commentary on Joshua, Judges, Ruth, and the Books of Samuel, Kings, and Chronicles. By Rev. Arthur Moule.

This brief exposition is translated from a home commentary. The style is good and the work will prove to be most useful at the present time. The ideas are expressed smoothly and satisfactorily. The work is contained in 119 leaves of a large octavo size, and is to be sold for eighty cents or a dollar. In the preface to Ruth, Samuel is stated to be the probable author of that book. It would be written some centuries after the events recorded. Reference is made to the genealogy of our Lord in Matthew's gospel, to fix the chronology. The Book of Ruth has special importance, it is said, because Boaz, whose marriage is here narrated, was destined to be the ancestor of David, but some names of persons in the succession between Obed and Jesse are omitted. The heathen Ruth became a mother in the Messianic line. This shows that others in later times, once heathen, may hope to share, by faith in the Redeemer, in all the blessings of the covenant, because Jesus has said: "Other sheep I have which are not of this fold." This comment is prepared, happily, with the assistance of a competent writer and it may be reasonably hoped will command a good sale and not be any burden on the funds of the Chinese Tract Society. A favourable word from a missionary may help the sale among the Chinese with whom he may be acquainted. The Chinese writer's name might be mentioned as co-translator.

J. EDKINS.

BARBER'S LIFE OF DAVID HILL.

David Hill, Missionary and Saint. By Rev. W. T. A. Barber, B. D. (Chas. Kelly, London. On sale at the Presbyterian Mission Press, Price $2.00).

If any man in China ever deserved a biography, that man was David Hill; and if any man were qualified to write such a biography, that man is the genial friend of David Hill, and the successor of his other venerated friend, Dr. W. F. Moulton of the Leys School, Cambridge.

Residents in China used to remark that, while they did not believe much in missionaries as a class, there was one missionary in whom they all believed. And now we make bold to say that though the generality of mankind may not find much fascination in biographies as a rule, we have before us a biography of that missionary which will be full of interest to many different classes of readers.

The two obvious reasons why biographies are not popular are, either undetailed adulation, from which Wen Wang and Wu Wang of old have suffered in the Book of Odes, and perhaps Paul the apostle in many a modern pulpit, or else a bewildering amount of unsorted detail, as in the national records of the two Chinese worthies aforesaid, or in some dry-as-dust Miscellanea from which young folks used to be expected to study the character of the saint just mentioned. In the former case, the average human being is tempted to wish that the hero had been a trifle less ideal; and in the latter case, he cannot see the wood for the trees.

Needless to say, Mr. Barber has avoided both these extremes, and presents us with a comely volume in which the adulatory element is absent, and in which the mass of detail is worked up into a vivid portrait of his hero, with a well painted panorama of Chinese scenes for the background. On the latter point it may be said that quite apart from personal details of David Hill, the volume is crammed with such information concerning China as will make the book valuable to all who seek vivid and ac-

curate information concerning this land and its customs.

At first, the scenery is English, and the opening paragraph is an etching of the ancient city of York, an etching in which every line tells, an etching to be framed and hung up in the chambers of the memory. David Hill's ancestry occupies the next five pages, which contain an amount of material such as less skilful writers would have expanded into a chapter or two.

The writer modestly hides himself behind his subject throughout, and yet reveals himself between the lines as one well versed in the art of condensation, as a busy man writing in snatches of time, and also as a Methodist. And in these three facts, we recognize a kinship between him and his hero, and from these characteristics and many others, we are able to see his qualifications for his task of love.

He has been a resident where David Hill resided, and in heart is a missionary still; and only thus could he have fulfilled his task with those delicate touches of truth which we find everywhere. A celebrated photographer in England, who has raised camera-portraiture to a fine art, declares that he will not attempt a portrait unless he has had dinner with his subject. Some amount of *companionship* is necessary, some nearer acquintance with characteristic moods and attitudes, is essential to all portrait painters. The character-drawer must have had some relation to his subject, and the nearer that relation—provided he has the eye of the true painter—the more important his opportunities.

Mr. Barber is a Methodist, but nowhere assumes that his particular home is the home of everybody else, nor that it is necessarily a Holy of Holies containing nothing but earth's gold and Heaven's glory. On the contrary he speaks of "dead levels of dullness, and swamps of cant and meaningless phrases" as descriptive of some few degenerate Methodist class-meetings. And if any one be so misguided as to imagine that such elements as swamps of cant are primary essentials of a missionary biography, he will be wofully disappointed in the present work. Here is no slobbery volume, readable in the sense that a sleeping draught is drinkable, but a robust bit of literature, which will be decidedly fascinating to all except those who can only read novels and newspapers.

In the prefatory note, the author warns his readers that his portraiture is incomplete. But who could draw a fully adequate portrait of David Hill in the many-sided characteristics which were so many facets of his life-purpose? If the literary portrayal be incomplete, it is so in the sense in which the life-like Woodbury-type frontispiece is incomplete. And in that portrait, the camera has painted a whole biography within the space of a few inches, a portrait of a soul in yearning by reason of the woes of poverty-stricken heathendom, and also by reason of the Ideal with whom David Hill was ever contrasting himself—the Man of Sorrows, the Altruist Divine.

That such a biography should be sorrow-marked is inevitable, yet, happily for the general reader, Mr. Barber's book, unlike the frontispiece photograph, is full of light and colour. And only thus could it be at all worthy of its subject, who, in the genial moments when he was drawn out by intercourse with one of his more valued friends, whether of his national or his adopted homeland, could be merry with the merriest, in a gaiety which shone out all the more as being a sun-lit ripple on the surface of profoundest depths of character and conviction. The man who thus suggests to the camera that he could never smile, could and did on occasion laugh and

smile as though he had never known sorrow's nearer companionship.

No summary of the seventeen chapters shall be attempted here, but the titles may be given as hinting at the variety and quality of their contents. They are as follows:—A York Boy; College Life and Ordination; First Impressions of China; Acclimatisation; Wuchang; Country Life; Some Dissolving Views of Chinese Life; Charity, Perplexity, and Conference; Meditations; Famine Work; After the Fire the Still Small Voice; England Once More; New Schemes and Developments; Honours and Responsibilities; Sorrows and work; Made Perfect: Last Glimpses.

The style throughout is picturesque; selected letters of David Hill are made to tell their own tale; various intimate friends add their reminiscences, and the author, with many a graphic touch, works up the whole into a well-balanced unity. In his own part of the book, the author hesitates not to give us a comparative estimate of the generally accepted ideal, and David Hill's personal ideal of life and work, and in doing so he brings to bear upon the subject a mind well in touch with normal Christianity, and a judgment moulded in the school of santified commonsense.

Whether our missionary hero might have lived a less wearing life, and still have attained the nearness to the Supreme ideal which he exhibited, whether his repudiation of selfishness might have been as complete in the absence of that self-criticism which was so characteristic, this is not the place to decide. There has only been one fully perfect Christian—the Christ Himself; but no one can take up the biography of David Hill without some added acquaintance with Him who is not only the True Vine, but the True Missionary, the True Saint, the True Paul of old time, and the True David Hill of modern days—being the true Type of which these all in their measure show forth certain characteristics.

Says Dr. Muirhead, "The book is well written, and no doubt will give a sufficient idea of our friend to the general reader." And to the reader who wants to know more of David Hill's Lord, we would say, Get it and read it, and when you have read it through twice, hand it to some else, who will do likewise.

W. A. C.

Report of the *T'ien Tsu Hui* (天足會) for 1898. Printed at the Presbyterian Mission Press.

The Secretary of this Society, Mrs. M. S. Bondfield, says:—The work of the T'IEN TSU HUI has been prosecuted with vigour during the year now ended, and success has rewarded the efforts of workers in all parts of the Empire; in some places this success is more marked than in others, but from North, South, East and West come reports of progress, and nearly all our correspondents tell of a growing feeling against binding and look forward with hope to its total abolition.

Literature in large quantities has been printed, and distributed from Shanghai to many other places; while Hankow, Tientsin and Chungking have also printed and sent out many thousands of books and tracts. The issues from Shanghai during 1898 are as follows:—

The Hunan Poem, with Chang Chih-tung's Preface	22,000	copies.
H. E. Chang Chih-tung's Exhortation, as large red posters	2,500	,,
The Sui-fu Appeal, on white paper	5,900	,,
The Sui-fu Appeal, as red posters	1,300	,,
The Sui-fu Appeal, in book form	650	,,

Sheet Tracts, various kinds	22,150	copies.
Pledge Cards and Various Tracts	6,000	,,
Total	60,500	,,

This literature has been sent to Hangchow, Ningpo, Chinkiang, Nanking, Wuhu, T'ientsin, Paoting Fu, Peking, Amoy, Foochow, Formosa, Canton, Huanghien, Ingcheo Fu, Changte Fu, Swatow, Hainan, Huchow, Hongkong, Taichow Fu, Kinwha and Soochow, as well as to many outlying districts of Shanghai; some papers have also been distributed at the meetings held at the mills and native churches in this, Shanghai, neighbourhood.

Reports from Hankow, Chungking, T'ientsin, Hangchow, Huchow, Hainan, Kinhwa, Ningpo, Chinkiang, and other places, show an increasing interest in this laudable enterprise of reforming the cruel fashion of crushing the natural feet of Chinese girls. The natives are awakening to the folly of the custom and it is a favourable sign that Chinese who are not Christians have become interested in the work of the Society.

Further aid is solicited. "All ladies willing to help forward the object of the Society in one or other of these ways are requested to send their names to one of the Shanghai Secretaries to be enrolled as Associates. It is hoped that in all the outports Local Committees may shortly be formed, and that in this way all foreign women residing in China may be found united in doing what they can to save little girls from the torture of a custom that has nothing to recommend it except that it is *The Custom!* The co-operation of Chinese ladies will be still more gladly welcomed.

Our aim is obviously a Christian one; at the same time we invite the help and sympathy of all those who are moved by considerations ethical, medical, or economic, or simply by pity for millions of little girls now forced to suffer, and helpless to resist; quite as much as of those who feel themselves called to combat this monstrous evil by that watchword of Christian Socialism: "If one member suffer, all the members suffer with it."

S. I. W.

Eleventh Annual Report of the Society for the Diffusion of Christian and General Knowledge among the Chinese. For the year ending 31st October, 1898. Price 50 cts. or 3 for $1.00.

This is a well printed pamphlet of 53 pages and is very interesting reading. It gives the best account of the *coup d'état* and its antecedent history that we have seen yet, also a list of the chief reformers. Among other interesting items, we find that Li Hung-chang was asked by the reformers to memorialize the Emperor to make the "Review of The Times" newspaper the organ of the Government, that the Emperor sent for books published by the Society, and that several reformers were seeking the Christian religion.

"Here in China," the Report says, "intelligent Confucianists always enquire what effect Christianity has on the welfare of nations as such, and the Christian Missionary is bound to answer the question. It is a part of the 'Glad tidings of great joy' that pure Christianity, as a matter of fact, *has lifted up every nation* that has thoroughly adopted it. This aspect of Christianity has been strongly laid hold of by some of the Reformers of China; hence they advocated friendly alliance with Christian nations and the adoption of Christian institutions as the only means of saving their nation. It is this Christian atmosphere that has made the late Reformation in China a matter of sincere thanks-giving to God and of deep interest to all Christians."

Jerusalem the Holy. A Brief History of Ancient Jerusalem; with an Account of the Modern City and its Conditions, Political, Religious, and Social. By Edwin Sherman Wallace, Late United States Consul for Palestine. With Fifteen Illustrations from Photographs, and Four Maps. Pp 359, $1.50. Fleming H. Revell Co., New York, Chicago, Toronto.

There are nineteen chapters in this work, which begins with an historical survey of what is known about ancient Jerusalem, coming in the fifth chapter to what is somewhat infelicitously styled "The New Jerusalem." Separate chapters are devoted to The Walls and Gates; The Hills Round About; The Valleys; The Temple Hill; Church of the Holy Sepulchre; The New Calvary; Some Places of Special Interest; Excavations in Jerusalem; Climate and Health; Passion Week and Easter; The Jews; Christians in Jerusalem; The Moslems; and the Future of Jerusalem. The author resided for five years in the city of which he writes, and has made a study of the literature appertaining thereto. He writes in a reverent spirit, and with judicious regard to what matters are of special importance, and what of only transient interest. There is no eloquence and no attempt at fine writing, but such a straightforward, business-like account of the present conditions as an officer of probity and intelligence would be likely to render in an authoritative report. Few readers, unless they chance to be exceptionally well read in the recent literature of this subject, can go through Mr. Wallace's contribution thereto, without gaining greater vividness for their impressions. Such a book ought to be put into Sunday School Libraries to correct the wrong impressions which both scholars and teachers unconsciously imbibe. Even during the brief interval which has elapsed since the book was written, the situation in Palestine appears to have been materially modified by the recent order of the Sultan forbidding foreign Jews to land, or to hold property there. The visit of the German Emperor may yet have important bearings upon the Holy Land.

Dawn on the hills of T'ang, Or Missions in China. By Rev. Harlan P. Beach, formerly Missionary in China; Member of the American Oriental Society; Educational Secretary of the Student Volunteer Movement for Foreign Missions. New York, Student Volunteer Movement for Foreign Missions. 1898. Pp. 181.

This is the work of a thorough scholar, who is ambitious to make the next generation of missionaries a great advance upon their predecessors. It consists of many correlated parts, the first being an adequate but not too extended Bibliography, followed by a Key to the Pronunciation of Chinese Words. Then follows the substance of the volume under the eight heads of The World of The Chinese; China's Inheritance from the Past; "The Real Chinaman;" Religions of the Chinese; Preparations and Beginnings; The Protestant Occupation of China; The Missionaries at Work; and The Dawn. Appendices follow with Provincial Divisions, Prominent Events of the Historic Dynasties, and a Scheme for Studying Denominational Work in China. The latter is a unique and an invaluable feature as furnishing a way to crystallize the impression of all the rest. Two Mission Societies with wise foresight (the Methodist Church, South, and the Protestant Episcopal, each of the U. S.) have arranged for classes using this work as a text book, and supplementing it either by an additional chapter in an edition of their own, or by a special pamphlet. We could wish that every missionary who may chance to see this mention of Mr. Beach's most helpful compilation would

make some effort to get it introduced among the young people of his own denomination, for if this were effectively done, the result could not be other than a harvest of good.

The missionary map at the end is affirmed to be more nearly complete than any hitherto published of the Empire, and an Index renders it easy to find any place at present occupied by missionaries. The little book, which it takes but an hour to run through, is the product of a process of distillation similar to that in the author's "Cross in the Land of the Trident," which does a like service for India. The amount of toil involved is literally incomputable. Mr. Beach has done his work with characteristic thoroughness. His authorities are the most recent and the most trustworthy. It is well for the Student Volunteer Movement that he has steadily refused loud calls to engage in denominational work for missions, for it is all but certain that he could no where else do so much good to the cause as a whole. When he was suddenly and most reluctantly compelled to abandon his own mission work about a decade ago, neither he nor his many friends had the smallest notion of the wider doors of usefulness to be opened to him in due time. Long may he be spared to his chosen field of labor!

A. H. S.

Chinese and English Second Reader. Published by the Commercial Press, No. U. 41, Peking Road. 1899. Price, 35 cents.

The Readers published by the Christian Literature Society of India have been used very extensively in teaching English to Chinese pupils. The Commercial Press is issuing reprints of these books, with a translation in conjunction with each lesson, the translation being in easy Wên-li. The Primer, First Reader and Third Reader, are now followed by the Second Reader, which, in its present form, will be welcomed by many teachers and pupils who desire to save the time spent in tedious questions and explanations, that it may be devoted to more profitable drill in pronunciation and language exercises. The translation, on the whole, is well done, and the cheapness of the book will commend it to many who can not afford more expensive works.

J. A. S.

Chinese and English Vocabulary. Stent. Revised by Rev. Donald MacGillivray. Presbyterian Mission Press, Shanghai, 1898.

Stent has been a household word in North China for a score and more of years, and his Vocabulary has been much thumbed and worn by many aspirants after the knowledge of these cabalistic characters and upside-down sentences. It might be said of the book, as a general remark, that it was so good it was a pity it was not better. There were many slips in tone, and some faulty definitions. The choice of phrases was not always good, and was limited. Still the Vocabulary was much used, and had an important place on many a student's desk. The book seemed however to be getting somewhat out of date, and we thought its aeon might be coming to an end. Most fortunately a coming scholar in Madarin took it in hand and made a new book out of the old.

One notices, first of all, that Mr. MacGillivray has taken great pains to correct the tones, and has made the book in this respect almost an authority. The very few instances we have noticed where it fails of being as near to absolute correctness as is possible, are nearly all where a character has more than one tone, as for example in the first two pages, 阿哥 should be Roman-

ised a⁴ kê¹, 哀號 ai¹ hao², 哀甚 ai¹ shen⁴, 挨擠 ai¹ chi³. The other examples under 挨 should be read ai¹, except where 挨 means to *suffer*; as: to suffer hunger, abuse, a beating. 唉 in the examples given should be read ai¹. These two pages are, however, a very remarkable exception to the general correctness of the book in regard to tones. Looking on farther, we do not find any slip for nearly three pages, if we except 喑喑的, which would be more often read an⁴ an¹ ti¹, in accordance with the rule that when a character is repeated for emphasis, it is generally read the second time in the first tone. After pointing out these few errors, we wish to repeat that the book in respect to tones is almost a model of accuracy.

The Vocabulary is greatly enriched by the addition of a large number of colloquial phrases drawn from various sources. The definitions, so far as we have noticed them, are models of clearness, brevity and precision. We congratulate ourselves on the resurrection of our old friend, with a new body, and to a new life. And we thank Mr. MacGillivray for the time and work he has given to it. We shall look for other important work from the same pen.

We have only to add that the book is so rich in illustrative examples of the use of characters, that, like Mateer's Lessons, it should be on the desk of every student of Chinese. Even the so-called Sinologue will find treasure new as well as old here, and will enjoy this collection out of the vast treasure-house of the Chinese language.

CHAUNCEY GOODRICH.

Editorial Comment.

ONE of the gravest dangers which confronts the work of missions among the Chinese today is that of the Chinese seeking Christianity for gain, and especially for help in lawsuits, in which the Roman Catholics have already done so much harm, and in which the Protestants are not entirely without blame. A correspondent of the *North China Daily News*, of February 16th, from Nganlufu, calls attention to this fact and says, "If reports be true, in many cases where tens and hundreds move towards the missionary and the church, there is some lawsuit, either real or prospective, at the bottom, and that is why they move towards Christianity." And then he adds, "In the present state of society the missionary will show his wisdom by refusing to lend his name and influence in any way whatever to the lawsuits of native Christians and enquirers." And, personally, we have known a number of cases in which the influence of the foreign missionary, or the loan of his Chinese *card*, have been used to the great detriment of the cause, and sometimes, though unwittingly, in the interests of positive injustice. It is so difficult to get at the bottom of these petty disputes, and in some cases, too, of seeming persecution, that the greatest discretion is needed, and the greatest caution as well, lest, while thinking one is proceeding in the interests of justice and mercy, he be simply made the tool of selfishness and greed.

* * *

WE hope in our next issue to be able to say more about the

recent Chungking Conference. At present but few data are to hand. Bishop W. W. Cassels, of the C. I. M., and Rev. S. Lewis, of the American M. E. Mission, were the Chairmen, acting alternately. Some sixty to seventy were present, which speaks well considering the unsettled state of the country in western China. Rev. Mr. Inwood, from Keswick, was present and contributed much to the spiritual helpfulness of the meetings, giving addresses nearly every evening. Hudson Taylor was also present. The Conference lasted from Monday to Saturday inclusive, and the proceedings, when published, as we learn they are to be, will doubtless make another interesting contribution to missionary literature.

* * *

We are sorry to note the suspension of our neighbor, *The Korean Repository*. We trust, however, that is is only temporary, and that in the near future it may be resuscitated with new life and vigor. At the same time we are pleased to receive "*The Korean Repository*, weekly edition." Whether this is a case of Transmigration, or Parent and and Child, or substitution, we are not told in the number before us. The future will doubtless decide.

* * *

The issuing of the Conference Committee's Commentary on the New Testament, (or Annotated New Testament, as it has sometimes been called), is a matter of more than passing interest. The Committee has been laboring steadily and hard for a number of years, and the result of their labor is a work of 1304 pages, octavo, in three large volumes, the whole being sold at $1.00. This has been made possible through the enterprise of the Chinese Religious Tract Society, Shanghai, which has had an edition of 5,000 copies printed, thus securing the reduced prices of a large edition. There has been a constant and ever increasing demand for commentaries on the Scriptures, and there is no question about the desirability of the present work, and it is hoped that it will be followed in due time by a like work on the Old Testament.

* * *

On pages 144 and 145 we give the statistics for the China Missions as taken from the *Missionary Review of the World*, compiled by Rev. H. P. Beach, formerly of China. The figures are interesting as showing the regular advance in mission work during the past two decades. As these figures were probably taken from Annual Reports, most of which are already a year old, if we allow the regular ratio of increase we should have at present some ninety thousand communicants in our native Protestant churches. Mr. Beach thus summarises:—

"The missionaries are located at 335 main stations, whence they go forth to regular appointments at 1,969 out-stations, not to mention a far larger number of cities and villages irregularly visited. As a result of these efforts, 80,682 converts are found in Protestant churches, an average of one Christian to 4,824 of his fellow countrymen. At these stations are 1,766 day schools, with 30,046 pupils, and 105 institutions of higher grade, attended by 4,245 young men and

women. A native contingent of 5,071 faithful Chinese men and women aid the missionaries in their work. If these totals seem large, remember that China still has but one foreign worker to a parish of 158,362 souls, while if native assistants are added, each has an average of 51,071 unevangelized neighbors!

"Taking the years named above, with the exception of those preceding 1860, when the empire first became accessible to missionaries, and calculating the percentage of *increase of the native church membership*, we find that, from 1860 to 1877, the annual rate of increase was 69 per cent.; from 1877 to 1890 it was 14 per cent. a year, and from 1890 to 1898 it was 14.5 per cent. per annum. It may, therefore, be said that missionary effort, judging from the record of the past twenty-one years, is annually rewarded by an increment of 14 per cent. in its membership. When the difficulties are remembered, this increase will be regarded most thankfully."

* * *

It is with much pleasure we accede to the request to print Dr. G. John's appeal on behalf of the Central China Religious Tract Society (see page 124). This Society has done a magnificent work in the past, the members not only having had the needs of awakening the heathen before their anxious attention, but having also had a solicitous and wide awake regard for the needs of the native Church. It would be a grievous misfortune should the Society require to suspend operations. Now that the number of capable writers, and zealous and wise distributors is greater than ever before, it is a matter of anxious solicitude that the financial condition of the Society should be in such an unsatisfactory condition.

Books, etc., published in February, by the Presbyterian Mission Press.*

Handel's Messiah, in Chinese, for the S. D. K.

兩教辨正. Roman Catholics and Protestants, P. M. P.

天道正統. True View of Christianity, P. M. P.

Pilgrim's Progress, in Chinese, part II, for China Inland Mission.

闢邪歸正論 Rejecting the False and Embracing the True, Am. Bapt. Mission, Swatow.

五洲教務問答. Catechism, for Rev. T. Richard.

古史探源序. Childhood of the World, S. D. K.

Christian Endeavor Topics for 1899, in Chinese.

Exodus, Psalms and Daniel, in Mandarin, B. &. F. B. S.

Wênli Bible, B. &. F. B. S.

Three Character Classic, Shanghai colloquial, for M. E. M. S.

English Supplement of the *Intercollegian*, National Com. College Y. M. C. A.

Calendars: American Church Mission, American Presbyterian Mission, Shanghai and Hangchow.

Tentative Edition of Easy Wênli Acts and Romans (for the Bible Societies).

獨自禱文. Private Devotions. American Church Mission.

指南金針. Catechism, C. F. Hogg, (omitted from last month).

* See February Recorder, pp. 98 and 99.

Missionary News.

Sketch of Second Shantung Missionary Conference.

Held in Wei-hsien, Oct. 16-23, 1898.

This Second Shantung Missionary Conference has proved to be, like its predecessor held five years ago, a great success.

The missionaries attending numbered fifty-two, including such well known veterans as Dr. Ernest Faber and Dr. H. D. Porter, and was fairly representative of the workers and all varieties of mission work carried on in this province.

A feature of the Conference found to be most helpful and stimulating was the "hour of prayer" every morning during the week, with special services on the sabbath.

These were conducted by various members of the different missions represented, and subjects were assigned for each day in progressive and connected order.

Another feature which all felt to be most marked was the spirit of unity underlying all our diversities.

Distinctions of name, race and language were all laid aside. As Dr. Faber remarked, "you have made me forget that I am a German." This feeling of belonging to one family, the "household of faith," was most characteristic of the entire gathering.

It may seem invidious perhaps to call attention to some of the papers presented when all attained so high a standard of excellence.

Those papers, however, which excited most interest were these, taking them in the order of presentation, by

Mr. Jones, E. B. M., "On speediest and most efficient means of evangelizing the heathen."

Mr. Laughlin, A. P. M., on "Breaking new ground."

Dr. Porter, A. B. C. F. M., on "Federation."

The discussion of "Self-support," introduced by Mr. C. F. Hogg (unconnected).

Miss M. Porter, on "Women's Work."

The discussion of all the subjects was marked by a spirit of fairness and good temper, and no one could reasonably complain of want of time to discuss or disinclination to give reasonable attention to all that anyone had to say.

As regards "Federation," the discussion showed that the time is not yet ripe for any practical outcome as regards the Foreign missionary body, but it was decided to hold a conference of native Christians connected with the various missions at work in the province with a view to draw them more closely together.

This conference is to be held in Ch'ing-chow-fu in May next.

The discussion of "self-support," or the "Nevius system" as it is styled, elicited the fact that undue pressure in this line did not give the best results and that various modifications had been introduced which, while preserving and enforcing the ideal of self-support in its entirety, did not unduly press for a fulfillment of it at too early a date.

"Women's Work," introduced by Miss Porter, made a very favorable impression. The discussion on it, as was natural, was carried on for the most part by the ladies present. It showed very clearly how large and important a part of mission work the women's sphere has now become, how full it is of possibilities for the future, and with what earnestness and devotion the work is being carried on.

The "Question Box" filled a most important function in giving the best light available on subjects of very practical and pressing importance.

The Conference did not end in "mere talk." It adopted an appeal

on behalf of the sufferers from the appalling outburst of the Yellow River, which has caused and is causing so immense an amount of terrible suffering, and made an energetic protest against allowing the Yellow River to continue its course of ruin and destruction without adequate means being used for its ultimate effective restraint.

This action has distinguished the conference and shown in result that the deliberations and decisions of earnest workers in the cause of God, which is the cause of humanity, are not without effect on the minds of men or the counsels of politicians. Does it not also point to future and further action of like kind as a legitimate result of such gatherings?

A standing Committee was appointed to arrange when and where the next conference should be held. This gives distinct witness to the value and interest of these meetings.

R. C. FORSYTH.

STATISTICS OF PROTESTANT MISSIONS WORKING IN SHANTUNG,

(so far as ascertained).

To 31ST DECEMBER, 1898.

Societies at work	15
Foreign Missionaries: Men 106 ...	
,, ,, Women 126 ...	232
Stations with foreign residents ..	31
Out-stations...	757
Native assistants in mission employ	337
Communicants	13,362
Added during 1898...	1,364
Education:—	
Colleges and Schools for men and boys	245
Students and pupils in same ...	3153
Boarding-schools and village schools, etc., for girls... ...	48
Pupils in same	769
Medical:—	
Foreign Physicians: Men 20	
,, ,, Women 8	28
Patients during 1898 ...	213,573

Missionary Journal.

BIRTHS.

AT Chi-nan-fu, Jan. 17th, 1899, the wife of CALVIN WIGHT, of a daughter, Fannie Merrick.

AT Sheo-yang Hsien, Shan-si, Jan. 2nd, the wife of W. S. JOHNSTON, of a daughter.

AT Shanghai, Feb. 16th, 1899, to Mr. and Mrs. GEO. E. PARTCH, a son.

MARRIAGES.

AT Shanghai, Jan. 23rd, Mr. F. MANZ and Miss C. HANSBERY of the C. I. M.

AT Nankin, Feb. 15th, Mr. J. Y. McGINNIS of Kiangyin, and Miss ANNA L. HOWE.

AT Canton, Feb. 16th, FRITZ H CHRISTOPHERSON and Miss EMMA G. LARSSON, both of the Christian and Missionary Alliance.

DEATH.

AT Chinkiang, Jan. 10th, 1899, CLYDE H. SYDENSTRICKER, aged 4 years, 3 months, and 25 days.

ARRIVALS.

AT Shanghai, Jan. 25th, 1899, Miss ASPDEN, returned from England, Misses J. M. HUNDIRE, and T. HATTEM from Norway, Misses A. C. D. KLAHN and E. C. C. CALLSEN from Germany, all for China Inland Mission.

AT Shanghai, Feb. 1st, Misses M. E. JOHNSTON, E. C. JOHNSON, G. H. WOOD, F. L. MORRIS, and I. E. TAKKEN from North America, all for C. I. M.

AT Shanghai, Feb. 3rd, Archdeacon and Mrs. THOMPSON, Dr. and Mrs. A. P. PARKER and Miss H. K. STRAIN.

AT Shanghai, Feb. 12th, Mr. and Mrs. C. G. SMITH and child, (returned) from England, for C. I. M.

AT Shanghai, Feb. 18th, Mr. A. G. RENNISON, M.D., and J. W. BOULDIN, from North America, for C. I. M.

AT Shanghai. Feb. 22nd, Rev. S. R HODGE, M.D., and wife (returned), MARGARET H. WILKINSON, ROBERT I. BOOTH, M.D., all for Wesleyan Mission, LILLIE E. V. SAVILLE, M.D., (returned), and ERNEST C. PEAKE, for London Mission.

DEPARTURES.

FROM Shanghai, Feb. 6th, Bishop A. W. WILSON, for America.

FROM Shanghai, Feb. 12th, Mr. and Mrs. R. BECKMAN and child, for America, Rev. T. W. HOUSTON, wife and six children, of Am. Pres. Mission.

FROM Shanghai, Feb. 21st, Bishop EARL CRANSTON, for Nagasaki.

FROM Shanghai, Feb. 25th, Miss H. E. SOLTAU and Mrs. A. MENZIES, for England.

FROM Shanghai, Feb. 27th, Mr. and Mrs. J. G. CORMACK and two children, Mr. H. E. BOLTON, Mr. F. E. SHINDLER and Miss M. NILSSON, for England.

THE SUB-RADICAL.

Chinese characters consist of one, two, or more radicals. When a character is composed of many radicals, they are called, respectively: *first radical, second radical, third radical,* etc. The sub-radical is always the second in the series. Thus when a character consists of more than two radicals, the second or sub-radical is that which stands between the first and the third, namely, that which is placed after the radical and before the primitive.

Examples:

The character 沙 "*sand,*" has 氵 "*water*" for radical, 小 "*small*" for sub-radical, and 丿 "*a stroke to the left*" for primitive.

The character 簡 "*to abridge,*" has for radical 竹 "*bamboo,*" for sub-radical 門 "*a door,*" and for primitive 日 "*the sun.*"

The character 嫁 "*to marry,*" has for radical 女 "*a woman,*" for sub-radical 宀 "*a shelter,*" and for primitive 豕 "*a pig.*"

The word "*seldom*" 少, has for radical "*small*" 小, and for sub-radical "*a stroke to the left*" 丿.

The word "*space*" 間, has for radical "*a door*" 門, and for sub-radical "*the sun*" 日.

The word "*family*" 家, has for radical "*a shelter*" 宀, and for sub-radical "*a pig*" 豕.

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2. Important Doctrines of the Bible, in Mandarin. By Pastor P. Kranz 0.30

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3. Whitla's Dictionary of Treatment. Translated into Easy Wên-li. By Dr. Main 2 00

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W. H. MURRAY.

PEKING, Dec., 1896.

The following books are cordially recommended for use in schools, families or for presents to Chinese pupils and friends, and for prizes in schools.

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First Lessons in Drawing, gives in easy Chinese the simplest and most important rules in drawing. The author has compressed into twenty-one pages all that is necessary to be known in order to execute simple drawings; including, what the Chinese so much fail on, the laws of perspective.

The principles are illustrated with fifty-nine well-executed cuts and figures. Price 10 cents.

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The Illustrated Primer, fourth edition, contains three hundred and seventy-six large characters with which the child easily becomes familiar while looking at the pictures. There are four pictures on each page with the name of the article in large characters opposite. It can be had with explanations in the Shanghai Colloquial. Price 10 cents.

花夜記卷二

The First Reader is designed to succeed the Primer as a school book. It has a picture on each page with letter press description in large type, making an attractive picture book for a present to a child or for a prize in school. Price 10 cents.

求應集

Responsive Readings is the translation of *the Souls' Cry and the Lord's Answer*, arranged for alternate reading by the pastor and congregation or the teacher and pupils in connection with devotional exercises in schools. It is made up of suitable extracts from the Bible, and in giving all a part is likely to help them to take more interest in the services. It can be had in Mandarin and in the Shanghai Colloquial. Price 6 cents.

環球勝地名畫錄

Around the World Pictures, or *Pictures from all Lands*. We acknowledge with thanks the receipt of a book got up in Chinese style, containing more than one hundred engravings of scenes in different parts of the world, which are so arranged as to enable the reader to take (in imagination) a round the world trip, starting from Peking, proceeding thence to India and Europe and returning *via* America and Japan. The Introduction is in Chinese and the titles of the scenes depicted are given both in Chinese and in English.—*The Shanghai Mercury*.

The North-China Daily News says:—"*Pictures from All Lands* is a quarto volume of 100 pages well printed on Chinese paper. It contains one hundred wood-cuts of such scenery, cities and buildings as would be seen on a journey round the world and will go far to impress the Chinese who see the volume with a proper idea of Western nations, and will supply plenty of matter for cogitation, pleasure and wonder on the part of Chinese readers."

The China Gazette says:—"We have received a copy of a very interesting pictorial publication designed for circulation amongst the Chinese, entitled *Around the World Pictures* or *Pictures from All Lands*. There are more than one hundred fine cuts, representing scenery, etc., in China, India, Russia, Turkey, Palestine, Egypt, Germany, Italy, France, Great Britain, America, the Sandwich Islands and Japan. It makes a beautiful and instructive present for a Chinese friend."

The Union says:—"*All Around the World Pictures* should fulfil the purpose for which it has been published, namely to enlighten the natives. We would suggest that people who live in the interior among the Chinese should purchase copies which could also be presented as prizes to the children in the various mission schools throughout the country."

The Shanghai Daily Press says:—"A neatly got-up album bound in Chinese style, with English and Chinese explanatory notes, containing a hundred and five views entitled *Pictures from All Lands*. It would make a novel and interesting present to a Chinese friend."

For sale at the Mission Press and the Scientific Book Store, Shanghai. Price $1.00

THE

Chinese Recorder

AND

MISSIONARY JOURNAL.

VOL. XXX. No. 4. APRIL, 1899. $3.50 PER ANNUM.

Contents of this Number.

Shanghai:

AMERICAN PRESBYTERIAN MISSION PRESS.

VALENTINE'S MEAT-JUICE.

ENDORSED BY THE MEDICAL PROFESSION OF UNITED STATES, GREAT BRITAIN AND GERMANY AND EMPLOYED BY THE INSANE, INEBRIATE AND GOVT. HOSPITALS AND THE ARMY AND NAVY OF THE UNITED STATES.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, *February 25th*, 1885.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

A CASE OF POST-PARTUM HEMMORRHAGE—Lady aged 35; lost an enormous quantity of blood; hemmorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 to 12, two tea-spoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:—

In both cases the peculiar merit of the Meat-Juice lay *in its being able to supply a circulating medium as near in character to the blood as can be well obtained.* In the case of other preparations, more or less of digestion is necessary before assimilation can take place; this is not so with Valentine's Meat-Juice, it is ready for osmosis whether in the stomach, upper or lower bowel. It is an excellent thing to give by *rectal enema*, with or without brandy.

The Meat-Juice contains much nourishment, is readily absorbed, is very palatable and is not greasy. I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER R. LAMBUTH,
Surgeon-in-Charge, Soochow Hospital

TESTIMONIALS.

New York.

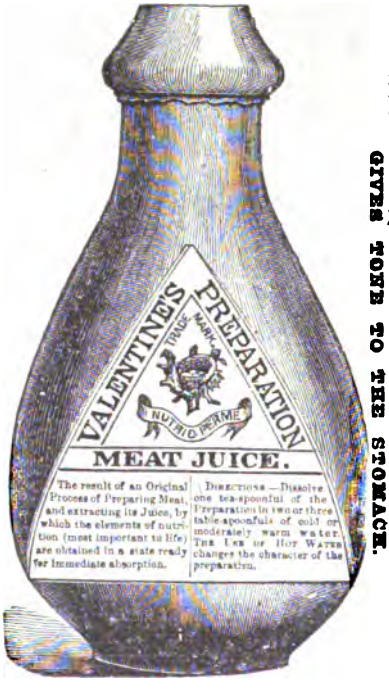
I prescribe VALENTINE'S MEAT-JUICE daily, and like it better than any preparation of the sort I have ever used.—J. MARION SIMS, M.D.

GEORGE H. ELLIOTT, M.R.C.S., in the *British Medical Journal*, December 15th, 1883, "I would advise every country practitioner to always carry in obstetric cases a bottle of VALENTINE'S MEAT-JUICE."

Washington, D.C.

I have used largely VALENTINE'S MEAT-JUICE and consider it the best of these (meat) preparations.

CAUSES DIGESTION OF THE FOOD.



It was used by the late lamented President Garfield, during his long illness and he derived great benefit from its use.—ROBERT REYBURN, M.D.

GIVES TONE TO THE STOMACH.

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THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXX. No. 4. APRIL, 1899. $3.50 per annum.

Suggested Points on Mission Comity.

BY REV. W. M. UPCRAFT.

AS a general thing the discussion of this topic and suggestions in relation to it have had to do with doctrinal unity or ecclesiastical union, both of which present almost insuperable difficulties.

But there is, it seems to me, a simpler and less radical phase of mission comity which I venture to place before you, as it offers almost no practical difficulties to such as are willing to "look also on the things of others" with a view to copy those that are good and help along where they are deficient. And in these simpler forms of co-operation may lie, ultimately, the hope of union in the more complex. I refer to what, for want of a better word, may be called the *philanthropic side of mission work*—using the word in its conventional sense.

Those aspects of mission labors on which most are agreed, such as medical, educational, and literary work, and also the broad outline of evangelism—though this last lies outside the usual definition of philanthrophy—may be included.

There are few among missionary workers who do not adopt these forms of work in some phase or other. Books must be published, sickness cured, schools established, and the active work of evangelism carried on. In these things which are essential and in the doing of which there is not much choice as to method, so that the thing to be done is done, lies the first step in practical mission comity.

In the more advanced forms of mission work, as is the case in the churches of the Occident, the question is more complex and less easily handled. Where creeds have been handed down, and conditions inherited, there the work of adjustment goes slowly. But in the plastic lines of initial or supplementary work it is easier to make a change or mould to a desired form.

The first point suggested is

THE ABOLITION OF PROPRIETARY NAMES

in philanthropic institutions such as hospitals, orphanages and the like. Avoid the distinctive name such as a "Methodist" hospital, a "Baptist" orphanage, or an "Episcopal" charity.

In the case of medical work, there is more than one economical reason that might be urged for co-operation in hospital, and in some cases dispensary, work—a common hospital, provided for '*pro rata*' by different Societies, served by doctors of various Missions, and common ground for the evangelistic efforts of all in seeking to save those who are under medical treatment. In cases where more than one medical man is in a city, a central work, with branches in districts remote, under the joint care of the medical men of that city would seem to secure more adequate provision for such work, and be an object lesson in mission comity that might become fruitful of good in other directions. The different Missions might also combine to furnish efficient evangelistic oversight of this extensive co-operation in the work of healing, and so a double union be effected. In the case of orphanages a like course might be adopted. Drop or avoid the proprietary name that too often acts as a signboard warning others off.

The second suggested point is that of

CO-EDUCATION AMONG MISSIONS.

In the establishment and equipment of schools and colleges, and in some instances seminaries for theological instruction, the principle of co-operation should be of great advantage. With an increasing stringency in offerings for missionary purposes on the one hand, and an extended call for the work of education on the other, there is danger that if left to the care of any single Society the work already begun may suffer from arrested development induced by insufficient support, and doors that are set open before us may have to be left without any to enter: whereas by combining resources at a common centre and each contributing to the strength of the whole, there might be enough to go round.

Co-education among Missions offers a point for the realisation of Mission comity.

The third suggested point is that of

COMMON MEETING PLACES

for large centres, such as Shanghai, Hankow, Pekin, and so on, indeed in every place where there are missionaries enough to sustain the demand that would arise for their services. Exeter hall in China—common ground for evangelistic services, mass meetings, and the

like, where a large public gathering could be held, or a series of meetings sustained, or a conference carried on—the care of all; the property of no one; but the heritage of the whole body. There would appear to be a great need and therefore a great opportunity for such a course as this, and a fresh point in mission comity would be secured. The fourth suggested point grows naturally out of the foregoing; that is a

COMBINATION OF, AND INTERCHANGE AMONG WORKERS,

both foreigners and Chinese.

Not union services merely, good and helpful as these are, but a careful, steadily-maintained interchange of services as between Mission and Mission; also frequent combinations of those who are adapted to a common work for the common good of all.

This all of course supposes a desire for comity and a willingness to personally contribute to its realisation.

There is nothing in what has been suggested to touch the sensitiveness of any who are zealous for the truth received in trust by them as members of a particular church. A consideration of such conditions would be out of place here where only the simpler forms of work are under discussion, involving at no point the creed or practise of any church. If we can attain to a measure of comity on the lines suggested, may we not then hope that some light will be shed on, and some impulse gained toward, a further step in the same desired direction?

Proposals on Co-operation, and Division of the Field.

(From the Chungking Conference)

1. *Prayer.* It is proposed that the Conference should agree to set apart a time for prayer for the whole work in West China and for one another, and that Wednesday morning of each week be the time chosen for this purpose, whether individually or in Mission gatherings.

2. *Circulation of Information.* It is proposed that a monthly circular letter be adopted, and that Chung-king be the centre for receiving items of information from all the Missions in West China: *further,* that Mr. Davidson be asked to act as editor for the present year, and that sub-editors be appointed in each station or group of stations as might be arranged.

3. *Church Members.* It is proposed that a Church member leaving one station for another should be furnished with a letter of commendation, and that we agree as far as possible to recognise and

receive each other's members, and also to have due regard to each other's discipline.

4. *Exchange of Pulpits.* This Conference would recommend the practice of exchange of pulpits in centres where two or more Missions exist.

5. *United Meetings.* This Conference desires to express its thankfulness for the extent to which united native meetings are already held, and heartily commends the extension of this practice.

6. *Employment.* This Conference disapproves the employment by one Mission or Society of a church member of another Mission as native assistant, without previous consultation with the missionary concerned.

7. *Training Centre.* It is proposed that Mr. Claxton be asked to lay before the Chungking missionary body a suggestive scheme in view of a local combined Training School for Native Evangelists, and that the Conference considers that the wider scheme for a central institution for the province is not at present feasible.

8. *Salaries.* It is recommended that the various Missions keep the pay of their native helpers low enough to allow the possibility or self-support as early as this may become feasible.

9. *Advisory Board of Reference and Co-operation.* This Conference agrees that an Advisory Board of Reference and Co-operation be formed, to be composed of at least the Chairman, Superintendent, or a senior missionary, of each of the Missions represented in West China: *Provided,* that each Mission have one representative for each province occupied by said Mission, and that the C. I. M. have two representatives for Szech'wan; *further,* On any question that may arise each Mission shall have but one vote; any Mission having more than one member on the Board shall decide which of its representatives shall cast the vote.

[NOTE.—This proposal was carried by an almost unanimous vote, after which those present rose and sang the Doxology.]

Further, The Committee nominate the Rev. J. W. Wilson, of C. M. S., as Secretary to this Board.

10. *General Scope of Action.* Should any question arise between two Missions it is proposed that the matter be referred, in the first instance, to the representatives of those Missions, who will be entitled in the case of a failure to effect a settlement locally to refer it through the Secretary to the Board. The Secretary having obtained full statements of the case will present the same to the Board by correspondence or otherwise.

11. *Division of the Field.* GENERAL PRINCIPLES. (*a*) This Conference urges that a mutual understanding be arrived at among the Missions as to the districts in which they hope to carry on their work.

(*b*) That the Advisory Board be informed of the limits of the fields at present occupied or in prospect by the various Missions.

(*c*) That if the occupation of any field is effective, in the view of the Advisory Board, another Mission should not be encouraged to enter.

(*d*) When large cities are already occupied by two or more Missions, that those Missions seek to arrive at an amicable arrangement for working the districts of and around such cities.

(*e*) That Missions contemplating extension carefully consider the work being done by other Missions in the districts they have in view, and also, by giving due attention to territory as yet unoccupied, endeavour as far as possible to avoid overlapping.

(*f*) Missions proposing to commence work in any district already occupied are recommended to consult with the brethren already there.

(*g*) That before a new field is occupied information be given to the Advisory Board.

(*h*) In the case of a new Mission entering the field we recommend that it confer with the Advisory Board.

12. In conclusion, the Committee would state that the object of the above suggestions is to promote such a spirit of harmony and co-operation, among the various Missions, as shall tend to the speedier and more complete occupation of the whole wide field by the messengers of the Gospel of our Lord Jesus Christ.

13. That a copy of these resolutions be sent to the Home Boards of the various Societies represented in West China.

NOTE.—The foregoing resolutions were accepted and passed on January 21st, 1899, by the West China Conference, held in Chungking.

The Committee on Co-operation and Divison of the Field who prepared the resolutions was as follows :—

Rev. J. HUDSON TAYLOR,	China Inland Mission.
BISHOP CASSELS,	Church Missionary Society, Chairman.
Dr. PARRY,	China Inland Mission, Secretary.
Rev. H. OLIN CADY,	for Canadian Methodist Mission.
Rev. A. E. CLAXTON,	London Missionary Society.
R. J. DAVIDSON,	Friends' Mission.
Rev. S. LEWIS,	Methodist Episcopal Mission.
Dr. SAVIN,	Bible Christian Mission.
Rev. J. W. WILSON,	London Missionary Society.
Rev. T. WELLWOOD,	American Baptist Union.
Rev. CHARLES INWOOD.	

"Popular Account of the Canonization of the Gods, Illustrated."

BY REV. J. C. GARRITT.

(Presented before the Hangchow Tract Association.)

WE are to study to-night a romance much read by the Chinese, which fairly represents a class of books which is largely responsible for the deep and strong superstitions of the people. The above translation of the title is fairly accurate, the Chinese title being 繡像封神演義. The book is a sort of historical novel, based on the period of the fall of the Shang and the rise of the Chow Dynasty, 1150–1120 B. C. It contains a most curious mixture of fact, fancy, legend and superstition. The *deus ex machina* is constantly in evidence; the whole fabric of the work is based on the belief in goblins and genii, and the whole category of Taoist immortals is called in to accomplish the will of Heaven. These genii have even the power of raising from death, not to mention the lesser powers of becoming invisible at will, transforming themselves into various forms, riding on the clouds, flying invisibly through the air on a clod of earth, a ball of water, or a piece of wood, etc. Their ages are various, some having lived for thousands of years, and some having, by practice, even converted themselves from stones or from animals into human form. The holy genii have bright golden aureoles of light reaching upward toward heaven. The goblins or imps have also a baleful light ascending upward, which sometimes arrests the genii in their progress through the air. The goblins seem always to be lower creatures or inanimate objects, which through self-discipline or the action of the seasons through the ages have attained supernatural though evil powers.

If we look above these beings for a God, or gods, over all and more powerful than all, we are disappointed. *T'ien*, Heaven, is indeed over all. *T'ien shu*, Fate, is recognized as that which decides the actions, the life, and the future of man. But this Fate is blind and impersonal. The genii seem to be the expounders and the ministers of fate.

The few statements in the classics in regard to the characters and facts of the time are used, but with additions which would make the sages turn in their graves. There are also many anachronisms, and gross solecisms, which to the foreign reader are very plain, but which to the average Chinese reader are unnoticeable. Only a Christian Chinese is able to recognize in any degree the incongruities

of such books as these; and only those who have been well educated are able to read them without harm. When will the day come when the Chinese will learn to sift evidence, and to examine the proofs of genuineness and credibility in their literature? In the preface to this work, written by a later editor, the suggestive remark is made, "Why ask whether the statements are true or not?" Not least of the benefits to us of the Bible is that it has taught us to sift evidence and take all care to examine the genuineness and truth of our ancient literature. Only the Bible can develop this power in the Chinese. The average Chinese scholar gulps down the stories of Pan-ku, who first emerged from chaos and hewed apart heaven and earth, or of Fuh-hi, the first emperor, who was miraculously conceived, or of his sister Nü-wa, who shaped a man out of clay, and who rebuilt heaven when damaged by the giant Kung-kung. These stories are not of very ancient origin, dating apparently from the Han and Sung dynasties, and Pan-ku not being even named in S-ma T'sien's history, much less in the classics; yet you strike an adamant wall of prejudice the moment you deny their existence. Books like the one before us, written for pleasure rather than to be believed, are yet the real cause of these confirmed beliefs, and only the Gospel can dissolve the spell.

The work is anonymous, but is popularly supposed to have been written by Liu Peh-wen, an able counsellor of T'ai-tsu, founder of the Ming Dynasty, A. D. 1368. After the dynasty was secure, Peh-wen in his old age wished to be released from waiting on the emperor, but the latter was unwilling. It is said that he then wrote this work, partly as a satire and a warning to the emperor, and partly to prove that he was losing his mind and was unfit for his post. Others object that the work is not sufficiently excellent from a literary point of view to have come from him. The book has a very pleasant mingling of wên-li and colloquial or mandarin, and is for the most part very easily read.

The work consists of one hundred chapters, and, in the lithographed copy I have, forms a compact set of ten volumes, with some very striking illustrations. The approved plan of the novelist at home is found here; as you near the end of a chapter and think to lay the book down, you are told to look at the next chapter to find how it comes out. Many a fire in Chinese cities has resulted from apprentices reading such books into the 'wee sma' hours,' and not being able to lay them down till overpowered with sleep.

I will give as condensed a summary as possible of the work, with running comments, and translation of a few passages. As the author is dealing with ancient times, he begins with a sort of first chapter of Genesis, or history of the world to the time of the story, some of which is as follows:—

"In the earliest time of chaos, before the time of Pan-ku, the great extreme, the male and female principles, and the four cardinal points were suspended. First appeared heaven, next earth, and then man. The Worthy Iu-chao (Nest-holder) rid men of the ravages of wild beasts (by building houses). Sui-jen obtained fire (by rubbing wood together) to avoid eating uncooked food. Fuh-hi first drew the eight diagrams, explaining the Yin and the Yang. Shen-nung ruled the earth, and learned (by tasting) the virtues of the hundred herbs. Hian-yuan established music, etiquette and marriage. Under Shao-hao and the Five Emperors the people prospered. King Yü made courses for the waters, subduing the flood. For four hundred years the empire was his in peace. The emperor Kieh (last of the the Hia dynasty erected by Yü) was unprincipled, and earth and heaven were in confusion. He gave the reins to Mi-hi, and plunged into excess with wine and women. Chen-t'ang erected his capital at Boh, and rid (the empire) of evil repute; sent Kieh to Nan-chao, and saved (the people from) his cruelty. The clouds and rainbow were according to desire, and the people were revived. The empire descended through thirty-one generations to Chow of Yin, when the veins of the house of Shang were broken like a lutestring. Law and order were destroyed in the court; for he (Chow) killed his wife and children, and listened to flatterers, and made vile the palace by his partiality to Ta-ki. . . . He put faith in strumpets and base men and cut off righteous rule. . . . All that was strange, curious or impure, he was pleased with, and gave himself to impurity like a bird of prey. . . . Imperial Heaven in wrath sent great calamities, like the boundless sea. Then Ts-ya came forth, a Genius among men."

The last few sentences, with what follows, comprise the subject of the work. This Chow Wang, 紂王, with whom the Shang Dynasty fell, is, with Kieh, last of the Hia Dynasty, execrated to this day as most cruel of monarchs. Chow seems at first to have been well-meaning, but gave rein to his passions. According to the book we are reading, the turning-point in his fortunes came when he visited the temple of Nü-wa, (which temple could hardly have been in existence at that time!) and being taken with the beauty of her image, had the temerity to write a verse of poetry of doubtful meaning on the wall of her shrine. The virtues of Nü-wa are thus described: "Nü-wa Niang-niang was an ancient goddess, who from birth had holy virtues. At that time Kung-kung in anger struck the Puh-chow mountains with his head, whereupon the heavens were shattered in the north-west, and the earth caved in in the south-east. Nü-wa then gathered stones of the five colors and, refining them with fire, rebuilt (or propped up) the azure heavens. Hence

she has great merit in having helped the people, and they erected a temple to thank her. Because the people sacrifice to her, the seasons are prosperous, and the kingdom is continued; the wind and rain are propitious, and calamities are warded off. She is the upright goddess who blesses our land and protects our people."

The author then describes the anger of Nü-wa at the king's sacrilege, and her plan of revenge. "Nü-wa Niang-niang went on her birth-day to the Fire-cloud Palace to congratulate Fuh-hi, Shen-nung, and Hien-yuan, the Three Holy Ones. Coming back on her phoenix she took her seat on the shrine. Her attendants (jade maidens and golden youths) having worshipped, Niang-niang raised her head and saw the poetry written on the wall. In anger she scolded, saying, 'Chow is an unprincipled monarch! He does not strive to be virtuous or care for the empire. He does not revere heaven, and now he blasphemes me! Hateful that he is! His days are numbered; if I don't punish him, my efficacy is gone!' Hurriedly flying to the capital, she looks down at Chow, and sees that his sons have aureoles above their heads, proclaiming them to be destined to be gods, and that Chow has still 28 years to live. So, though angry, she has to defer her revenge. But she thinks of a plan to delude the monarch into all sorts of excesses; so, opening the urn in her temple, she pointed with her hand, when a white flag was unfolded at the top of a staff of white light which rose from the urn, some fifty feet high. This flag was called the goblin signal flag. Suddenly came blasts of blighting wind, and a dreary fog pressed down; dark clouds covered the four points of heaven. After several blasts of wind, all the imps and goblins under heaven hurried to the temple to receive the goddess' orders. The goddess through her page ordered all the imps to retire, excepting the three from the grave of Hien-yuan. These three, entering the temple, worshipped saying 'Niang-niang, may you live forever.' Of these three, one was the Fox-goblin, 1000 years old; one was the Pheasant-goblin, with nine heads; and one was the Jade-guitar goblin." These three were instructed by Nü-wa to take the forms of beautiful women, and delude Chow-wang to his destruction. They were commanded not to harm the people—a command which, according to their nature, they consistently disobeyed.

The writer sees no inconsistency in a goddess using malevolent spirits to work revenge on men; for the gods are of like passions with men. After this Nü-wa disappears from the story until near the end, and goblins and genii work as they will. In the course of time, the daughter of one of the barons is to be introduced into the harem. While on the journey to the capital, the Fox-goblin one night kills her and assumes her body. The king is so captivated by

her beauty and grace as to forget all the affairs of his kingdom. This goblin-woman, by her cruelty and delusions, causes Chow to emulate the excesses of Kieh. An editor of this work, in the time of Kang-hi, here takes frequent occasion in his foot-notes to satirize woman; he says in one place, "Of all things the most poisonous is a woman's heart!" Nothing I have seen in the English language by the worst woman-hater can come up to the satire and venom poured out against the "weaker sex" by the Chinese. One writer even laments that he himself is born of woman, and so is prevented from slaying the whole venomous race!

A genius of a thousand years warns Chow that a goblin is in the palace, but the king listens to none but Ta-ki, 妲己. When loyal ministers remonstrate with the king, he is persuaded by Ta-ki to devise unheard-of modes of punishment. Among these was the "Pao-loh Yin," a cylinder of copper, with fire-doors, on which the offender was bound with iron wire and roasted to death. Even the empress falls prey to the plots of the goblin, and dies in agony; while her two sons are only saved by two genii taking them to their mountain caves and rearing them to manhood.

The king undertakes to enforce his sovereignty by calling in and beheading the barons of distant provinces. One of these, however, who is a sage, is saved from death, but immured in seven years' captivity in Iu-li. This is Ki-ts'ang, or Wen-wang, 文王, founder of the Chow 周 Dynasty, and revered to this day as being not only an enlightened and benevolent monarch, but also as a master of divination and the enlarger of the eight diagrams into sixty-four. The diviners' lots are called after him, Wen-wang k'o. Wen-wang in his journeys found a babe at a grave, and adopted him as his hundredth son, calling his name Lwe-tsen-ts—Son of Thunder. A Genius took the child to his mountain retreat, and instructed him in magic arts, and so transformed him that he sprouted wings, called wind and fire wings.

In another part of the empire a child was miraculously born, his mother being with child for three years and six months. He was born in a ball of flesh, which his father cut open, whereupon Na-cha leaped forth, a beautiful child. He was a genius, who thus entered the world to be of use in the overthrow of Chow-wang. When seven years old he was over six feet tall. Being very hot-tempered, he got into trouble with the Dragon King of the eastern sea. While bathing in a stream near the sea, he moved a magic kerchief, which he brought with him into the world, and the crystal palace of the Dragon King was shaken to its foundation. Being attacked by an officer of the king, and then by his son, he tossed into the air a magic bracelet, called the heaven-and-earth bracelet, which striking them

on the head destroyed them at once. As a result of his hot-headedness he got his father into hot water, and at last had to kill himself in his father's presence. His soul went back to Kun-lun Shan, whence he had come, and his master re-invested him with a body transformed from a lotus-flower. Having returned his former body to his parents, he thought himself released from filial duties to them, and tried to revenge himself on his father, who was then given a pagoda to hold in his hand wherewith to keep him in subjection. Hence his father was called "T'oh-t'ah T'ien-wang." These two characters, as well as many others, are evidently borrowed from Buddhism. Na-cha seems to have his prototype in Vajza, the Indian God of Thunder, though in some respects the pagoda-bearing god seems more like the Indian god. Na-cha was later given two wheels on which to ride, called the wind and fire wheels, and still later, by eating some magic beans, was able to show at will eight heads and six hands.

We are next introduced to the most important character in the book, Kiang Ts-ya (姜子牙), generally called Kiang T'ai-kong. On the few statements made in the classics in regard to him is built a great structure of fancy and superstition. At first a seeker of the Taoist immortality, he is commanded to leave the mountains and return to the world, to be Wen-wang's counsellor. Going first to Chow's capital, he is the means of destroying the Jade-guitar goblin, returning her to her original form, a jade-stone guitar. Meanwhile Ta-ki is devising fresh forms of cruelty, such as a pit filled with venomous serpents. She has the king command the legs of two of his subjects to be broken to inspect the marrow, merely to settle a dispute. These stories are to this day commonly known by the Chinese, and hence the execration in which Chow and his wicked consort are held.

Ts-ya finally becomes the counsellor of Wen-wang, and the latter's power increases, and his state prospers. After his death, his son, the sage Wu-wang, succeeds him. The deep hold that the Confucian teachings of the five relationships have on the Chinese, is seen on every page. Even when persuaded by gods and genii that Fate has raised him to overthrow Chow-wang, Wu-wang hesitates at every step, because the idea of a prince rebelling against his sovereign is so abhorrent to him. The minister is not to rebel against his sovereign, but to remonstrate with him, even at the risk of death. This principle, and the others belonging to the five relationships, are deeply grounded in the thought and habit of the people. Even the novels and trashy literature which inundate the empire, though full of indecencies, aid in inculcating the ideas of duty to parents and sovereigns. This explains in large measure the fact that the Chinese are so tractable in their relation to their government.

The Genii now come to the front. Through the rest of the book, by far the larger half, the contests between Chow-wang and Wu-wang are the scene of all sorts of miracles and wonders of magic. The genii are represented as divided into three sects, two of which, the Tsih-kiao and the Chuan-kiao, array their forces against each other. The third Kiao seems to be Buddhism, which is dragged in by the heels to dispose of such characters as the author cannot make into deities. These are taken off to the Western Heaven, to live in the "Happy Land" till succeeding ages, when (in the Han dynasty) they appear to promulgate Buddhism. Ts-ya belongs to the Chuan-kiao, and his arch-enemy, Sen-kung-pao, to the Tsih-kiao. Their superiors, the host of genii, by dwelling apart in distant mountain recesses for a thousand years or more, and mysteriously conserving their energies, have attained many marvellous powers. But knowing the decree of the fates, they come back to earth, break the law against taking life, and are eventually killed, and become gods. It would appear that the gods are inferior to the genii in power and glory; and that genii have the pleasanter and more leisurely time of it altogether. The usual occupation of a genius was to sit perfectly quiet, and still the blood in his veins, and absorb himself in thinking of nothing. Is not this borrowed from Buddhism?

"On the K'ien-yuan mountain, in the golden-light Cavern, sat the phantom man Tai-ih, on his marble couch. He was practising his inner spirit, when suddenly the heart-blood surged through his body. (Reader, those who attain genius-hood forget forever the affections, displeasure, anger and love, and their hearts are like a stone and never move. When the blood mounts up in the heart, the feelings are excited.) The phantom-man, then, pinched or counted his fingers and divined the danger" which awaited a pupil of his down on the earth.

The genii were seldom beautiful, a very frequent type being "a face like indigo, hair like vermilion, tusks protruding from both jaws, and hair trailing on the ground or blown back with the wind." Each genius had his own Pao-pe, or precious instrument of magic, all of which are for the purpose of injuring or killing others. Among these were magical rings, or golden bricks, which when hurled through the air struck the enemy senseless, unless he had a protecting weapon of superior power; flames of light issuing from the head, which could be made to strike in any direction, and take captive and render invisible the enemy; flags which if pierced with the sword became doors, into which the owner having ridden, he became invisible, and could strike down the enemy at will; whips or staves with the magical power of subjecting gods or genii; etc.

The animals ridden by these genii are also the most wonderful and fantastic possible. The power of imagination displayed in this work would put Baron Munchausen to the blush. But every one knows that Baron Munchausen was lying, while most of the Chinese take all these things literally. Two remarkable genii, Ch'en-ki and Ch'en-lun, had the power of emitting a baleful stream of light, the one from his mouth and the other from his nostrils; the latter with the sound "Hen," and the former with the sound "Hah." On raising their swords, an army of ravens (for the one) or flying leopards (for the other) appeared on the scene and bound the enemy while senseless from the stroke of their breath. You may see these two worthies any day, in the giants who stand guard at every Buddhist temple.

Ts-ya, though surrounded by a dozen or more of generals like these, including Na-cha and his father and two brothers, was opposed by a former fellow disciple, named Sen-kong-pao (申公豹), who entered the Tsih-kiao, and with his numerous comrades gave Ts-ya no end of trouble. Sen-kong-pao was able at will to take off his head and send it flying through the air a long distance, when it would return and take its place upon his shoulders again. For a fancied grievance Sen-kong-pao swore to overcome Ts-ya or give his own body to fill up the holes of the northern sea. So it was fated that Ts-ya should be attacked by 36 armies—most of which attacks were the scenes of Sen-kong-pao's magic arts—be killed seven times and undergo three great calamities. Just when Ts-ya was in direst need, the leaders and genii of the Ch'uan-kiao would come and save him, or in case of his death, resuscitate him. Thus the wars of Chow-wang against Wu-wang became the scene of a battle of the sects, as exciting as the battles of the gods in Norse mythology. Sen-kong-pao was finally destroyed and his body thrown into the northern sea, while his soul went to the temple of canonization to await the time when it should be deified. This personage is a creature of this book, but the story of his mis-deeds is familiar to every Chinese. I have been confidently informed by persons in several places that Jesus was Sen-kong-pao, who thus reappeared in our western lands! This is perhaps to be traced to the wide-spread belief that Jesus was a wicked Chinese who was thrown into the sea and floated to the West, where he was made a god.

The quarrels of the sects involved their leaders, and Lao-ts appears on the scene several times to settle the disputes, or by his superior magic to conquer Ts-ya's opposers. The fact that Lao-ts had not yet been born is of course a minor point not worthy of notice. He appears in royal honor, and is invested with most wonderful powers of transformation, such as resolving a single breath into three living persons called the Three Pure Ones (一氣三清). The leaders

of the Buddhist heaven also appear on the scene, and bring back several of the combatants to their original forms. One of these is called K'ong-sien. When pursuing one of Ts-ya's generals he was opposed by the Buddhist leader, and the encounter is thus described:—" K'ong-sien, greatly angered, thrust at the Buddhist with his sword. The latter thrust at him with the seven-fold precious wonder-tree and knocked K'ong-sien's sword to one side. He then took his gold whip and rushed at him again, but the Buddhist knocked this also out of his hand. K'ong-sien, being empty-handed, now directed the red flame against him and the Buddhist was swallowed up. The Taoist (whom K'ong-sien had been pursuing), seeing the Buddhist taken, was frightened; but K'ong-sien stood there with staring eyes and distended mouth, and soon his helmet and armor burst open, and his horse was crushed to the earth under him. A sound of thunder was heard in the five-colored flame which issued from K'ong-sien, and a holy image emerged to view, with 18 hands and 24 heads; in the hands were a bracelet, an umbrella, a flower vase, a sword, a staff, a file, golden bells, a golden bow, a silver trident, and flags and banners. The Buddhist now appeared, singing a song. He then bound K'ong-sien, and placing his staff upon the image said, 'Brother, assume your original form!' Instantly a one-eyed and fine-feathered peacock appeared, and he mounted the peacock and rode away to the Western Regions."

But most of those destroyed in battle have their names written in the list of those fated to become gods. It is stated that the leaders of the three sects had met and drawn up a list of those who should become gods; and this list was entrusted to Ts-ya, who was commanded to build a temple, called the Tower of Deification. Here a spirit was stationed with a flag with which he drew in the souls of those who died on the battle-field. This is not so very unlike the Scandinavian Walhalla.

The power of these genii is supposed to lie in their having conquered the forces of nature. The Taoist philosophy and cosmogony, with its mystic description of the currents of the air and earth, the mutually producing or destroying power of the five elements, etc., form the ground-work of the whole romance. However the scholars may laugh at the vagaries of the book, their philosophy renders these vagaries as probable as any of the other beliefs which they hold. Frequent references to divination also occur. A gust of wind blows some tiles to the ground, or a vase falls and is broken, and immediately Ts-ya pinches the joints of his fingers—as you may see the fortune-tellers do today—or divines with the tortoise-shell, and he at once knows who is plotting against him, and the nature of the plot. To this day, the vast majority of Chinese see ominous meaning in

the slightest circumstances of life, but without the power to foresee and escape the impending disaster; so that they are all their lives in bondage through fear.

The Tsih-kiao, having been worsted again and again, make one last desperate stand, gathering all their forces and erecting several engines of war, or as they are called, battle-squares (陣). These are called the "Myriad Genii Battle-squares," and within the enclosure are the most astounding displays of magical power. In the first of these, Ts-ya is fated to undergo the "hundred days' calamity," being crushed for a hundred days under magic umbrellas, but his life being protected by charms placed on his head, his heart and his back. The time being accomplished, his deliverer comes. The deliverer was Yang-jen, a former minister of Chow-wang, whose eyes had been torn out by the king, but who was rescued by a genius. The genius placed a grain of *lien-tan* in his eye-sockets, and two hands came forth, in the palms of which were eyes of great penetrating power. When sent to save Ts-ya and destroy this engine of war, he was given a magic fan, a wave of which would transform the enemy into powder. With this fan he easily destroyed the enchanter and his tower, and rescued Ts-ya.

With this last contest between the sects, Lao-ts and the other good genii finished their course and escaped further contact with this troubled world. Several of the evil genii, who were not entitled to become gods, were resolved into their original forms, among them being a fish, an eagle, a lion, a white elephant, and a wolf, and were taken off to the Buddhist heaven to re-enter the course of transmigration. The three genii who conquered the lion, the elephant and the man-devouring wolf, mounted them and rode away to the Western heaven, and afterward became buddhas, one being Wen-chu, the second P'u-hien, and the third Kwan-s-yin (文殊, 普賢, 觀世音). The third of these is of course the Buddhist Goddess of Mercy. The difference of sex, or the fact that this goddess is of Indian origin and not Chinese, is not important enough for the Chinese to examine into.

After this, although at every fight Ts-ya and his followers encounter goblins and men with supernatural powers, and one by one his followers die and help swell the list of the gods, yet he has superior arts with which to conquer all his enemies. He and Wu-wang take barrier-city after barrier-city, till at last, as they near Chow's capital at the Meng ford of the Yellow-river, they meet the assembled barons. Joining their own 600,000 soldiers to the hosts of the barons, they encounter Chow's armies. These are overwhelmingly defeated at the plains of Muh, after which Chow-wang burns himself in his Pleasure Palace. Ta-ki is apprehended, having

appealed in vain to Nü-wa, who repudiates her cruelties, and no one being brave enough to destroy her, the aged counsellor himself, covering his face, strikes the fatal blow. So history says; but the romance before us makes her so delude the officers of Ts-ya, by her goblin arts, that Ts-ya has to use his magic vase to behead her.

After these victories, Wu-wang is unanimously hailed as emperor, his saintly character and the wisdom and vigor of his counsellor winning the ready assent of all the barons. In the last chapter Wu-wang takes up the reins of empire, and adjusts the officers of the realm. Thus is erected the Chow dynasty, which produced Confucius and many other great men, and lasted for 800 years, till 255 B. C. In the next to the last chapter, Ts-ya at the command of the genii enters the tower of Canonization, and with great ceremony deifies the many worthies—and wicked men, too!—who had died during the twenty years of war.

First, on his return from the war, he transports himself to the Jade-pure Cave, in the Himalayas, and being admitted to the august presence of the head of the Church, "Bent low, saying, 'your disciple wishes that you, my teacher, may live forever! I come to the mountain to your worshipful presence, to ask for the jade charm bearing your decree permitting me to canonize, according to their rank, the faithful ministers and the dutiful sons who perished in battle, and the divine genii who were fated to meet with the calamity of death, lest their wandering souls should have no resting-place.'" Ts-ya is commanded to return, his master promising that the decree shall soon be issued. Soon an attendant from the Jade-pure palace descends from mid-air, with the sound of music and a strange fragrance, and delivers the decree to Ts-ya. With this reverently held up before him, Ts-ya flies through the air to the Tower of canonization. The flag of the Eight Diagrams and many other banners are floating, and lines of soldiers are drawn up before the temple. Then Ts-ya, having bathed, and changed his raiment, lights the incense, pours out a libation of wine, and performs three circuits around the temple.

Next, the decree appointing him to canonize the gods having been read, he stands forth in the center and commands the keeper of the temple to hang up the list of those to be canonized, and in a loud voice calls the spirits to come in their proper order. The spirits come forward with a rush, the first one being Peh-kien. He enters the altar and kneels, while Ts-ya reads the decree pertaining to him as follows: "The Great First commands: 'You, Peh-kien, were once the general of the Emperor Hien-yuan, and had much merit. Unfortunately you met with a cruel death, and were thrown into the North sea, witnessing in death your fidelity. But your

grievance in thus perishing was not righted till, fortunately, you met Kiang-shang (Ts-ya), and were directed by him to oversee this temple of canonization. I now decree for your comfort that you be the Head of the Eight Boards of the three worlds, comprising the 365 upright gods of pure happiness. Respect the decree." Peh-kien within the altar was surrounded by a luminous air, and holding the "Hundred-spirits Flag," kotowed toward the decree, and gave thanks. Then below the altar the wind and clouds gathered fast, and a fog of incense mounted upward. Peh-kien then stepped outside the altar, still holding the Hundred-spirits Flag.

Then Ts-ya commanded him to lead in the waiting souls, one by one, as their names were called, and they were deified according to their rank and station. I suppose all or nearly all the gods which had come to be worshipped in the time of the Ming dynasty are here introduced, as though really dating their godship from this early time. For example, one of the leading characters in the book is canonized as Tong-yoh Da-ti, and given the rule over the 18 degrees of hell. Tong-yoh is Tai-shan, one of the five sacred mountains of China; and four other worthies are canonized as the Sen-ti or holy gods of the other four mountains. The worship of Tong-yoh is widespread to-day, and the popular belief is that he was originally Wang Fi-hu, and was canonized by Ts-ya, as stated in this book. He wields the power of life and death. The ceremony of canonization proceeds, and includes the gods of disease and pestilence, of thunder, of the constellations and stars, of the years and seasons, of the heavens (ruling the wind and rain), etc. Hen and Hah (將二哈哼) were appointed guardians of the doorway to the Buddhist regions, and hence their position at the doorway of Buddhist temples. Others were appointed the gods of small-pox in the four quarters and the center of the earth; and three female genii were appointed to oversee birth. Sen-kong-pao was canonized as the "Water-dividing General," to rule over the River of Heaven (*i.e.*, the Milky Way), and to oversee the rising and setting of the sun. The long list of gods here given contains their names, titles, and sacred titles, as well as their surnames, in the same manner that the names of earthly kings would be given. Many of these gods are worshipped to-day, as for example the god of small-pox, the god of the great Dipper, and the god of the New Year. Many in the list are not now worshipped at all generally.

From this chapter it would appear that the Taoists at least, and probably most Chinese, believe that the gods, all of whom are deified men, are deified at the decree of the head of the genii; and wicked as well as good men may become gods, according as fate decrees.

The wicked are however commanded, in entering upon the exercise of their godlike powers, to reform, and practise virtue.

From such a doctrine of deities, what can we expect? The Chinese ask me almost every day the name and surname of our God, and if told he has not need of surname and name, like their gods, they smile in a superior way, as much as to say, "A nameless god! who wants to hear of him?" No term in the Chinese language can convey to the Chinese mind the conception of the Christian's God. Whatever term we use needs to be emptied of almost all its meaning, purified, and re-defined. In our preaching we need to dwell much on the doctrine of the one, all-sovereign God.

We are bewildered at the mass of superstition displayed in this book. But I believe that it is our duty to read some of these books. The book unfolds to us the mind of the people, and aids us not only to realize their superstitious ignorance, but to know and combat their superstitions. It explains also their fear and superstition of us. A people who believe in so many magical staves and kerchiefs, and never walk with a stick, cannot understand why we all carry walking-sticks, and the more we say the stick has no special meaning, the more likely the ignorant are to theorize as to the magical properties of the offensive cane. And so with all our strange and barbarian customs.

Although having a great degree of civilization and enlightenment as to many matters of the present life, they lie in the darkness of death in regard to eternity and all spiritual truth. Life and immortality can for them be brought to light only through the Gospel of our Lord Jesus Christ.

Seventh Conference, Foreign Missions Boards.

BY REV. P. F. PRICE.

ON Wednesday morning, January 11th, the New York papers contained two, three and four columns' description of a prize fight, which, from the prominence given it, was regarded as the principal news item of the previous day. There were long accounts of "startling developments," "mysterious disappearances," "meetings of stockholders," and so forth, and in an humble corner there was a short paragraph regarding the seventh Annual Meeting of the Foreign Missions Boards of the United States and Canada. And yet we doubt not that, in the light of eternity, this meeting will be found to outweigh any other public event of the week in the life of that busy city. No better illustration could be named of the

practical unity of all Protestant Churches. There were represented the various branches of the Presbyterian, Methodist and Baptist Churches, the Episcopal, the Friends' Society, and the American Board—in all thirty-four Societies, with about about eighty in attendance. The delegates were mostly the secretaries of the several Boards, Committees or Societies, picked men and trained men, having wide experience in missionary work. The Conference was occupied for two days with both morning and afternoon sessions, and the dinner hour of each day was delightfully passed in social intercourse at a sumptuous "lunch" given at a neighboring hotel, through the hospitality of the American Board. One of the delegates declared, in proposing an expression of thanks, that the closer acquaintance with one another through social commingling had done as much for the cause of unity as the weighty discussions of the formal sessions. The Conference seems to be working with growing unanimity to attain certain definite results. One of these is the securing of the self-support of native churches in foreign missionary fields; another is the division of the territory so as to prevent friction and the waste of forces, and hasten the evangelization of the whole field; and a third is the collating and enunciation of the great principles upon which all true missionary work rests. Along this last line Mr. Robt. E. Speer presented an admirable paper on "The Science of Missions. The need of such a science. Is the time ripe for its formulation? How developed? The determining aim of Missions. The outline of Mission Science, embracing its essential leading principles."

A very important matter undertaken by the Conference was the appointment of a Committee to further arrangements for a great ecumenical Conference in New York in 1900, like the London Conference of 1888, only on a larger scale and with the broader outlook of ever-widening fields of missionary endeavor. In the arrangements, the committee of the Conference will be assisted by a committee of prominent business men of New York city.

This seventh Conference of the Foreign Missions Boards was considered the best yet held. The leaders are coming to realize more and more that they and their several constituencies are only members of the one body of which Christ is the head, and that the ear cannot say to the hand, or the head to the feet, "I have no need of thee." As the report of the secretary stated: "We have gained new conceptions both as to the methods of evangelization and the laws of development and growth of infant churches, and are laying more stress upon the nurture and development in the essentials of Christian character and responsibility than upon the ultimate form of their organization and ecclesiasticism."

Exploiting the Mission Field.

BY REV. WM. ASHMORE, D.D.

THIS old-fashioned word has come into fresh use. Stock companies talk of exploiting the various countries of Asia to see what can be had in the shape of minerals, etc. The exploiting idea has got into mission matters as well. But now things have changed. It was hard work getting out here in "the brave days of old" when people had to double the Cape and be tossed from four to five months in a small craft before they got to this desired haven, meanwhile staggering like a drunken man while their soul abhorreth all manner of meat. Now-a-days the miscellaneous world travels in floating palaces and missionaries come in along with the rest, and get about at much less expense than under the old system.

Matters are enormously improved in other ways. To be sure there are still to be had ox-carts, and foot-boats, and wheel-barrows, and mule-litters, and stuffy palankeens. But there are also railroad cars and coast steamers, and river steamers. Nor is a traveller shut up to "hard-tack" and tinned victuals and "mahogany." The necessaries and the luxuries of life are also obtained "*for a consideration.*" Nor yet need a man fear being run through with a spear or an assegai while out for a stroll, for policemen abound along the thoroughfares, and there are consuls and gun-boats for the punishment of evil-doers, and the praise of those that do well. Western influence now dominates the East, and Nabobs, Moguls, and Mandarins must stand in awe and sin not.

All this makes it inviting for chance travellers of all kinds. We have all grades of "visiting bethren," who come to "sit in council with us," and after a cheery and expeditious run through the land go home and are at once regarded as an authority on missions. We wish that they did always reign as princes that we might reign with them. It is sometimes so; but not always. Among the notables who have come and gone are such men as President Seelye, Mr. Somerville, Joseph Cooke, Henry Varley, Henry Drummond, H. Grattan Guinness, Prof. Ladd, Dr. Barrows, Dr. Stearnes, Dr. McArthur, and a dozen others, all of them men of renown and ministerial mighties. Then we have had no end of Bishops and Secretaries and Deputations of all grades, and of distinguished visitors, able men, the whole of them, and every one of them with somewhat to offer, and more to follow—call them Gad, for a troop followeth.

Not every one, but some of them have come loaded and primed with a series of prepared lectures to be delivered from place to place.

Six seems to be the popular number for a course of lectures in full. Why six should be the measure we do not know. Probably because six is the favorite number in the West. Perhaps they again got the idea from an old field battery which, when complete, included just six guns, no more, no less; and which when drawn up and set in operation was supposed to knock things into smithereens, whatever that is. Many years ago there used to be seen on the book shelves, where linguistic literature was sold, certain books entitled "*German in six easy lessons*"—"*French in six easy lessons*"—"*Spanish in six easy lessons.*" Though many of these masterpieces were bought, we never heard of anybody that had mastered any of the languages after six easy rounds. The fact is the thing cannot be done. The man who would acquire a mastery, in any one of these languages, must, figuratively speaking, take his coat off and go at it, and keep at it. In the sweat of his brow, as in digging the soil, will he have to earn his bread. His six short and easy lessons will have to be explained as people explain the six days of Genesis, as being six long formative periods full of hard matter of fact toil and trouble, and of weariness to the flesh—to which his own particular flesh is no exception.

And so when any one comes along with a battery of six lectures with which to demolish all these vast entrenchments of heathenism—Hinduism, Buddhism, Confucianism and Shintoism—that have been thousands of years in erection, and that are consolidated in the thoughts of eight hundred millions of human beings, the effect on many a missionary mind is amused amazement. Is it then, after all, so easy? The missionaries have been pounding away, multitudes of them, for over a hundred years and have not attained. Is a Chicago lectureship to do the work?

Let us by no means underestimate these great men, nor be reluctant to admit that a little something may be accomplished. The fault is not theirs—they are powerful men—but intellectual and moral conditions exist which they are not used to. That good and lasting impressions are produced, here and there, among a few in the great cities they visit, and among that small class who are fairly conversant with western modes of thought and expression, is gratefully recognized. In a few cities in India a large audience can be had of what are called "English-speaking Natives." The same is true, to a moderate extent, in Japan. In China such audiences are things of the future. If now a western speaker will utter himself with great simplicity, great deliberation, and with some genius for adapting himself to oriental styles of concept, he will have a good many who will get at the general drift of his meaning. But if he launches out with picturesqueness of imagery, and the richness of diction that is

supposed to characterize a university lecturer, there will be not a few wondering what he is driving at anyhow. Scores and scores of short expressions and hundreds and hundreds of single words they know perfectly well, but when it comes to these rounded and rythmic periods filled with technical terms, like the thick bosses of a buckler, they are lost in a maze of conjecture. They themselves do not like to admit to each other that they do not apprehend as well as the next man, so all will cheer and hurrah as if they never had such an intellectual treat in all their lives before. And it can be readily believed that the like of it they never have had before and may not have again until the next lecturer, on the same Chicago foundation, comes along.

But a little more must be said in order to do full justice to these distinguished lecturers. They are men of great learning and great mental power, their great names have preceded them. A large mass of those English-speaking Natives know enough to be susceptible to the weight of a famous reputation, and do feel something of the intellectual impact of such a great visitor, even if they do not all know just what he is saying. And so the visit is not without an influence in that way, and that too among people who do not know what is being piped and harped. And we go still further. Some of their great utterances may make a profound impression on some specially adapted hearers, which may deepen and broaden their convictions and put them in a higher plane of thought and feeling, and so good will be done in that way.

Of course the engrossing question of it all is WHAT IS THE SUM TOTAL OF ACHIEVEMENT? Here there is a diversity of opinion. People at home have an extravagant estimate of it. One can really enjoy with them the satisfaction with which they send out a "six-shooter" all the way from Chicago; that is, one can joy at seeing them so jubilant, even though their confidence is not contagious. We have watched it with positive excitement. A chosen man is sent out "to hustle the East." He spends weeks in a library loading up and may be goes to a German laboratory to finish off his six charges. The announcement goes before him "he is coming." He is to deliver six lectures in Bombay, then he will deliver the same in Madras; then on to Calcutta and repeat them there; then in several other cities will he appear; his voice will be heard in China and Japan. The whole campaign will last four or five months. Striking notices of it appear as it proceeds. One is reminded of the graphic description in the tenth of Isaiah, "He is come to Aiath, he is passed over to Migron; at Michmash he hath laid up his carriages!" He is come to Bombay; he is passed over to Calcutta. At Yokohama hath he laid up his carriages! He moves with the step and is

heralded with the bugle march of a conqueror. The immense moral significance of his foray through the great mission fields of Asia almost oppresses him with its magnitude.

It must be said that some of our missionary co-laborers take a lofty view of what is being accomplished. We respect their opinions. The fact that some of them have such opinions is the only basis we have for very much hopefulness of outcome, and for the measure of deferential respect that we do have. These brethren are good observers, whatever they say is entitled to consideration, and in the make-up of a final verdict we bespeak for their estimates a most generous treatment. They may see profitable issues which the rest of us in our purblindness—if it ought to be called so—have not yet discovered. If our respected brethren are in the right of it, we shall hope some day to get our eyes open. If so it is to be, then may the Lord help us to see, and give us grace to own up. It is such a sweet thing, in itself, to start in on one side of the continent and come out on the other side, all in the compass of one cool season, and, having skirted the shore and taken out a ticket homeward bound, to look back and think of the stunning blows dealt out to heathenism and of the way in which error has been pulverized generally, making it easy work for the missionaries in the future who can follow after and bag the game that has been brought down. This is so pleasant that it seems almost heartless to touch a minor key.

But now, having conceded all that, we may claim indulgence while we go on still further and state what these brethren may regard as an "off" opinion. If so, then as an "off" opinion receive it. Even "off" opinions have their places to fill. A man who knows only "near" opinions, and knows nothing of "off" opinions, may fail in full comprehension of his subject.

To our own mind the surging along of these intellectual battle-ships that come and go among us, is like the surging of any other battle-ship. Crests of foam roll up before the bows as the boat drives ahead twenty knots an hour; the riven sea parts right and left before the mighty mass of iron; the whole ocean boils; the floods lift up their heads on high; and yet, ten minutes after the vessel has gone, the great deep is placid again; no trace of a furrow remains, and no one would know what a ploughshare of a mountain size had just cut its way through.

And so when Joseph Cook comes and goes; and Henry Drummond, and all the others. To be sure we have not been in the immediate wake of these leviathians, but diligent inquiry of those who have been does not add much. We have heard of a few men who have been swayed this way and that; but have yet to learn that any movement of mass magnitude has been felt. The vast dead sea

of heathenism sluggishly undulates as before. The work still waits to be done.

Now, that an impression has been made by somebody upon heathenism, upon Hinduism, upon Buddhism, and upon Confucianism, is beyond question. They have none of them crumbled; but their fortress walls are marked with seams in all directions. But it is not the peripatetic sledge hammers that have done it. It is the multitude of small hammers that stay and keep at it, that stay year in and year out, through thick and thin, though rains and torrid dog-days, through plague, and small-pox, and cholera, and fever and famine.

All honor to the commonplace missionary, who is nothing of a celebrity; but who is nevertheless a working tool of the Almighty. He is a multitudinous person. There are over 1,500 of him in India; over 2,600 in China; and nearly 600 of him in Japan. He is to be found almost everywhere, in the great cities, up and down the river, off in the jungle, in the towns and villages, running risks, taking the chances; "in journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness, and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; and besides that which cometh upon him daily the care of all the churches."

Perhaps he came out when young, when his step was elastic, his hair black and glossy, and his cheek full and rosy. Now he is old, his step is feeble, his hair is white, his cheek is furrowed.

> "And the mossy marble rests
> On the lips he has pressed
> In their bloom."

Ask this ancient man and he will tell you that the gospel is long. Missions are not an autumn manœuvre, but a long drawn campaign. Heathen camps do not surrender at a boatswain's whistle. He will tell you that you must live in among the people, that you must come to know them through and through, before you will know how to wage war upon their idolatries. He will tell you that churches of Jesus Christ are not matured into steadfast, enduring bodies by the dews of a single night. The man that would plant a living and virile Christianity must summer and winter among them, must watch and foster their growth, not as one marks the growth of a summer-squash, but as he follows the uprise of a giant oak. Kipling says:—

> "The captains and the kings depart,
> On dune and headland sinks the fire."

So too they come and go—these lordly kings of thought—on dune and headland sinks their genius flash of fire, and heathenism remains

unscathed, hardly a scratch on the surface so far as their raids are concerned. Cooks, and Drummonds, and Barrowses may come; and Cooks, and Drummonds, and Barrowses may go; and, if that were all, the heathen would move on forever.

But it is not all. The ordinary missionary is there still. He turns out in force and gives the "big-gun" the best backing he has; he extends to him the hospitality of his home; he interprets for him when needed, he explains things to him that he does not understand; he posts him in important unknown matters; he sets him on the right track for the discovery of truth; he puts him on his guard against mistakes; he protects him from all sorts of native sharpers, and, when at last he is ready for his departure on the morrow, takes charge of the proof-reading of his six encyclicals, helps him get his baggage on board, bids him a cheery God-speed back to his native land, and then himself goes back to do the real work of saving a lost heathen world.

Quite a difference of experience now awaits the two men. The one, after his Summer tour, goes back to the public platform, where he is welcomed as a conqueror, an authority on all the ins and outs of missions, an arbiter of all difficult missionary problems, an instructor of the foolish, a teacher of babes in things which he has picked up from the missionaries themselves—invitations pour in upon him and he is the man of the hour. The other returns to his stifling heat, to his murky atmosphere, to his crawling insects, his buzzing flies and myriads of musquitoes, approving himself as a real missionary of God "in much patience, in afflictions, in necessities, in distresses." Paul puts this last word in the plural, for distresses are not one but many. Some experiences that Paul had the average missionary is fortunate enough to escape. Stripes and imprisonments are rare, But as for the rest, what the apostle there enumerates may be taken as entering largely into the make-up of ordinary life. He is in tumults, he is in labours, he is in watchings, he is in fastings. He is working his way slowly and steadily along, gaining an inch at a time "by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the Word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report, as deceivers and yet true, as unknown and yet well-known, as dying and yet alive, as chastened and yet not killed, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing and yet possessing all things."

This catalogue of the sorrowful Paul is not descriptive in some of its details of the well-to-do minister at home, who has been abroad just to see. There is no reason why it should be; it is matter of

gratulation that in some lands Christianity is so far triumphant that the picture in its fullness is no longer possible; but in every line and every dash, and ever stroke of the pen, it is a true picture of the *average* missionary experience of those engaged in planting Christianity in the poison-breeding morass of heathenism.

This article is not written to disparage the occasionals, and the transients, and who are also the evanescents; but it is to claim due honor and proper dividend for the regulars and the reliables. A mark has been made and is being made and will continue to be made until some day heathenism will come down suddenly like the wall of Jericho. When that comes about, the great operators will not be the silver-tongued orators, but the men of persistent plain speech. Joshua had both silver trumpets and rams' horns in his military band when he girdled Jericho; but it was the rams' horns that brought down the walls. Listen to your silver trumpets; but don't disparage your rams' horns.

Report of the Chefoo Industrial Work.

BY MRS. JAMES MCMULLAN, CHEFOO.

HAVING now had some experience as to the practicability of industrial work in China and its use as a means to evangelistic work, I think our missionary friends may be interested to hear how we have carried it on in this district.

The extreme poverty of the people surrounding them called forth the practical pity of Rev. and Mrs. Geo. Hayes, in the year 1894, and they commenced to teach photography and fruit preserving to the men, and Torchon lace to the women. The work was scarcely started when these friends had to leave for America, and, their return being uncertain, my husband and I were asked to take it up, which we did during the summer of 1895. I first gathered together the few women (about six in number) who had already learnt the lace making, and from them taught myself what they knew. But as the patterns were of the simplest, and only a very small variety, I immediately sought means to increase my knowledge, which I quickly transferred to the women and girls, who were eager to gain a means of livelihood.

During the first two years we had necessarily to expend a good deal of capital, and lost considerably through my insufficient knowledge of what good and saleable lace should be like, as well as accepting work which was absolutely useless on account of its

inferior character. Besides this I found that after distributing silk thread to the women, they would set it aside in their homes until it became unfit for use, using their pillows to teach others, from whom they obtained a few cash. As the pupils thus taught were satisfied with a scant knowledge, I soon found to my discouragement that a quantity of very imperfect and soiled lace was being introduced into the market for sale by energetic Chinamen who advertised it as being made under my supervision. This naturally injured our sales and we at once saw the need of getting special labels prepared which we wrap round each piece of our own lace as it goes out.

In the Autumn of 1895 I began to train a Christian woman, with large feet, to become teacher, and early in 1896 opened our first school in a village whose inhabitants were hostile and unwilling to receive me into their homes. We commenced with very few scholars, and it was some months before the parents gained confidence to send their girls, especially as half the day was to be set apart for the pupil's spiritual education. However, they soon saw the advantages to be obtained, and the school gradually increased until we have now 23 scholars and have had to refuse applicants. Our methods of carrying on the school are very simple. Girls above six and under 14 are admitted. The whole of the forenoon until 12 o'clock must be devoted to studies and spiritual exercises, after which hour they may begin work and continue it until dark. The roll of attendance is taken during the morning and a mark given to each girl who appears with tidy hair and clean face. No girl who does not attend the morning studies is allowed to work lace in the afternoon and should she be kept home in the forenoon she has to study the latter half of the day. This rule was found necessary as the mothers at first preferred to send the girls only during the working hours.

The teacher is responsible for the morning studies as well as to see that only good work is produced. Each girl is given patterns of lace according to her age and ability, for which she is paid by the amount she does. Some of the scholars have now become so proficient at the art that, only working half days, they are able to earn about 2,000 big cash per month, or even more.

Materials for work and all incidental expenses are of course met by us, but the school has become self-supporting in the matter of paying the native house rent, teacher's salary, firing and prize giving.

Early in 1897 we opened another school in the same village for which plenty of pupils were forthcoming. This school is conducted in the same way as the lace school but the industry is *knitting*. This work has also given us some encouragement and during the

past winter we have carried out quite extensive orders for knitted underwear of every description. Of course to bring these schools to the standard they are at present, has meant hard work and constant attention. The two women teachers though Christians and exceptionally intelligent and industrious need daily supervision, and all matters of discipline and school government are referred to me.

I visit the schools Sunday, Wednesday and Friday mornings, as on these days I have classes with the girls; on other days I attend during some hour in the afternoon to inspect and advise concerning the work.

The Sunday service is especially interesting, and well attended by all the scholars and some of their mothers. This service continues for two hours, as the girls repeat portions of Scripture, chosen by themselves, for which they get marks, and prizes at the New Year. The Wednesday class is for girls over fourteen, who will soon be leaving the school to become wives, as I feel they need special training to prepare them for their future.

The girls are encouraged to repeat Scripture and also to purchase their own Bibles, which I am glad to say most of them have done. A book which has cost them some self-denial is of more value to a native than one which is given them.

Some of the bigger girls can repeat about half of the New Testament by heart, which will be of inestimable value to them if they are placed in heathen homes where the Bible is denied them. One of the Lace-school girls married last year into a heathen home. She commenced to read her Bible and sing hymns in the evening, as she had been wont to do in her own home; instead of forbidding her, the husband seemed quite delighted to find his bride knew so many characters, and listening to her he became interested and began to read for himself, which has led him to see the folly of idolatry, and he promises his wife that no heathen worship shall be permitted in his home in the future, which is certainly a good step in the right direction.

In connection with our Industrial schools we have a penny bank system. From all the scholars' earnings we deduct 10 % which sum is entered into a small bank book which they hold and return with their work. This same book corresponds with a bank ledger of my own—the amount we put by for the girls to be drawn out only at a time of serious illness or for their marriage, when we return it with interest. The idea of this bank is to preserve some of the girl's earnings for their own personal use instead of allowing it to be all used up by their parents. It also gives us a certain hold upon the scholar as she would not be taken from the school until a satisfactory reason permitted the bank money to be withdrawn.

We give prizes at the Chinese New Year for Scripture, reading, writing, good behaviour, tidiness, etc., in the form of materials for dresses, and shoes. The scholars have so learned to have their lessons and work that during the two months' holiday in the year the teachers have some trouble in keeping them from the schools. The mothers, too, are becoming more and more interested in their children's welfare and welcome me very warmly in their homes. Had we opened a girls' school in this village where only books were taught I believe our pupils would have been *nil;* whereas, by the aid of industrial work, the prejudices of the people are broken down, the girls are taught cleanliness and assiduous habits, and the half-days' studies, though sufficient to shew good results at the yearly examinations, are not long enough to become irksome. We have now 40 scholars—all from one village, which is encouraging when we take into consideration that they get no food or other gratuity—simply wages in return for their work.

My husband superintends the Fruit Preserving Factory, which gives employment to a number of men and boys, and he has lately started a new branch of industry, viz:

BRUSH MAKING.

This promises to be very successful, and the first brushes produced compare very favorably with foreign made goods. In this industry already 15 apprentice boys, three men and one overseer are employed. They come from the poorest homes and are very thankful to gain a means of earning money.

My husband feeds them, besides giving them a small wage according to the quality and amount of their work. They commence at 7 a.m. and work until 9 o'clock, when they attend morning worship, after which they eat rice and resume work until 5 o'clock when they cease and begin their studies, which my husband superintends with the aid of a Chinese teacher. Thus in all our work we combine the spiritual with the industrial, the one helping the other.

Of course in every branch of industrial work much discouragement, and probably much loss, will be met with at first, but with patient, plodding perseverance, and a firm trust in God's guidance as to the industry chosen and the best methods of carrying it on, we believe that industrial work will greatly advance the missionary cause in China.

Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

"Learn!"

BY THE VICEROY CHANG CHIH-TUNG.

(Translated by Rev. S. I. Woodbridge.)

(Continued from page 137).

VOL. II. PRACTICAL.

CHAPTER I.

Beneficial Knowledge.

Study begets knowledge and knowledge strength. Confucius says, "Although foolish, one may still obtain a clear perception of things; although weak, one can become strong." There never yet has been a country which became powerful without knowledge. A man by his own strength alone cannot successfully combat a tiger, but by his intelligence he can devise means to entrap him. The strength of a single man is inadequate to resist a flood, or push down a mountain, but his brain can suggest appliances that will arrest the one and cleave the other. Knowledge is wonderful!

But is it true that western people are intelligent and that the Chinese are dull? Let us see. The continent of Europe consists of many countries, each confronting the other in hostile array, with no balance of power, and resembling a number of fierce tigers herded together, with dripping jaws, each eagerly awaiting an opportunity to tear and devour. Every effort is made by each to increase its power, and every muscle is strained to the utmost to obtain some advantage over the neighbouring country. The rulers call into action every agency that money and means can employ for the attainment of superior strength, and move heaven and earth to accomplish their purpose. Lying near together, the countries of the west are in direct communication with each other by rail and boat; rapid transit furnishes facile communication and produces rapid results. Close and constant competition has wrought a complete change in the aspect of Europe within the last thirty years. Propinquity, armed, hostile and watchful, has made European countries what they are to-day; for one will learn considerably from a keen competitor without much effort. In the period of China's history known as the "contending states," when the countries were amalgamated into one on the east of Asia, our people became very expert in the art of war, but our neighbors were the wild tribes near the

sea and the Thibetans of the desert, whose education and government were inferior to our own. The old methods which China used centuries ago to keep these neighbors under control, and which were adequate for those times, have never been changed except for the worse! And we are in contact with the west! What marvel, then, that we find ourselves inferior to foreigners in every respect! If a proper intercourse with Europeans had begun in the reign of the Emperor Kien Lung, at which time foreigners were not disdained, the government was stable and no attention was paid to effete counsels; when the ministers had some discernment, and the country was not poverty stricken, we feel confident that an envoy should have been despatched abroad to learn from foreign countries. Had this been done then, the envoy would have returned to put us on our guard and to a mortify our silly pride, and we might to-day have excelled European countries in every way. What really happened? Towards the close of the reign of Tao Kwang, when we began trade with the west, we had recourse to arms, although at that time Europeans were at the height of power and the Chinese people were weak and stupid! China received a crushing blow. Still she would not awake from her stupidity. Then the T'ai Ping Rebellion broke out and China had no time to concern herself about foreigners. It is true that commissioner Lin began to prepare some books relating to western countries, but he did not finish them. Afterwards, Tsen Wen-cheng sent a few students abroad, but they remained only a short time, and did not complete their education. Wen Wen-chung established the T'ung Wen College in Peking, and proposed the despatch of Chinese consuls to different countries. But he was only *one*,—a man ahead of his times among many truculent and obstructive "moss backs."

China received her first warning in Formosa when the aborigines rebelled, the second in the Liu Ch'ieu Islands, the third in Ili, the fourth in Corea, the fifth in Annam and Burmah, and the sixth in the Japanese war, and the country is now in extreme danger. These warnings have been sent by heaven to open the eyes of the Chinese, and the Chinese officials and people elect to remain blind, stubborn and proud as of old. What more can I say?

At the present time it is imperative that Chinese rulers should be thoroughly versed in governmental policy, laws, political economy, commerce, etc; that the farmer should know about the selection of seeds, the adaptation of soil, farming implements and fertilizers; that the workman should be skilled in the use of the best tools and the selection of materials; that the merchant should seek to discover new lands, to manufacture new goods, and to become acquainted with the state of the markets both at home and abroad; and that the soldier should become familiar with ships, arms, forts, batteries,

target-practice, and other subjects. All this is not what is called "dangerous knowledge" in the Book of Rites, but is really beneficial to a stable government, and would contribute to education, enrichment and strength. But China still observes the "old custom" along these lines, and is not willing to strive after something useful, because it is novel, and if we do not change soon, what will become of us? European knowledge will increase more and more, and Chinese stupidity will become more dense. We shall be marked as the sure prey of the west; foreigners will still trade with us as before, but China will play a losing game, and get only chaff whilst her competitors garner the wheat, and we shall really, if not openly, become the slaves of westerners. Not only this, the foreigners will suck our blood, and worse than this, pare the flesh from our bones. To end the tragedy they will swallow us down, body and soul, at one great gulp, and gloat over the deed!

Knowledge alone can save us from destruction, and the literati ought to take the lead in the matter and instruct the farmer, the workman, the merchant, and the soldier in their different spheres; but if the educated class remains ignorant how can this be done? If the Chinese will not learn the true principles of government, all else will be useless. Knowledge is power, and although a country may be weak, still if it possess but a modicum of knowledge, the enemy will not be able to completely overthrow it; although that country may be in danger, the race will not be extirpated.*

How shall we obtain knowledge? First, by putting away all that is *wang* (妄), and by this term we mean stubbornness, empty form and pride. Secondly, we must get rid of *keu* (苟), that is, our slipshod, drifting habit of depending upon mere fortuity for success. Unless we free ourselves from these, all that is left for the Chinese is to become

"like dumb driven cattle,"

or like the grass that is trodden down by man. The strength of foreign countries and the weakness of China have been clearly demonstrated to us within the last three years. The literati at the ports have been reading the *Wan Kwoh Kung Pao*,† studying certain works translated by foreigners, and associating with the foreign missionaries. Gradually we have found out that the knowledge possessed by the Chinese cannot compare with that of Western people. Discovering this, there are some who lay the sin of withholding the

* India is a dependency of England; *Hao-han, hoh sah k'eh* belongs to Russia; Africa is divided among England, France and Germany. These countries perished through ignorance. America formerly belonged to Great Britain, but gained her independence through knowledge. Cuba belongs to Spain but still strives for freedom, because she is not hopelessly stupid.

† "*The Review of the Times*," a monthly magazine published in Shanghai and now edited by the Rev. Dr. Allen. Translator. 老子曰有道者非以明民將以愚民.

truth from the people at the door of our former Emperors. For the benefit of these "stupid people," we offer the following remarks. It is a mistake to assert that Chinese government is founded on the pernicious teaching of Lao-tz which was adopted in the turbulent reign of the Book Burner, and which may be stated in the words of the founder of Taoism: "Truth possessed by the government is not to be employed in the enlightenment of the masses, but is to be used to darken their understanding." The Han dynasty made every effort to restore the books that Ts'in Shi-hwang destroyed; the Emperors honored the six classics, advanced able and worthy men of note in their own domains, and sought to profit by the good in other countries. This certainly was not "darkening the understanding" of the people.

The T'ang dynasty instituted a system of examinations embracing a study of over fifty theses, and the Sung established colleges and military academies in the principal centres. In the third year of the Emperor Hung Wu the triennial examination halls were opened, and in order to pass, the students were required to understand writing, arithmetic, riding, archery and law, in addition to the classics. Nor is this befooling the people. From the Sin dynasty to the present time a knowledge of poetry in addition to the classics has been required, simply to test the capabilities of the recommended candidate. Whilst we admit that this method has its defects, still it is not darkening the understanding of the people. And our own holy dynasty, whilst possessing works on mathematics, astronomy, geography and agriculture, has provided for the translation of foreign books, established manufactories, arsenals and naval boards, and has frequently sent students to America, England, France and Germany to study common law, mining, naval and army tactics, railroading, etc. The Tsung-li Yamen has printed books on law, science and other subjects, and the Shanghai office has issued over seventy different works that have been translated from foreign sources and that embrace in themselves a library of universal knowledge.

The court has ever been desirous of breaking the spell of ignorance by which the people are bound, and hopeful that the officials would themselves learn something that would benefit the country; but these have looked upon the new learning with contemptuous disgust and refused to modify their old ideas. Consequently, there has been no wide-spread translation of books, and no true enlightenment among the people. The greater part of those who went abroad were not bent on learning, hence no real good came of sending them from home. In this way these delinquents recompensed the favour of the court! Just as an ungrateful and disobedient son, sent to

school by his fond parents who spare no expense and begrudge no outlay in providing an abundance of good books and excellent teachers, idles away his time, deceives his instructors and grows up in ignorance and poverty. Then he accuses his father and mother of neglect! This is the aspect of the case to-day.

Many of our Chinese no doubt extol foreign learning to the skies, and even go so far as to assert that our goverment and customs do not possess one redeeming feature. Such scoffers we cannot count as human beings. What! Cast reproach upon our own fathers and grandfathers, and impute fault to our honoured, hoary-headed chiliads? Among all our Chinese dynasties of Emperors and Kings has there not been one ancient solitary reign of benevolence? During all these generations has there not been one general, one minister, one scholar that deserved the name? And pray what education could the Western countries boast of two thousand years ago? and what system of government?

Notes and Items.

DR. Parker has had the translation of the last edition of "Loomis' Differential and Integral Calculus" in manuscript for more than two years, but delayed sending specimen chapters of it to the Publication Committee till the Analytical Geometry should be published. The specimen chapters would have been sent out last winter but Dr. Parker was unfortunately called home to America, on account of the illness of Mrs. Parker, and was obliged to defer action till his return last month. These chapters have now been sent to the Committee and as soon they approve, the book will be put into press. It will be a valuable contribution to our mathematical series.

Missionaries attending the Triennial Meeting will receive the usual 20 per cent. reduction on steamer rates. We have not been able to secure better terms.

All who expect to attend the Triennial Meeting of the Educational Association and desire entertainment in Shanghai ought to communicate *at once* with Miss L. A. Haygood, 4 Thibet Road, Shanghai, who is arranging with the ladies of Shanghai to receive guests into their homes.

Educational Association of China.

MEETING OF EXECUTIVE COMMITTEE.

The Committee met at McTyeire Home, Thursday, March 23rd, at 8 p.m., and was opened with prayer. Present, Rev. J. C. Ferguson, Chairman, Miss L. A. Haygood, Rev. A. P. Parker, D.D., and Revs. Paul Kranz, W. N. Bitton and J. A. Silsby.

The Committee spent the evening in considering arrangements for the Triennial Meeting to be held May 17-20, 1899.

It was arranged to have a preliminary "Recognition Meeting" and Reception, at McTyeire Home, on Tuesday evening May 16th, to which all missionaries are invited. Mr. Ferguson, as Chairman of the Executive Committee, was asked to preside at this meeting.

Committees on Programme, Entertainment and Securing Rates on Steamers, etc., reported progress, and the completed report is to be circulated in a few days.

J. A. SILSBY,
Secretary.

Third Triennial Meeting of the Educational Association.

PROGRAMME.

FIRST DAY.—WEDNESDAY, May 17th, 1899.

Morning Session, 9 o'clock.

1. Opening Exercises, conducted by the President, ... Rev. D. Z. Sheffield, D.D.
2. Organization.
3. Reports of General Officers and Committees.

Afternoon Session.

1. Address:—The Educational Problems of China, ... Rev. A. P. Parker, D.D.
2. Short Addresses on the above Subject, by Rev. Timothy Richard and Rev. C. W. Mateer, D.D.
3. An Examination Board for China, ... Rev. Ernest F. Gedye, A.M.
4. General Discussion, opened by Rev. J. Lambert Rees and Mr. C. D. Tenney.

SECOND DAY.—*Morning Session.*

1. The Aim of a Christian School in China, ... Rev. W. M. Hayes.
2. Short Addresses on the above Subject, by Rev. F. L. H. Pott and Rev. S. Couling.
3. Course of Study in Higher Schools: Short Addresses on the following subjects:—(*a*) Chinese Studies, Rev. J. C. Ferguson; (*b*) Foreign Studies, Rev. Geo. Loehr; (*c*) Religious Studies, Rev. J. C. Jackson; (*d*) Physical Training, Mr. F. C. Cooper; (*e*) Preparation of Studies, Miss Hattie Noyes.
4. Discussion of the above Subjects.

Afternoon Session.

Elementary Education: (*a*) Day Schools, Rev. G. S. Miner; (*b*) Course of Study, Miss J. Atkinson; (*c*) School Buildings and School Finance, Rev. R. T. Bryan, D.D.; (*d*) Teachers and Books, Mrs. R. E. Abbey; (*e*) Day Schools as Centres of Christian Influence, Miss R. M. Elwin.

General Discussion.

Evening Session.

General Subject:—How can this Association Best Assist in Introducing Christian Leaven into the Life of New China?

1. A Moral Basis for the New Learning ... ... Rev. D. Z. Sheffield.
2. Christian and General Literature... ... ... Rev. Y. J. Allen, D.D.
3. Plans for the Future ... ... Rev. G. B. Smyth.

THIRD DAY.—*Morning Session.*

1. Scientific Training ... ... Rev. F. D. Gamewell.
2. Theological Schools ... ... The Bishop of Victoria.
3. Medical Schools ... ... J. G. Kerr, M.D., LL.D.
4. Anti-Opium Instruction in Schools ... ... Miss L. M. White.

Discussion, opened by Rev. G. A. Stuart, M.D., and Rev. A. J. Plumb.

Afternoon Session.

1. Girls' Schools:—(*a*) Course of Study, Miss E. J. Newton and Miss Gertrude Howe; (*b*) Social Problems. Miss L. A. Haygood.
2. The Shanghai Chinese Girls' School ... ... Mrs. Timothy Richard.

General Discussion, opened by Miss Marietta Melvin, Miss Allen, and Miss Mary E. Cogdal.

FOURTH DAY.—*Morning Session.*

1. Education in the United States, ... John Fryer, LL.D.
2. Reports and Unfinished Business.
3. Elections and Resolutions.
4. Closing Exercises.

The minister who succeeds today is a man who knows how to use his people to the best advantage. He does not attempt to do everything himself. The more work he gets out of others the better the people will like it, and the more time he will have for study and work which no one else can do. That, however, will necessitate a knowledge of human nature. The minister must know men, as well as books. If he knows God, the Bible, and man, he is in league with a triple alliance which will insure a glorious success. Sometimes you will hear "organizations" talked against flippantly. "Organized to death" is a phrase often used. Well, it all depends upon who is at the helm. If the preacher in charge is lacking in adminstrative ability, he may not be able to handle with effect even one "organization," but if he has the "gift of government," of which Paul speaks, or as the margin reads "wise counsels," or in common parlance "common sense," he has every department of his work thoroughly organized. He knows how to utilize everything and every one within reach. He has that peculiar skill or faculty which we call tact, which is worth more than a fortune to any preacher who has it.—*Christian.*

Correspondence.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Provincial Executive Committee of the Anti-opium League in Fuhkien is, Revs. G. S. Miner, C. Hartwell and F. E. Bland.

X.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Many will thank God for Dr. Ashmore's helpful paper. His experiences throw light on the perplexities occasioned by the inveterate tendency to parasitism, so easily encouraged, so hardly overcome.

Let me add a consideration, in a nutshell. Conversion is an economy: it is cheaper to be a Christian than an idolator. This ought not so to be. The money, strength and time once spent, directly and indirectly, in non-Christian religious services should now be devoted to the activities of the Church. This as a minimum.

Faithfully Yours,

道生.

形肉, 肉質 IN C. S. VERSION OF THE NEW TESTAMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The missionaries who will look into 朱夫子's writings, where 形氣 and 氣質 occur so frequently, can perhaps understand why Dr. Chalmers and I tried to render the important scriptural term σαρξ with 形肉 and 肉質. By connecting 形 and 質 with 肉 we coined a new term, more handy for the theological use than 肉體. 體 is a too heavy, unwieldy character which cannot be spared from its already too many uses—body, limbs, embody, etc.—to help 肉 to render σαρξ.

Yours truly,

MART. SCHAUB.

BRITISH MISSIONS FALLING BEHIND IN CHINA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: There are two ways of carrying on mission work: one is to put missionaries to work among the poor and the non-influential; the other is to work among the influential classes so as to get them in turn to elevate the poor—one takes hold of the short end of the lever; the other of the long end.

The British Missions, with few exceptions, have devoted their main strength in education to the non-influential, giving only primary education and refusing to teach English, while some of the American Societies in education are devoting themselves to the influential classes giving them superior education; and the Methodists are teaching them English. The result is that in the educational reformation going on in China now the Methodist and Presbyterian missionaries of America are sought after to superintend the new education of China, and therefore have the chief control of the rising youth of China. It is to be hoped that this will open the eyes of those Societies who have hitherto refused to grant liberty to their missionaries to open schools worthy of Christendom and worthy of the high civilization of China, and who have neglected to follow those lines which God has shown to be most effectual in all ages.

As British Societies have generally opposed these methods they

must not complain now if they are reaping only what they have sown. The old fashioned charity schools and ragged schools supported by Missionary Societies in China are fast passing away. The Chinese do not want them and will not support them. Useful profitable education of course will win the day here as at home. Secretaries and Directors of Societies should, like business men, visit China oftener than they do—in order to be up with present needs and to produce better results. The following analysis of the Programme of the Educational Association in China will show its estimate of the relative strength of British and American educational forces.

Analysis of list of missionaries to take part in the Third Triennial Meeting of the China Educational Association, May, 1899:

Denomination.	Belonging to Amer. Societies.	Belonging to Brit. Societies.
Methodist and Wesleyan.	14	1
Presbyterian.	7	1
Congregational.	4	0
Episcopalian.	3	2
Baptist.	0	3
Belonging to Missionary Societies.	28	7
Employed by Chinese Government in educational and literary work.	4	1

American Total, 32 British Total, 8

OBSERVER.

Our Book Table.

As the volumes of the Conference Commentary on the New Testament are so large, and postage so expensive, a correspondent suggests that orders be sent to the Mission Press by the delegates to the Educational Association which meets in May. As a simple exposition of the New Testament it meets the long-felt need of a text-book for schools.

We have just received the annual Report of the Hankow Tract Society, for the year ending December 31st 1898. The circulation for the year shows an increase over the previous year of nearly a quarter of a million, the figures being, 1897, 1,228,646; 1898, 1,470,699. It is impossible to compute the good done by this Society, and it is a pity that at this juncture they should be short of funds. But the Appeal of Dr. John, the President, which was published in the last number of this Journal, will doubtless stir the hearts of not a few to respond to this great need. The Report is full of interest throughout, and closes with a list of the publications of the Society.

"STENT."

In reviewing recently the new edition of Stent, I wrote only of the work of the Editor. But as important as is the Editor's work, it is not the whole of a book. To be sure a Bible would remain a Bible if never so meanly printed and bound. But what a work for England and the World has been done by the Oxford Press! The Bibles that go out from that Press, and that are read around the world, are the perfection of the printer's art, and the joy of all that possess them.

The new copy of Stent lying on my desk in beautifully printed in clear type, and well bound, with leather back and corners. It ought to last as long as its buyers and readers, while it must give a constant and definite pleasure to handle and read it. And in this respect it gives me great pleasure to commend the book.

CHAUNCEY GOODRICH.

Report of the Medical Missionary Society in China, Canton, for the year 1898.

The sixtieth annual meeting of this Society was held in Canton, at the house of Messrs. Shewan, Tomes & Co., on the 18th of January, 1899. Twenty-nine were present. Rev. R. H. Graves presided. We clip the following:—

"The work of the Society has been carried on without interruption, though the prevalence of bubonic plague for several months diminished the attendance at the hospital. The nominal fee paid by most of the out-patients has in no way been a hindrance, but rather a help, as nearly one hundred and sixty dollars was received from this source. New bath and laundry rooms have facilitated the work, and prove a great convenience. The river front improvement is also worthy of mention and gives the premises a more pleasing appearance. The evangelistic work has been attended with encouraging results. The visible results are small, however, compared with the influences that have gone forth among the many thousands who attend the hospital."

S. I. W.

In His Steps. By Charles M. Sheldon. pp 292. The Advance Publishing Co. Chicago. 1898.

Judicious readers who do not wish to imitate the oyster in taking in everything which happens to float forward, are in the habit of postponing the perusal of a story until such time as the verdict of other readers has made it likely that the tale is worth reading. This point has been reached some time ago in the case of the 'sermon-novel' the name of which stands at the head of this notice. At the beginning of January the Advance Publishing Co. announced that the sales of "In His Steps" had then reached a total of 329,000 copies, and that the total sales of Mr. Sheldon's stories for the year 1898 had been 367,741, or somewhat more than a thousand per day. This particular tale has recently attracted considerable attention in England, where Dr. Clifford is said to have preached a notable sermon about it. Those who take it up will want to finish it, and a considerable percentage of its readers will probably be moved to recommend it and perhaps to hand it to some one else.

The central idea of the book is the revolution which came into the life of a very ordinary minister by the conception of carrying on his work as The Master would have done it were He in the same place. This revolution is propagated in the church where the minister worked, and in a larger one in Chicago by transmission of influence, until a wide circle has been affected by it in vital ways. The questions raised by the persons introduced would be differently answered by different individuals, but the important matter is to have the questions get a hearing at all. If they could be made living issues in our Chinese churches, they would revolutionize most of them, as the church in Raymond was revolutionized. The cloth bound edition is $0.75, and the paper-covered one only $.25.

A. H. S.

盛世危言, A Review.

It is six or seven years since this book first saw the light, but apparently its day has just begun, for it deals with the habits and customs of foreigners, who are each year pressing more determinedly into the Empire, and whom it has long been impossible to ignore. The great Chang Chih-tung has written a book in which he discusses their affairs, creating a keen appetite for further information, and so "Words of Warning to a Prosperous People," though written by one holding no official position, is daily growing

in popularity. All my young friends who have any pretension to literary tastes confess to having read it. At a recent prefectural examination every available copy was sold long before the students left for their homes. Its circulation cannot but injuriously affect our influence as missionaries, and therefore with the kind permission of the editor I present the readers of THE RECORDER with a hasty review of its contents.

The author, a man of parts, with a facile pen, and a good education, is a merchant who has been fortunate or unfortunate enough to have seen something of the world. His work is a dissertation on foreign countries—education, newspapers, parliaments and senates, the benefits of travel, international law, prisons and manufactures, being among the topics which he discusses. On the whole his information is accurate, but we are compelled again and again to deny his conclusions and to controvert his statements. I believe however that the author himself sincerely supposed he was only writing the truth. He makes an honest attempt to be an impartial pleader, and only fails because of his strong and inveterate prejudices. This makes his book all the more dangerous, and throughout he is an uncompromising opponent of Christianity, although, as we shall show later, he is quite willing to accept instruction from Christian teachers when they are speaking on other subjects than doctrine.

Very caustic is his chapter on the condition of the Chinese laborer abroad. He is, he says, nothing but a down-trodden, much-abused slave, who enriches not himself but his master, and this, though more than one war has been fought by Western countries to abolish slavery. Singapore and Penang are cited as being exceptions to the general rule, but, lest Britons boast that the English flag always means liberty, he in another place instances the condition of the Chinese in the colony of Queensland as an illustration of the gross injustices to which his nationals are subjected abroad. To the sufferings of his countrymen in Peru he devotes an entire section, written with a pen steeped in gall, and his statements, damaging though they are to the prestige of the foreigner for dealing out even-handed justice, has probably some foundation in the facts. From his knowledge of the Chinese in California, however, the reviewer can affirm that some of Mr. Cheng Kuan-ying's statements on this matter are little less than gross exaggerations. Nowhere, for example, does he give the slightest hint that his fellow provincials are as a rule far better off abroad, both socially and financially, than they could possibly have been had they remained at home. The careful and thoughtful reader might of course draw this inference for himself from the writer's complaints at the restrictions placed on Chinese immigration into many countries, but Mr. Cheng should have frankly stated the facts.

The chapter on the relations between foreigners and Chinese is an amusing satire of both parties. Nothing will turn the former aside from his purpose, while the latter, says Mr. Cheng, with a suave simplicity that we cannot but admire, is content that the stranger should eat all the sugar while he himself feeds on the refuse. For this condition of things our author blames the Chinese mandarinate whom he accuses of timidity, ignorance of foreign affairs and of general incompetence. Had this chapter been written after instead of before the Japanese war one wonders what the writer would have had to say of the actions of the Germans in seizing Tsin-Tau, the English in taking Wei-Hai-Wei, and the conduct of the Russians at Port Arthur. Certainly

his remarks would have been more interesting and perhaps more instructive also than any of the numerous newspaper articles that have been written on this section of recent history.

As I have said, Mr. Cheng takes no pains to conceal his hatred of Christianity. But for it, he says, there would be no war. He tries to prove this assertion by misrepresenting the issues that have led Europe into war during the past twenty or thirty years; but evidently his knowledge of European history does not extend farther back than, say, the fifties, or he would not have omitted the wars of the Crusaders in the twelfth and thirteenth centuries, or the surrender of Constantinople to Mahomet in 1453 A.D. All of China's troubles have arisen from the presence of merchants or missionaries, especially the latter, who are not confined to the ports but spread themselves all over the Empire. Christianity, moreover, would never have been introduced into China but for the superiority of foreign implements of warfare, and now that it has established itself the protection it has secured by treaty for its converts is used to screen wicked and infamous men from justice. Many enter the Church for the express purpose of developing their nefarious schemes under the protecting banner, and the missionaries aid them in their evil designs. Mr. Cheng is however careful to discriminate between the protestant and Catholic branches of the Church. The former he absolves from the condemnation of his wholesale strictures, even citing as missionary authors worthy of commendation Dr. Allen, Dr. Fryer, Dr. Faber and the Rev. Timothy Richard. From the works of the latter he makes several quotations.

I conclude this short notice of what is after all an able book, with an extract from the first chapter—perhaps the most anti-Christian in the whole work. After briefly summarising the ordinary views on cosmogony, Cheng continues:

"Westerners do not know the true doctrine, and are moreover hampered by their prejudices. Jesus sought to benefit men by exhorting them to righteousness, but, alas, his excellent intentions were not realised, for some of his followers, recklessly using his name to give colour to the inventions of their evil hearts, added a mass of vulgarisms to the (Christian) books, selected a few of the surface truths of Buddha and Lao Tze, borrowed the deceitful terms 'heaven' and 'hell' and mixed the whole with the tenets of the Mahommedan barbarians, and who knows what else. Moreover they deny the existence of demons and gods (鬼神). If these are not, for whom then is heaven and hell? Full of devious and involved contradictions are these teachings, and there is no direct line of reasoning in them. When we enquire what is the source of all this we find that it has originated with lovers of mischief. Surely no intelligent person will be deceived. From the beginning of time even until the present moment the universe has been enclosed by the The Law (道) and all things have been produced by it. How then can anything which has come afterwards be compared with it? True, the I King speaks of that which transcends, as well as of that which is the base of matter, but only for the purposes of comparison, *e.g.* if you do not know the small how can you know the great—unless you know that which is visible you will not know that which is invisible. The chapter of the Great Learning which explains the meaning of investigating things, and the section of the Chou Li dealing with mechanics, have both been lost, but the ancients understood science and astronomy. Lat-

er the knowledge of these things flowed West, and therefore China is now far behind those countries in all that pertains to the mechanical arts. Nevertheless *we* apprehend most thoroughly the essence of the whole matter, while *they* have only a superficial grasp of some of its effects. Many of our books disappeared with the Chin and the Han dynasties, and our scholars having no means of learning the art of invention gave themselves to the study of philosophy. Therefore though they have what is tangible, and our possessions seem vague, only in appearance is this so, for the real thing is The Law (道), while the so-called realities of the West are after all visionary, relating only to what is material. They are without what is essential, viz. *tao*. Western peoples may have discovered the truth about physics, chemistry, mathematics, astronomy, geology, and electricity, to all of which Confucius referred but on which he did not enlarge (由博返約) but we have the Law (道) which includes all things. From this we see that in course of time all these diverse sects will return and acknowledge Confucius and Mencius, for when they have gone deep enough into their sciences they will light upon that moral nature given to man by heaven of which the sages taught. Already are they flocking to China from all quarters, and in a few hundred years they will have become one with us in all things."

The ridiculous bombast of Mr. Cheng's reference to Western civilization in this paragraph is a striking refutation of Mr. Diósy's contention in "The New Far East" that missionaries would accomplish the conversion of China most speedily by confining their attention to imparting Western education, leaving the question of religion alone, as the Chinese having once learned the value of occidental civilisation will of their own accord adopt the religion that has inspired it. Mr. Cheng Kuan-ying is well acquainted with the advantages of all that Western civilization has to offer, his book is a good survey of the subject, but he does not appear likely to very soon adopt the religion of the West, though he would like to see his countrymen adopting many of the Western methods of doing and thinking.

C. SPURGEON MEDHURST.

新約註釋三卷 Conference Committee Commentary on the New Testament. 3 vols. Presbyterian Press. ($1.00.)

The publication of this work is one of the most important events which mark the history of missions in China. It is the completion of an enterprise which was inaugurated after prolonged discussion, in which very diverse views were manifested, and, at times, no little heat evolved. The completion of the work, however, shows that there was *light* as well as *heat*, and we venture to think that, when these three portly volumes are examined, all will be thankful that a work conceived amid the conflict of divers opinions has been brought to such a peaceful maturity. It will remain as a monument of the substantial unity of the "Body of Christ" as represented by the various missionary organizations in China; a unity in spirit not the less real because of the diversity of outward form in which it is sometimes manifested.

The completion of this work brings to a successful termination many years of arduous toil. The difficulties of accomplishing a work like this are greatly enhanced by the peculiar circumstances under which it has to be prosecuted. The men engaged upon it are separated by distance—which makes mutual consultation extremely difficult. It has been done by men whose hands, for the most part, were already full

of labors in different departments of work, and upon whom this was imposed as an added burden. Interruptions have occurred—caused by sickness, home-going, and various other things which inevitably come during the course of such an undertaking. But at last the task is finished, and the Christian Church in China has a completed help to the study and understanding of the Scriptures such as she has never before possessed, and for which we all ought to give thanks to Him who enriches His Church "with every kind of blessing."

This Commentary will be specially helpful to native pastors in their private study and in their public expounding of the Scriptures. The great usefulness of the London Tract Society's Paragraph Bible, to which so many thousands of readers can best witness, may give us some idea of what this work may be expected to do for our native pastors. They have so few helps in the study of the Word that this will come to them as a great boon, and will no doubt be eagerly welcomed and greatly used. Every missionary who has charge of native preachers should see to it at once that he provides each of them with a copy of this useful "Aid to the Study of the Bible." It will not only help him in the expounding of the Scriptures, but will also enrich the devotional life of both pastors and people if constantly read and studied. Such a devotional study of the Word of God, by pastors and people, is an urgent necessity. In the preface to his exposition of the Sermon on the mount, Canon Gore remarks that "there is no plant in the spiritual garden of the Church of England which at the present moment needs more diligent watering and tending than the practical, devotional study of the Holy Scriptures." How emphatically true is this of the church in China! This New Testament Commentary may be made to contribute greatly to this end. We would specially commend it to the attention of those who are organizing Young Men's Christian Associations in this country, in which the devotional study of the Scriptures forms such a prominent feature. In this mine will be discovered treasure well worth digging for, in which many a jewel will be found for spiritual enrichment.

It is obviously impossible in the short space at our disposal, and considering the brief time we have had it in our hands, to review in detail so large a book. Our readers will be familiar with its general plan from the specimen pages which have from time to time been circulated. The text used is Dr. Griffith John's early Wen-li version. It is divided into paragraphs, each with its descriptive heading, and again into sub-sections in which the topic of each is pointed out. Then comes the comment. In this a new and very convenient device has been adopted, namely, that of enclosing within brackets the words to be explained. This makes the work easy of reference, as one can turn at once to any passage without much trouble. Each book is also preceded by an introduction—in some cases very short (too short perhaps), but in others more exhaustive, and giving on the whole sufficient to enable the reader to enter intelligently upon the study of the book. It is moreover a complete reference New Testament.

We have read many of the notes with great pleasure, but it would be rash to expect that anyone will agree with all the explanations offered.

In Matt. iii. 1, under the word baptize, we have this note: "In ancient times men were received into Christianity by pouring water

upon the head to signify the washing of the heart from sin." Though the present writer is no Baptist, yet we submit that if the mode of baptism was to be mentioned at all this is hardly a sufficiently exhaustive statement of the matter.

In Matt. v. 3, we should like to have had a little more definite and up-to-date definition of the meaning of the phrase "kingdom of Heaven." The explanation given is "the true doctrine of the gospel. In this world it is the kingdom of grace, and in the future world the kingdom of glory." This of course is true enough; but considering the fact that during the last few years we have had so many luminous discussions on the subject, which have emphasized the *Righteousness* of the kingdom, bringing it home to "men's business and bosoms," making it something so intensely practical as to cover every relation of human life, physical, intellectual, social and spiritual, we think a better and more practically helpful explanation might have been given. We think we notice too, in the general trend of the exposition of this "*Teaching on the Hill*," rather a tendency to tone down some of the "Logia of Jesus"—to *modify* too much. The Sermon on the Mount will have to be expounded very differently from the traditionally orthodox and conventional manner before God's will comes to "*be done on earth as in Heaven*," and it would not be a bad thing to begin in China. Count Tolstoi, with all his exaggerations, is much nearer the spirit of it than the ordinary orthodox expositor.

We notice, by the way, that another definition of "kingdom of Heaven" is given in the note on Matt. 13. 24. "God's visible *Church*, which is like a field in which the Lord sows good seed." We well know what a battle-field this particular parable has been from very early times and what thorny questions it has given rise to. But surely the Master's own interpretation should be final on one point at least, when He says, "The field is the world."

Turning to the Epistles we heartily commend the way in which the work has been done. In some instances the Cambridge Bible for Schools and Colleges has been taken as a model, and it would be hard to find a better. We have given us some capital short introductions. The one prefixed to Philippians is a good example. The notes, too, on this Epistle are very helpful, as for instance those on the great classical passage, ii. 5-11. We venture to think that there is a better interpretation of ii. 9, "and gave unto Him the name which is above every name." The explanation given is that the supreme name is "*Jesus*." This however was the human name given to our Lord before his humiliation; but the name here given to Him, the *Supreme Name*, was bestowed subsequent to the humiliation and death of the Son of Man. St. Paul does not say, as Lightfoot observes, that every knee shall bow at *the name Jesus*, but at the *name of Jesus*—that is, at the Supreme name bestowed upon Jesus on account of His humiliation and death on behalf of humanity. The name conferred upon Him, and at the mention of which every knee shall bow in homage, is the name of God himself, "Jehovah"—"I am"—a name which marks Him as equal with God the Father—Jehovah-Jesus—a name "far above all rule and authority, and power, and dominion, and every name that is named, not only in this world, but in that which is to come."

The standpoint of the Committee which has prepared these notes is a very conservative one. And it is right that this should be the case. In some instances, however, we think that a little more infusion of the modern spirit would have been an improvement. For instance, in the introduction to the Epistle to the

Galatians we are told that St. Paul's first visit to Galatia took place during his second missionary journey. This of course is the old view. But the researches of Professor Ramsay, the results of which have been given to the world from time to time during the last fifteen years, have proved almost to demonstration that the old view is certainly wrong, and that the Galatian Church was established on Paul's *first* journey, and was situated in what is now known as Southern Galatia. Some recognition of this view we think was demanded. In questions involving doctrinal statements it is well to be slow in introducing novelties, but on such questions of geography and chronology, upon which modern scholarship has thrown so much light, it is not well to cling to traditional methods.

The writer of the notes on Revelation had a difficult task, but he has dealt with it judiciously. He reminds us in the introduction that opinion is much divided on the interpretation of this book, but that the importance of the book is that it causes the Church to know "that Christ has ascended and sits upon the throne in power, ruling all things, and placing all enemies beneath His feet, that He is Head of His Church, worthy to receive all praise." The book interpreted in this spirit cannot but be helpful to the Church in China, which will need in the coming days of conflict to be reminded of Him who is upon the throne, Head over all things for His Church.

In conclusion, the Church owes a debt of gratitude to the men who have given us this valuable contribution to the Christian literature of China, and to the Tract Society which publishes it in such an attractive form and at a price which will make it possible for all native helpers and very many private members to secure a copy.

JAS. JACKSON.

CORRECTION.

In our Book Table for March, in the review of the Commentary on Judges, Ruth, &c., it should have been mentioned that this was the 2nd volume of a series, and the price is 25 cts. a copy instead of "80 cts. or a dollar." The translator, also, is Mr. A. J. H. Moule, not Rev. Arthur Moule.

Editorial Comment.

WE learn that Dr. Chalmers expects to return to China in the coming autumn.

* * *

WE are pleased to learn that the American Bible Society have decided to establish an Agency in the Philippine Islands. The British and Foreign Society, having previously made some preparation for the work, have already entered this new field and are putting to good use the Gospels which they had printed in advance. Dr. Hykes' account of his visit to Manila has been widely circulated at home, and been extensively copied from by the secular and religious press.

* * *

THE readers of the RECORDER will be pleased to see the account given under Missionary News of the present status of the work of translating the Scriptures into High Wen-li, Easy Wen-li, and Mandarin. The various Committees have labored under numerous difficulties and restrictions, and

although the time seems long since the Conference which appointed these Committees, it is matter of gratulation that so much has been accomplished, and we trust the final results will be such as to recompense the long delay.

* * *

REV. H. L. Mackenzie, of Swatow, writes us in regard to the statistics for the English Presbyterian Mission as they appeared in last month's RECORDER, taken from the *Missionary Review of the World*, and sends a partially corrected list which will appear next month. It shows a total of communicants of 5,466, as against 3,790 in the *Review*. Probably there are other Missions which could show nearly as great a difference, and if so, and they will furnish the figures, we shall gladly publish them.

* * *

WE acknowledge with thanks the receipt of the *West China Missionary News*, for February, 1899, being Vol. I., Number I. It is a bright quarto of some 16 pages, hectographed, and from the third page we learn that "It is intended to issue this paper on the first of each month. Subscriptions of half a tael per copy per annum should be forwarded to Mrs. Davidson, Friend's Mission, Chungking." The paper is an outcome of the recent Chungking Conference and will doubtless prove a welcome means of intercommunication between our far away friends in the west of China.

* * *

THE many students of missions who have been interested in the monumental work of Dr. James Dennis on "Christian Missions and Social Progress," and who have been looking for the appearance of the second volume, promised some time since, will be glad to learn what progress has been made in the preparation of the remaining portions.

The world-wide generalization undertaken by the author has proved a task of such magnitude that it has been found impossible to compress the material into two volumes. The statistical tables were long ago relegated to a supplement, to be issued separately, and since then the expansion of the subject matter of Lecture V., and especially of Lecture VI., on "The Contribution of Christian Missions to Social Progress," has made it necessary to close Vol. II. at the end of the third main division of that lecture, and include the four remaining divisions in a third volume which will contain also the statistical survey, the directory of missionary societies, and the indices of the entire work, making in all three volumes of corresponding size. The sections of Lecture VI. included in Vol. II. are those treated under the first three main divisions, viz., results manifest in the individual character, in family life, and in humanitarian progress. The sections remaining to be treated in Vol. III. come under the four divisions dealing with missions in their influence upon the higher life of society, and upon national, commercial, and religious development. Vol. II., with numerous illustrations from original photographs, will be issued in the Spring of 1899, and Vol. III., when ready, which it is to be hoped will be early in 1900. The author has studied condensation,

but the material has proved more abundant than he expected, and seemed to demand proportionate expansion.

* * *

MR. Alexander Don of Dunedin, New Zealand, sends us in place of his annual report of mission work among his Chinese flock at that place, a little booklet entitled "Under Six Flags," which is an account of his travels in the last part of 1897 and the early portion of 1898 through Samoa, the Hawaiian Islands, the Pacific States, British Columbia, Japan, Canton and its vicinity, Hongkong, and thence homeward. Mr. Don has been eighteen years in his work, and has a knowledge of it at once extensive and peculiar. He is a keen observer, and endeavors to speak the truth with remorseless courage, no matter whom it hits. This is evident in the later pages in what he says of the behavior of many of the "converted" Chinese when they return to their homes near Canton, ceasing to identify themselves in any way with Christianity. On the other hand there are many of a different type.

Mr. Don has no faith in what Dr. Masters of San Francisco styles "the A B C business," so faithfully pursued, of teaching the Chinese English as a bait to religion. One would have supposed that the meager results realized would have long since put an end to it, but it seems that there is no sign of that yet. The most depressing feature of work for the Chinese on the Pacific slope is the open and hopeless rivalry between six or eight denominations for a small handful of sheep gathered from among the thousands (as in Portland, Oregon), with which every discriminating visitor must have been struck. Mr. Don put in at the Samoan Islands, did Honolulu under the admirable escort of Mr. Frank Damon, as the rest of us have done, spent some time in San Francisco, travelled to Los Angeles, and through Portland, Seattle, and Vancouver, to Victoria, and thence to Japan and China. With the exception of Los Angeles he found the Pacific Coast most disappointing and even at times disgusting. Its railways, bridges, and baggage-checks, its cities and their signboards, its pronunciation and its Presbyterians, its weather and its women, its missions and its "mush" were all alike difficult of digestion. One is reminded of the dinner-party where "the wine was hot, the soup was cold, and everything was sour except the vinegar."

Prof. Chamberlain has indiscreetly stated that "Japan is the most eastern of all lands," for which Mr. Don rightly takes him severely to task, as an inspection of a good atlas reveals that New Zealand is *just over this side* of the 180th meridian, and is therefore the beginning of all things on this mundane sphere!

Everyone interested in work for the Chinese in lands bordering on the Pacific will gain much information by perusing Mr. Don's notes of travel wherever he may happen to go; but would he mind kindly telling us next time *where* it was that he was born—two thousand miles south of Australia? Our knowledge of Oceanic geography fails us entirely long before reaching this point!

Missionary News.

Bible Revision—Status of the work Dec. 31, 1898.

High Wen-li.

Rev. John Wherry, D.D., writes, "Before going to America in the winter of 1895-6, I had revised the parts of the New Testament assigned to me the second time, and looked over the rest of the New Testament (except two or three small portions which had not reached me) once. Since my return I have gone over most of my work a third time; and am now, in conjunction with Dr. Sheffield, making the final revision (before the meeting of our Committee) of the New Testament from Matthew onwards. We hope to have the Gospels and Acts and part of the Epistles ready for the Committee's action in the spring. We are sending our work to Mr. Schaub. He will forward it to Dr. Edkins. I trust that at least one-half of the High Wenli version will be ready for the press before Dr. Sheffield's return to America next summer."

Rev. Joseph Edkins, D.D., has finished his revision of the parts of the New Testament assigned to him, viz: The Acts, Romans and Jude. He has revised the following work of the other members of the Committee, viz: Matthew, Mark, John, I. Corinthians, II. Corinthians, Galatians and Ephesians. He is about to take up Luke, so as to have it ready for the meeting of the Committee in the spring. In the Old Testament he has revised the following: Deuteronomy, Joshua, Proverbs, Song of Solomon, Ecclesiastes, Psalms 99 to the end, and Isaiah to the 44th chapter.

Rev. D. Z. Sheffield, D.D., "I have translated the entire New Testament, carefully studying all the renderings by other members of my Committee that have been sent to me, incorporating everything that I could approve, and have also made use of the various published versions of the New Testament, especially in Wen-li. I have made a special study of everything from Dr. Chalmers and Mr. Schaub, both in M.S. and as published, desiring not to lose any excellences in their renderings. I have worked through five sixths of the New Testament a second time, and on several sections I have worked a third and even a fourth time. During the summer Dr. Wherry and myself spent about six weeks together, with my Chinese assistant, and went over Matthew, John and ten chapters in Mark. On these sections there are but few passages that we left for later consideration. As regards our work we have found a basis of agreement. Dr. Wherry is a close student and a delightful companion to work with. This gives me great hope of the success of our work. Mr. Schaub writes me that he is returning to China in December, and ready to take up work heartily with the Committee. I am very glad to know this. We are now proposing to have a meeting of the Committee during April and May the coming spring. We shall invite Dr. Chalmers to be present. I began my work by emphasizing the importance in our work of greater fidelity to the thought. I do not want to forget that the thought is fundamental, but to make a rendering in which only the translator and the foreign scholars can see the thought contained in the version is not proper translation. We must have a version that will read easily in Chinese, and yield a correct meaning to a man of average ability."

Dr. Chalmers and Mr. Schaub.—Dr. Chalmers has left China and it

is extremely doubtful if he will return. Mr. Schaub returned from furlough in December, and has resumed his work on the Committee. The tentative edition of the New Testament which was published before Dr. Chalmers' return to England may be considered as his contribution to the work, if he does not come back to China. Mr. Schaub has gone through the entire New Testament, and has presumably revised the work, not only of Dr. Chalmers, but of his other colleagues.

It will be seen that the work of the High Wen-li Committee on the New Testament is well in hand. With one exception, the individual revisers have worked through the entire New Testament, have revised each others work, and considerable has been done both by Dr. Chalmers and Mr. Schaub in the South and by Drs. Sheffield and Wherry in the North as to a mutual understanding concerning each others translations. It is not unreasonable to expect that at least half of the New Testament will be ready for the press before the end of the year.

EASY WEN-LI.

The Bible Societies have already published tentative editions of Matthew, Mark, Luke, John, Acts, Romans and I. Corinthians. The Revisers are now in session at Hongkong and several additional books will doubtless be ready for publication before they adjourn.

Rev. John W. Davis, D.D., writes, "In 1898 I attended two meetings of the Committee, both held in Hongkong. The Committee was engaged in actual work about six weeks in January and February and six weeks in July and August. Including time spent in traveling, the Committee meetings required four months. In addition to this I devoted much time to work in my home in Soochow. It is safe to say that two-thirds of my time has been devoted to these labors. In January and February we revised the book of Acts, and in July and August the books of Romans and I. Corinthians. Since the summer meeting I have prepared II. Corinthians, Galatians and Ephesians, and have forwarded copies to the other members of the Committee."

Rev. R. H. Graves, M.D., "As to the report of my work, I spent July and August in Hongkong in session with the Committee. We then went over Romans and I. Corinthians, which are now in the hands of the printers. Also revised Matthew and Mark in view of the suggestions received, and made parallel passages agree in the four gospels. Besides going over the work of my colleagues, I have revised my portion from Hebrews to Jude, after comparing the suggestions of my colleagues, and have gone over Dr. Davis's II. Corinthians, Ephesians and Philippians preparatory to our next meeting."

Rev. J. Genahr, "In reply to the request of Finance Committee, I have the pleasure to report that the work entrusted to me has been carried on in the usual way during the past year. Besides the Committee work, done at Hongkong, resulting in the printing of Acts, Romans and I. Corinthians, I went over Mr. Gibson's draft from the Epistle to the Philippians to Philemon very carefully. In October Dr. Davis sent me a copy of his II. Corinthians which I went over in the same way. At the same time I wrote out a second draft from Jude to Revelation, forming the second part of the portion of the New Testament allotted to me, which will be forwarded to my colleagues as soon as my scribe has prepared the needed copies."

Mr. Gibson is at home and Bishop Burdon has not replied to the Secretary's request for information as to the progress of his work,

but sufficient information has been received to justify the belief that the entire New Testament will be finished before another twelvemonths.

MANDARIN.

The Committee held its first meeting last autumn and prepared the manuscript of the Acts, and this book is now in press. A tentative edition is being printed for distribution among the missionaries, as has been done with the Easy Wen-li.

Rev. Chauncey Goodrich, D.D.—"As for the progress of the Mandarin Committee's work, I imagine you know pretty well. We had our first meeting last autumn, and with great labor finished the book of Acts. But I think of our meeting as one of great importance. We got acquainted with each other; we set the style of our work; and we learned more than we knew before of the common language of Mandarin speaking China. We did a good deal more which I need not write here. I shall send you the Book of Acts in a few days ready for the press. We hope to meet hereafter each summer without fail, and fully expect we shall turn off a good deal more work at a sitting, and I trust equally good. As for personal work, I have been through about three-fourths of the New Testament. Mr. Owen has done a similar amount of work. The others may speak for themselves. I consider this work of translation one of the most important ever undertaken by the Missionary Body. I am exceedingly sorry we have progressed so slowly; but hope our friends will have the grace of patience, and we will do the best we can from this time onward."

Rev. Henry M. Woods, D.D.—"The parts of the New Testament assigned me are the last half of Matthew and the first half of Mark, in the Gospels, and Galatians, Ephesians and half of II. Corinthians in the Epistles. It is expected that my share of the Gospels will come up for final revision at our next meeting in the summer of 1899. My share of the Epistles has been worked over carefully once, but will require further work before it is finally distributed to the Committee. It will be ready for revision, however, by the time the Committee have finished the Gospels."

Rev. S. N. Clarke,—"In reference to the revision work, besides what we did at Teng Chow this year (that is the Acts of the Apostles) I have made translations of Luke from Chapter viii. to Chapter xxiii. inclusive; also the Epistles of James, Peter, John and Jude and the first chapter of Revelation. The portions I have translated are those which were allotted to the late Dr. Nevius and have now fallen to me. I have also revised the following translations of my colleagues: The latter half of Matthew and the earlier chapters of Mark, the latter half of the Gospel of John, part of Timothy, Titus, Philemon and the Epistle to the Hebrews. I may say that I have made a translation of the portions assigned to me, and have revised all that has been sent to me of the work of the other revisers."

J. R. HYKES.

The Anti-opium League.

The Executive Committee requests that a meeting of the League be held in Shanghai during the time of the meeting of the Educational Association, May 17–20. Local and Provincial Leagues are asked to send delegates.

Officers are to be elected and other important business transacted.

J. N. HAYES,
Secretary.

Soochow, March 24th, 1899.

State of the Missions whose Head-quarters are at Hangchow, for the Year (戊戌) Ending February 9, 1899.

Missionary Societies; Churches and Missions.		Actual communicants. M.	Actual communicants. F.	Baptized during the year. M.	Baptized during the year. F.	Applicants for Baptism. M.	Applicants for Baptism. F.	Contributed (by Chinese only) to Church support	Contributed (by Chinese only) to Poor, & other objects.
CHURCH MISSIONARY SOCIETY,	1864 *Hangchow*	52	25	13	10	12	8	$172.50	$59.18
	By Letters	23	20	..	..	..	..		
	1876 *The River, Siao-shan to T'ung-lü*	22	23	6	7	7	3	44.30	8.47
	Chu-ki West	146		11		100		*a* 107.00	10.00
	Chu-ki East, Church and Missions	64		19		90		82.00	5.00
	Totals	375		66		*b* 220		$488.45	
AMERICAN PRESBYTERIAN BOARD (NORTH),	1865 *Hangchow*	75	47	6	2	6	4	$105.25	$251.20
	Sin-z	24	13	2	2		4	30.06	13.59
	Tong-yang	35	55		4		5	22.00	6.00
	Missions	13	3	8	1	7	..	..	..
	Totals	265		25		26		$428.10	
In connection with CHINA INLAND MISSION,	1866 *Hangchow*	25	28	..	..	3	..	$54.00	$7.11
	Siao-shan	8	12	..	..	5	1	*c* 75.90	4.00
	Chu-ki	28	17	..	..	8	3	20.00	3.40
	Sin-dzen	9	5	..	..	3	2	4.30	12.75
	Tseh-ky'i	11	5	7	5	4	2	3.78	1.44
	Yü-'ang	16	8	..	..	6	1	10.46	6.80
	Lin-an	27	9	2	..	5	2	13.86	*d* 201.50
	An-kyih	5	1	..	..	3	2	4.70	1.20
	Totals	214		14		50		$425.20	
AMER. PRESB. BOARD (SOUTH),	*Hangchow* *T'ien-swe Gyao*	38	*e* 68	1	4	4	6	$39.68	$24.53
	Hangchow *T'ai-bin Gyao*	17	13	2	3	3	3	33.43	3.00
	Totals	136		10		16		$150.64	
Present Totals Report 己亥 1899		990		115		*f* 322		$1,492.39	
Reported in the Year 戊戌 1898		1009		126		*f* 285		1,333.22	
" " " 丁酉 1897		971		155		*f* 192		1,038.44	
" " " 丙申 1896		876		131		*f* 189		750.01	
" " " 甲午 1894		685		79		*f* 117		707.14	
" " " 癸巳 1893		662		105		115		718.34	
" " " 壬辰 1892		575		98		93		624.00	
" " " 辛卯 1891		486		82		137		550.90	
" " " 庚寅 1890		443		53		109		514.67	
" " " 己丑 1889		430		32		75		496.13	
" " " 戊子 1888		442		30		69		411.30	
" " " 甲申 1884		350		36		41		320.00	

Notes. *a.* Reported for year ending September 30th. $147 was received by the end of 戊戌 year. *b.* The number of Catechumens as compared with those ultimately baptized is not of good omen. *c.* This sum the gift of two prosperous Christians. *d.* $200 spent on building a chapel, $160 being a bequest. *e.* The large proportion of females accounted for by the presence of a large Girls' Boarding School. *f.* The considerable excess of Catechumens over baptized adults in these years, coincides with the entrance of the Roman Mission into Chu-ki.

G. E. Moule, *Bishop M.C.*

23rd—According to special telegrams from Peking "news has been received from Lanchou, capital of Kansu province, that the Mahomedan communities to the northwest of that city—known as the Salah Mussulmans, the most savage and bigoted of that faith in the Chinese dominions—have rebelled. The green sacred Banner of the Prophet has been unfurled by their Akhoon, or Chief Mulla, and the word passed to all the Mahomedan townships in Kansu, Shensi, and Chinese Turkestan to wage war to the knife upon the Buddhist unbelievers. A telegram from Governor Jao of Chinese Turkestan, whose capital is Urumtsi, has also been received reporting considerable unrest among the Tunganis (Chinese Mahomedans) and Tarantchis in Kuldja, and Turkis in Kashgaria.

March Publications, Presbyterian Mission Press.

I. In Chinese:—

花夜記. First Reader, Vol. II. Rev. Dr. Farnham.
讚神聖詩. (Nevius-Mateer Hymn-book). P. M. Press (new issue).
中國變新策. Reform Paper. No. 6. S. D. K. (new issue).
指南金針. Catechism. C. F. Hogg. New issue.
Hand-book of Astronomy. Educational Association.
Christianity and Confucianism (new issue), Rev. P. Kranz.
Calendars: Dr. Wilkinson, Soochow; C. F. Hogg, Wei-hai-wei.

II. In English:—

St. John's Echo, Vol. X, No. 2.
Southern Presbyterian Mission Bi-Monthly Bulletin.
"Dates of Interest" (booklet). Dr. R. C Beebe.
Catalogue of Books for Women and Children. S. D. K.
Annual Reports: Rev. W. E. Soothill, Wenchow; Canadian Presbyterian Mission, Honan; Hao Meng-fong Hospital (C. M. S.), Ningpo.

III. In German:—

Deutsch-chinesische Lectionen, Heft III. Rev. P. Kranz.
Was die sichtbare Kirche sein und thun soll. Rev. P. Kranz.

Missionary Journal.

BIRTHS.

At Tallahassa, Florida, U. S. A., on January 9th, the wife of Rev. W. N. Crozier, of a daughter.

At Chefoo, on Jan. 29th, the wife of Rev. G. Cornwell, of a daughter (Laura Mead).

At Kiukiang, Jan. 31st, the wife of R. J. Gould, of a son.

At Huanguen, Chehkiang, March 2nd, the wife of Charles Thomson, of a son (Ernest George).

MARRIAGE.

At the Cathedral, Shanghai, March 25th, Dr. Arthur T. Kember, of Hangchow, and Miss Alice Hunt.

DEATHS.

At Shasi, on March 13th, 1899, Luca Nanna Frideborg, daughter of Rev. and Mrs. B. E. Ryden, aged 1 year, 1 month, 13 days.

At Ing-cheo-fu, Anhuei, March 13th, Olegareo Guardiola, of the C. I. M., from sunstroke.

At the Friends Mission Home in Nankin, March 21st, while on a visit, Hannah Rosher, of the Society of Friends, England, and for over six years a nurse in the London Hospital.

ARRIVALS.

At Shanghai, March 8th, Dr. and Mrs. W. R. Faries and three children, Dr. C. F. Johnson and Mrs. M. L. Lane (all returned) of the American Presbyterian Mission; Miss Mary Cox from India, for the C. I. M.

At Shanghai, March 11th, Dr. Douthwaite, Miss Josephine Smith, Miss Sydney Turner, Miss F. M. Reittin, and Mr. and Mrs. H. E. Foucar and children, returned from England; Miss F. A. M. Young, Miss M. R. Nathan and E. Boston, from England, all of the C. I. M.; Miss Dural, for Shao-yang Mission, from England.

At Shanghai, March 18th, O. T. Hall, M.D., for Methodist Episcopal Mission Chungking; Mr. and Mrs. Madsen and children, (returned) Mrs. C. F. Jensen and Miss J. Widicson from America, for C. I. M.

At Shanghai, March 22nd, Rev. F. W. Vogelein, D.D., of the Evangelical Association of Germany Mission at Tokyo, Japan.

DEPARTURES.

From Shanghai, February 13th, Dr. D. Main, for Scotland, on furlough.

From Shanghai, March 1st, Mary Browne, M.D. and Mrs. M. Crossette of American Presbyterian Mission, returning to U. S., on furlough; Miss S. C. Brackbill, of the Canadian Methodist Mission, for Toronto.

From Shanghai, March 8th, Mr. and Mrs. E. B. Vardon and child, of the Friend's Mission, for England; Miss F. E. Meyer and Miss U. H. Rouse, of M. E. Mission, for U. S.

From Shanghai, March 14th, Mr. John Berkin of Wesleyan Mission, for England; Mr. and Mrs. S. R. Clarke and two children, Miss J. Webb and Miss L. Cundall, of the C. I. M., for England; Rev. T. Champness and Mr. T. H. Champness, of Wesleyan Church of England, for Australia.

THE SUB-RADICAL.

Chinese characters consist of one, two, or more radicals. When a character is composed of many radicals, they are called, respectively: *first radical, second radical, third radical*, etc. The sub-radical is always the second in the series. Thus when a character consists of more than two radicals, the second or sub-radical is that which stands between the first and the third, namely, that which is placed after the radical and before the primitive.

Examples:

The character 沙 "*sand*," has 氵 "*water*" for radical, 小 "*small*" for sub-radical, and 丿 "*a stroke to the left*" for primitive.

The character 簡 "*to abridge*," has for radical 艹 "*bamboo*," for sub-radical 門 "*a door*," and for primitive 日 "*the sun*."

The character 嫁 "*to marry*," has for radical 女 "*a woman*," for sub-radical 宀 "*a shelter*," and for primitive 豕 "*a pig*."

The word "*seldom*" 少, has for radical "*small*" 小, and for sub-radical "*a stroke to the left*" 丿.

The word "*space*" 間, has for radical "*a door*" 門, and for sub-radical "*the sun*" 日.

The word "*family*" 家, has for radical "*a shelter*" 宀, and for sub-radical "*a pig*" 豕.

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W. H. MURRAY.

PEKING, Dec., 1896.

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For sale at the Mission Press and the Scientific Book Store, Shanghai.

THE

Chinese Recorder

AND

MISSIONARY JOURNAL.

VOL. XXX. No. 5. MAY, 1899. $3.50 PER ANNUM.

Contents of this Number.

Shanghai:

AMERICAN PRESBYTERIAN MISSION PRESS.

VALENTINE'S MEAT-JUICE.

ENDORSED BY THE MEDICAL PROFESSION OF UNITED STATES, GREAT BRITAIN AND GERMANY AND EMPLOYED BY THE INSANE, INEBRIATE AND GOVT. HOSPITALS AND THE ARMY AND NAVY OF THE UNITED STATES.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, *February 25th*, 1885.

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WALTER R. LAMBUTH,
Surgeon-in-Charge, Soochow Hospital

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Washington, D.C.
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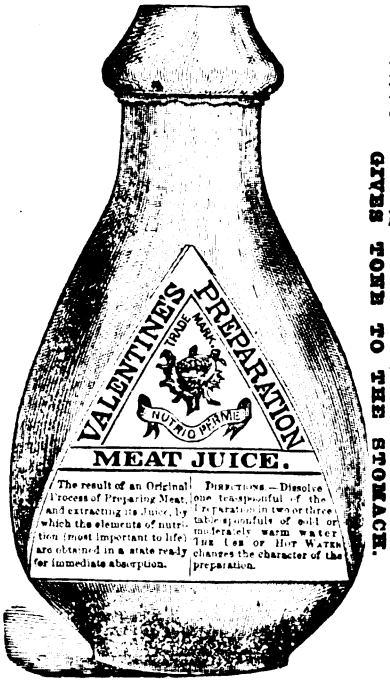

It was used by the late lamented President Garfield, during his long illness and he derived great benefit from its use. —ROBERT REYBURN, M.D.

GIVES FORM TO THE STOMACH.

INTERNATIONAL EXHIBITION, 1876.

REPORT ON AWARDS.

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THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXX. No. 5. MAY, 1899. $3.50 per annum.

Some Bits of Missionary Experience.

II.

BY REV. WILLIAM ASHMORE, D.D.

IN an article in the February number of the RECORDER, we spoke of some experiences in working for a transition from a method of carrying certain minor burdens on foreign shoulders to a method of putting them on native shoulders, or of dropping them altogether; and also of a transfer of responsibility in regard to local schools from foreign to native hands after the same general pattern.

In the present article we would narrate some experiences in toiling for a transfer of certain huge burdens of responsibility, in "laying out strength" in cases of persecution, from missionary over to native administration, and which includes, also, a steady diminution of appeals to consular offices, and increased persistent appeal to native yamêns.

No one needs to be told how complicated this whole subject is. It is not to be disposed of by any single formula. It has many sides, and many angles, and some of the sides are very irregular, while many of the angles are very short. If not careful one may get his fingers cut. It must be recognized from the start that underlying the whole discussion are certain facts and certain principles.

(1). *It is a fact that, as a common thing, when a Chinese becomes a Christian he is apt to encounter persecution.* It is now as it was in the days when Christ predicted it. A man's foes may be in his own household. His neighbors will, some of them, be sure to hate him and say all manner of evil against him; using violence against his person, and plundering his property. The many ways in which our Chinese Christians are made to suffer loss is too painfully known to us all.

(2). *It is a natural principle of common social ethics that various Christians, who are thus ill-treated by their neighbors and relatives,*

and are cut off from the usual clan shelter, should turn to each other for sympathy and help. It is right enough in those who are appealed to, to be responsive with a cordial sympathy, and to be ready to extend such help as right, and justice, and prudence may suggest. We should distrust the genuineness of their new feeling of brotherhood if they did not do so. We rejoice to note their sympathy. Paul made grateful mention of the sympathy and help he got from Onesiphorus who was not ashamed of his chain, and he also speaks of those who failed to stand by him and prayed God that it might not be laid to their charge.

(3). *It is natural, too, that in their distress they should go to their teachers above them, and pour the story into their ears and tell how they have been wronged, and look anxiously for words of counsel, and such help as may be in the missionary's power to give.* There is nothing out of the way in this. And there is nothing out of the way in the missionary listening to their story, and in being ready to cast about to see what he can do to help the poor fellow in his distress. He would be stony-hearted if he did not feel for them. When John was beheaded, his disciples buried the body and went and told Jesus. Whom else should they tell?

(4). *It is right and proper to hold that native Chinese law should protect disciples, the same as any body else (no more and no less), from violence and plunder.* Our converts claim protection not because they are Christians but because they are law-abiding subjects. They had that right to protection for their persons and property before they became Christians; they did not lose it when they did become Christians, nor because they became Christians. Law is not made for the protection of rowdies and robbers, but for the protection of good men. Nor is there anything in the Scriptures which calls on a Christian to forego and surrender his natural right the moment his name goes down on a Church record. On the contrary rulers are every where taught that they exist for the punishment of evil doers and the praise of them that do well. Therefore we uphold our people in claiming their right and refusing to be outlawed because of their faith—that is, so far as the principle in concerned. To what extent it may be expedient to patiently endure rather than seek redress is quite another question.

(5). *The article in the foreign treaties guaranteeing religious liberty is eminently proper, just, and judicious, and appeal can be rightly made to it by either the missionaries or the converts, either at a consulate or a native yamen, one or both.*

That article is not a propagandist measure in any sense whatever. It is just as favorable to one form of religion as another. The Buddhist and the Christian, the Agnostic and the Believer, alike

share in its benefits. It is an international agreement that human thought shall be considered free and that no man's conscience shall be enslaved by another man's conscience. Of all the universal and inalienable rights of man, the right to his own opinion and the lordship of his own conscience stand at the head. The toleration article recognizes the fact and insists upon its maintenance. Christianity alone of all the diverse faiths of China is not to be outlawed while the rest are protected in soul-liberty. All are to be treated alike. The government will single out no one for special promotion, and no one for special reprobation. All religions shall stand each on its own base and rise or fall according to it own worthiness, each being answerable for itself to the Great God who is Lord of the conscience and never delegates his authority in that particular to any human tribunal. In the course of many generations human study has wrought out many magnificent formulas for the general uplift, but never a better one than that which declares soul-liberty to be chiefest of the rights of man—of every man—every where. It being conceded that a man has a right to proclaim ennobling truth, it follows, as a correlate right, that another man shall not be punished for believing these truths. In this, as in all other treaty provisions, the right to bring carries with it a corresponding right to receive. For such reasons, therefore, an appeal to the Toleration article of the treaty, as it is called, is always in order where circumstances point to it, subject of course, as every other appeal is, to consideration of expediency at the time and under the circumstances.

So much for the facts and the principles which are all clear enough; but now, when it comes to practical application, other facts manifest themselves and certain tendencies are developed which compel modification and discrimination.

PER CONTRA.

Little perversions began to be made, little proclivities which grew like warts, little distortions of sound principles, little twistings of actual verities, cropped out here and there and demanded close attention,—not much in any one case, nor much at any one time, and all of it seemingly natural and credible, and yet, in the aggregate, growing into a positive switching off in a wrong direction. Was then that which is good made harm unto me? No, but human nature, that it might appear human nature, working harm by that which is good, has shown out its tendencies. Some of these are as follows:

(1). It used to be said "All roads lead to Rome." In like manner all cases of trouble were in danger of being cases of persecution. We had been careful to draw the line at that point. Personal mat-

ters between man and man, involving small issues of mutual rights, we declared to be outside of cognizance. The answer to all such was in the answer of Christ to an appeal to settle a family dispute, "Man who made me a judge or a divider over you?" In order to receive consideration at all the case must be one of unmistakable persecution for religion's sake, and it must be one which they could not settle themselves. It was remarkable how soon and how surely every case took on an aspect of persecution. The applications became excessive, the demand for investigation, if allowed to go on, would have absorbed all the time and all the strength we had. So there must be a limit.

(2). *The impression got abroad that the missionaries were kind-hearted and helpful, and in some places there was danger that the church might be turned into a Cave of Adullam.* Sometimes, singly, or two or three, self-seekers would come, and now and then there would be quite a rush at certain chapels. Congregations would swell to hundreds in a short time. If this were to hear the doctrine there would be no limit to the joy. But the missionary had to be watchful, and scrutinize rigidly and long. He had to apply the sifting question, "What went ye out for to see?" It was astonishing the adroitness with which they concealed their real purpose, and the perseverance which they showed in following it up. The mustard seed was becoming a tree and the fowls of the air were seeking lodgment in its branches.

(3). *Despite all our care and painstaking a few of our own people took advantage of the sympathy we had shown, and abused it, and also presumed unduly upon the protection of the Religious Freedom Article of the treaties.* Note particularly that we say "a few." The mass of them were not in the category, but were straightforward and simple-minded. "A few"—but these few made us no end of trouble, all out of proportion to their numbers, and the more because of the position which some of them were holding, or had held, for as soon as we found out that they were taking advantage they would be quickly shorn of their power. Then some who pretended to be ours were found surreptitiously making use of the name of the *Li-pai-t'ang* to serve as a shield, or promote private enterprise. Certain vagabond Jews, exorcists, and among them the seven sons of one Sceva, himself a chief of the priests, who took it upon them to operate on evil spirits adjuring them by the Jesus whom Paul preached, have had a numerous progeny among the Chinese. They went at the small mandarins, saying practically, we adjure you by the treaty and in the name of the *Li-pai-t'ang* where the missionaries preach. So we had to be on the lookout again for things of that sort.

(4). *Still another evil tendency began to show itself, and a dangerous one it was certain to prove if allowed to grow. There was*

danger of an "imperium in imperio" springing up, which would justly exasperate the mandarins as they viewed the matter. Of course this possibility had been foreseen and to some extent it had been guarded against, in practice. But it could not be wholly eliminated. A note from a Consul was an impressive document; even a missionary's card went a great way, and the base empty vapid talk of some fellow who was not even a Jew outwardly, who threatened to appeal to the missionary and the Consul, carried weight to a certain extent with misdoers, and now and then brought them up to the mark, the missionaries knowing nothing about him or them meanwhile. That mandarins would become jealous and angry at this transfer to a foreigner of an administrative prerogative which belonged to themselves; that Consuls should become tired of continuous appeals for help of this particular kind, in which the parties on both sides were purely Chinese; and that missionaries should become disgusted at the way in which their names and the good names of their churches were being made use of, utterly unknown to themselves, at times—all this will pass without saying it. There would come a recoil sometime. It might be very serious when it did come, and leave things in a worse fix than they were before the treaty stipulations were inserted. So it was best to ward off the lightning.

SOME SORT OF RECONSTRUCTION CALLED FOR.

Here now was the situation, after years of practical working. There were benefits to be secured and there were evils to be avoided. How to get the one and escape the other, was the problem. We had rights conceded but we must oppose the abuse of them. We must drive off the fowls of the air; we must insist upon carefulness on the part of our own people; we must hold them rigidly to that which alone was lawful and judicious; we must fight against the *imperium in imperio* tendency gaining recognition among us, and we must likewise protest with equal vigor against the mandarins *themselves working towards an imperium in imperio* by their refusal to hear the complaints of Christians and thus driving them to the missionary and the Consul.

This brings us to a specification of certain cases and the mode of dealing with them.

First, *Guarding against the fowls of the air.* More than twenty-five years ago the noted General Pang had an imperial warrant to execute summary judgment on the rebellious and murderous clans around Swatow. He was a "boss-workman" as the Chinese called him; heads were lopped off at a lively rate, sometimes as many as sixty in a day, and about four thousand in the course of the season. Of course the robber villages were all of them anxious, and some good villages as well. One day I met an old man, and a fine looking old man he was

too, coming towards my house on the hill. I asked him where he was going. He replied "I am going to find the missionary." "Well, I am a missionary," I returned. "Oh are you? Well then, we want you to come down at once and start a *Li-pai-t'ang*. There are eighty of us that want to enter, we want to hear the doctrine right away." Guessing the reason of this sudden awakening, I asked "Has General Pang been to your village yet?" "No;" he replied, "but we are looking for him almost any day now. It is needful to be quick." The reply was "By all means take my advice. Hurry back home as fast as you can. Go and settle up all your arrears of taxes, and then, when you have made matters straight with the government, if you want a preacher I will send a man and will also go myself." I never heard from him afterward. This was only one case of a dozen. Several of our chapels would suddenly become gorged and almost as suddenly would be depleted.

As an illustration of the cunning and persistence of outside Chinese in seeking to make use of the Church as a shelter, a case which occurred in the region back of Amoy surpasses any that we had. It was told to me by the lamented Mr. Swanson, and has a very ludicrous side to it. The same kind of general house-cleaning was being carried on by the Chinese officials up there that was being done by General Pang with us. One day Mr. Swanson, who had gone to spend the Sabbath at an inland station, was surprised to find the house packed with new comers, and besides even quite a number outside who were evidently anxious to be somewhere under the droppings of the sanctuary, but did not appear worried that they could not hear the sermon. At noon Mr. Swanson demanded of his assistant who those men were. He learned that they were a lot of fellows who were fearing a raid from the magistrates and would like, as a precautionary measure, to appear to be identified with the Christians. In the afternoon he reproved them sharply, and told them he would not allow them to make any such use of the Church and that if they persisted in their hypocrisy he would himself inform the magistrate of the intended fraud. That stopped their coming but it did not stop their trickery. They got a room in their own village, gathered a lot of benches in, put a table in the centre with a Bible and a set of hymn books on it, and a big sign over the door "*Li-pai-t'ang*," and then waited the crisis. It came. All at once the magistrate came to the village. The principal parties made for the chapel. The officers were told they would find them at worship. So they came. Sure enough there they were, very devout in appearance. And now the officers did not care to get their fingers burned by indiscreet meddling with a foreign chapel, and yet they did not like to be balked in their purpose. So they began, "What place is this?" "Oh,"

said the spokesman, "this is an English chapel. Our preacher is an Englishman, and when he comes from Amoy there is where he stands, and there is the book he teaches us from." The officers had a conference and resolved to apply a test. So they said "The Christians preach the doctrine, now can you preach?" "Oh, yes?" "Then let us hear you." The fellow got up and read and rattled for some time. The officers were perplexed. Not one of them could tell whether that was genuine preaching or not. That test failed, so another must be tried. "The Christians pray in their chapel; can you pray?" "Oh, yes, we know how." "Then let us hear you pray." So down he went on his knees and poured forth a string of words which bewildered the officials. "Is that the way they pray?" said one to another. "Well, now I really do not know." "Nor do I" said another. And none of them had ever listened enough to a Christian prayer to be able to say whether the specimen was genuine or bogus. So that test also broke down, and then came another. "The Christians all sing in their meetings; do you all sing?" "Oh, yes, we can all sing." The books were shuffled round among them but evidently they were not used to them. There was a deal of bother in finding the place. When they did tune up, the discord—bad enough generally—was terrific. No two of them were together, and there were as many tunes as there were singers. Their confusion was overwhelming. The eyes of the officials lighted up. "Oh; now we have got you! You don't know anything about it. You cannot keep together. You are a gang of liars." And in a few moments more the head fellow was outside on his stomach, a lictor beat time with a bamboo, and the music, if not melodious, was at least sincere and unaffected—a well-rendered solo. To the villagers it was pathetic, but to the yamên men it was provocative of unseemly mirth, showing the propensity of human nature to take diverse views of the same thing.

In shooing away the fowls of the air we must shoo with discrimination. Now and then one may come as a crow, and remain as a pigeon—if not actually a dove. We are to avoid being made dupes. Once an ancestral hall was offered to us as a chapel. Such liberality in a stranger was gratifying but it was also suspicious. A little inquiry disclosed the fact that a heavy litigation was hanging over the building. The man desired to use us as a makeweight by having an ostensible ownership in us, but the real ownership, after all, in himself. He would have taken it back, or made us pay a large rental as soon as the storm had blown over. Several times I have been importuned to come into a man's doorway, to stand there and preach a sermon. Care was taken that a troublesome neighbor should note what was going on and be impressed thereby.

The wise way under such circumstances is carefulness against being utilized, and plainness of speech setting forth what Christianity demands in the way of repentance. Such plain speech scatters them in a safe and healthy way, and does not repel those among them who come with wholly selfish motives but are moved upon to think of higher things. It is not well for the interests of truth to be indifferent to the long continuance of these groups of unworthy people. They are spots, and will leave a bad odor around the chapel from which mission interests will suffer. John, the great preacher of repentance, applied the winnowing fan with positive severity. Jesus himself thinned out his audiences in the same way. "Ye seek me, not because ye saw the miracles which I did, but because ye did eat of the loaves and were filled." Plain and strong doctrine was a means, in His hand, of separating chaff from wheat. "Doth this offend you? What and if ye shall see the Son of Man ascend up where he was before?" And again, "From that time many of his disciples went back and walked no more with him." He sent away the self-seekers. To the twelve he said, "Will ye also go away?" Simon Peter said "Lord, to whom shall we go? thou hast the words of eternal life." That drew to Him the true in heart.

The limit of this article is reached, yet there remains to be indicated two other bits of experience along this line. They are

Second, *Training up our own people to correct ideas and right practices*; and

Third, *Trying to stamp out the "imperium in imperio" peril, first in the minds our own people, and then in the minds of the mandarins*: To conclude with a summary of present positions.

These will form the subject of a succeeding article.

Christ's Methods: In Theory and Practice.

BY REV. WILLIAM N. BREWSTER.

THE RECORDER for February reviews editorially my article which appeared in the October number of the *Missionary Review of the World*, entitled "Christ's Methods of Missionary Work," and calls attention to the paper* written by Rev. Mr. Jones, read before a missionary Conference in Shantung, apparently taking the opposite view, based upon the practical experience of the writer.

I take the last sentence to be an invitation to write for the RECORDER upon this subject, dealing with it to some extent from the standpoint of Mr. Jones. Not having the text of his article before me it is impossible to judge fairly the position taken, but from the

*Published in this number of the RECORDER.—Ed. REC.

brief outline given in the above mentioned editorial, I think I am safe in saying that it does not necessarily follow that our two positions are mutually antagonistic, nor that "if one is right the other must be wrong."

Mr. Jones has been trying to improve the social condition of the Chinese in Shantung by introducing improved methods of spinning and weaving. He has been at large private expense in this work. "It had been found impossible to get the Chinese to co-operate * * * on account of their mutual suspicion. They were afraid to put their money into it, etc."

My experience confirms that of Mr. Jones. The time has not yet come to help the Chinese by getting them to invest their own capital in improved methods. When that time comes, they will do it of their own accord. The trouble is not, in this case, with the principles involved but in their application. The principles are universal but the application of them varies with time, place and local conditions. If Mr. Jones advises all not to attempt to help the Chinese industrially in the way he attempted, I would simply emphasize his advice, and say my experience, though probably much less extended, agrees so far with his own.

But are we to take one or a dozen failures, in the application of the principle that manifestly pervaded the life and work and teachings of our Lord, and conclude from them that He did not mean what he said, or at any rate He did not mean it for us?

The Methodist Mission in Foochow was carried on at great expense and labor for ten years before there was one single convert. Doubtless many good men wagged their heads and said "Aha, aha, better first convert the heathen at home." And it staggered the faith of the strongest. But prayer, and diligent study of the best methods finally gave victory.

It seems to me that the first mistake of Mr. Jones was in beginning with the adults. We must

GO DOWN TO THE FOUNDATION

and begin with the children and youth of our Christian communities. China has scores of schools in which boys and girls are brought up at the expense of the Mission. They are fed, and in some cases even clothed. A few of them will make efficient preachers and teachers, the remainder more or less inefficient ones or go out spoiled for a life of manual labor and unfit for any useful calling in life. Let us settle at least this principle of Mission work, and all agree to work towards it, that students of both sexes and all ages in Mission schools, who are aided by Mission funds in whole or in part, should *work* for it, whether they are able really to earn it or not. Pauperizing our

Christian young people is one of the most pernicious evils; it undermines the very foundations of character.

Then comes in the Industrial idea. To introduce better methods of irrigation or farming, have an industrial-school farm where the practical illustration is before the eyes of all, and where the young men who have been taught to use these methods will go out and put them into practice.

So with spinning, or cloth making, printing, watch-making, black-smithing, and on up to civil engineering. Whatever makes for the elevation of mankind it is the business of Christian men, who know it, to teach to others who are less fortunate.

This is not mere theory. A failure at one point can be answered by citing success elsewhere.

In the July number of the *Missionary Review*, so high an authority as Dr. S. W. Duncan, Foreign Secretary of the American Baptist Missionary Union, is reported as saying in his anniversary address,

"The time is ripe for the Union to take decisive steps in the introduction of industrial pursuits among our native Christians. What has been done already here and there in a *desultory* way, without any cost to the society, clearly demonstrates how great the advantages would be of wise and systematic efforts. The ability of the Karens to contribute so largely for the support of the work among them is due not a little to the quiet, practical efforts that have been made to introduce industries. By persuading them to engage in the culture of coffee and other crops, hitherto unknown to them, the productive power of their lands has been increased, and the Church of Christ has profited thereby. The boarding-schools at Toungu are, to a large extent, supported by the labors of the boys and the girls in printing, bookbinding, and in weaving.

"All this and much more, as I have said, has come about without expense to the Union, and has contributed materially to the progress of the Gospel. The need is critical that similar movements should be inaugurated elsewhere."

But in order to inaugurate anything like a general movement in this line of Mission work it is evident that it must be taken up by the leaders and managers of the various societies, backed by their combined wisdom and capital; and it must be carried out by

CAREFULLY SELECTED LAYMEN

skilled in the special line of work each is given to do.

Let us again go back to primitive Christianity for our model. It is an interesting fact that the first dissension in the Christian Church arose about this very question of the Church caring for the temporal interests of its needy members.

Luke tells us in the sixth chapter of the Acts, "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." Here was a case of failure. Evidently the apostles had not succeeded in it. "Then the twelve called the multitude of the disciples unto them, and said"—what? The logical conclusion, according to many good people of to-day would be, they said, "It is not reason that we should leave the word of God and serve tables. We have tried faithfully to care for our necessitous widows, but it has only caused dissension in the Church. We therefore conclude that it is not God's will that we concern ourselves about the temporal interests of our people, but that in future the widows be left to care for themselves, while we give ourselves continually to prayer and the ministry of the word."

But the Twelve had lived too long with their Master to draw any such conclusion. They saw that the trouble was not with *what* they were doing, but the *way* they were doing it. They saw that this work required special training and adaptability to it, as much as their own high calling. They had neither the time nor the experience to do it as it should be done. What they did say is a message to the Church of Christ in all ages to the end of time. "It is not reason that we leave the word of God to serve tables. *Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.* But we will give ourselves continually to prayer, and to the ministry of the word."

Dr. Hoskins of Cawnpore, India, gave an account in a recent issue of the *Indian Witness* of the experience of the S. P. G. Mission in that city. An industrial plant had been started ten or twelve years ago at great expense, run at a loss, and closed up for two or three years. In 1896 a skilled and experienced layman was sent out to take charge of it. Since then the plant has paid not only the running expenses, including salary of the foreign manager, but has paid a good interest upon the investment. A large number of young men were being taught cabinet-making and other useful trades. These brethren in the apostolic succession had failed in this enterprise, as the Twelve had done before them, but they called upon the managers of their society to "Look out a man of good report, full of the Holy Ghost and of wisdom, and appoint him over this business;" and the request was granted with above result.

The fact that Stephen preached such powerful sermons, and that Philip afterwards became known as the "Evangelist," has tended to cause many of us to lose sight of the important fact that

the first ordained deacons were consecrated to an office and work in the Church which many unfortunately style "secular." When we get back to the apostolic spirit and methods, we will call nothing secular that God hath hallowed with the example of His Son; and every Mission will have its system of "daily ministration" suited to the time and place, and carried on by "men of honest report, full of the Holy Ghost and of wisdom"—that is, the particular kind of wisdom that fits them for this peculiar work.

Allow another quotation from the above cited address by Dr. Duncan. In speaking of establishing industries among the Christian leather workers of the Baptist Telugu Mission, in South India, he says:

"The work could be successfully accomplished through a syndicate of Christian men, similar to that existing in Switzerland in connection with the Basle Mission. From the net earnings of the various industries of this Mission the syndicate every year receives a remunerative dividend, after first devoting a liberal sum for the general work of the Mission Board. May not this project, so closely allied to the progress of Christ's kingdom, receive the serious consideration of the philanthropic capitalists among the Union's constituency?

"What has been said with reference to the Telugu Mission is true of Assam and of other fields. A clearly defined policy along these lines should be formulated and steadfastly adhered to."

I have seen no more significant utterance upon the subject of mission work in recent years than this. Coming from such an authority it behooves us all to pause and consider. Can we not discern the signs of these times?

In Africa, and even in India, this question has passed the stage of discussion as to its being legitimate or practicable. Naturally China is a generation or so behind in this as in everything else. But it is coming.

Here in Hinghua we have made some mistakes, as Mr. Jones has done, but that has not deterred us from going on learning and sticking to the great fundamental principle as we understand it. Along the lines indicated, of beginning with the youth of the Christian community, what has already been done gives us good reason to continue. One department of our Industrial Boy's School is already self-supporting, and another will probably be before long. But the most important result is seen in the marked improvement in the character of the boys. This can not be estimated in cash.

Weaving is being successfully introduced into our schools for women and girls. We as a Mission are united in believing that no Mission money should be given to students, nor food, except in

return for work done. We are working with very limited means, and a small force of foreigners, but we believe we are working upon right lines and will succeed, at least sufficiently to get our Society to take it up practically as the Baptist Union, the S. P. G. and others are doing. We do not enjoy "serving tables:" we much prefer to "give ourselves continually to prayer and the ministry of the Word." But in its initial stages every movement must be more or less abnormal. Few societies will launch out into new lines until the trial tests have been made successfully by individual workers, largely at their own expense and responsibility. It is easier and cheaper, and safer for the societies to do it that way.

We hope to pass this stage before a great while, and to see this line of work carried on as it should be, by men specially trained and selected for the purpose. No large success can be attained without them, but with them the possibilities of good are unlimited.

Fourth Annual Mid-Shansi Native Conference at T'ai-yüan Fu.

February 25th to March 1st, 1899.

BY REV. T. J. UNDERWOOD.

NATIVE Conferences in T'ai-yüan are a sufficiently recent institution to create an increasing desire on the part of scattered native Christians to be present at the yearly gathering. Of some two hundred who assembled this year many had come for the first time. Accustomed to the little companies in their villages and towns it was to them an entirely new thing to find themselves in a crowded chapel with so goodly a number of fellow-believers, and we cannot but believe that in days to come the memory of these gatherings will be to them something what the valedictory meeting of years ago is to the missionary in some outpost in this vast Empire—not a memory only but a source of strength and hopefulness.

There was a smaller number of missionaries present than last year. Of these three were members of the A. B. C. F. M., two of the B. and F. B. S. three of the Baptist Missionary Society, one of the Baptist Zenana Mission, two of the C. I. M., seven of the Shou-yang Mission, and one unattached.

The opening meeting of the Conference was on Saturday evening, and was a devotional meeting led by the Rev. G. B. Farthing (B. M. S.) who cordially welcomed the visitors. Having read Mark i. 16 to 20 and Luke v. 1 to 11, Mr. Farthing spoke of the call of the

first disciples and ours, shewing how (1) the first disciples were ready for the call; (2) they were obedient to the call; (3) they surrendered all to obey the call. The address was followed by eleven earnest prayers.

An early hour for the morning prayer-meetings had been chosen, and at 7 a.m. each day there was a good gathering. But the same tendency noted last year was again too evident—the speakers, natives with one exception, occupied too much time.

The Rev. A. R. Saunders (C. I. M.) was the preacher on Sunday morning. His sermon, based on Psalm cxviii. 22 to 24, was most practical and timely and was listened to with rapt attention. One main thought was that Christ, though despised, yet attained to the honourable and exalted position which God had bespoken for Him. He was rejected, cast out by humanity to the cross and the grave, but brought to the chief place in the temple by His resurrection to power and exaltation.

At 3 p.m. Hsü-pu-yin of P'ing Yao (C. I. M.) set out to build a temple, and whilst he drew in outline the necessary parts of a temple, he had undertaken too much, for he laboured to the weariness of himself and the congregation upon the foundation and got no further with the structure. He had chosen for his text, Ephesians ii. 20 to 22, and took as divisions: (1) Believers should be a temple of God; (2) Why should they be a temple of God? (3) The use of a temple; (4) Who will use the temple?

In the evening a thoughtful, earnest, convincing address, listened to with close attention by all present, was given by Han Mêng Pao of Chiao Ch'êng (B.M.S). At the close of the meeting other preachers begged an outline of his sermon which had no less than twelve divisions. The words listened to were those of a strong, sincere man and a born preacher. Choosing for his subject Hebrews xii. 1, 2, he drew a vivid picture of the old games of Greece and Rome, in which all unnecessary weights had to be discarded in order to win the prize. To this he gave a truly Chinese touch when he said it was necessary to put off "the big clothes." After explaining the difference between the earthly and heavenly rewards, and the meaning of "the right hand of God" as pointing to one who could use the power of God, he enforced the necessity of keeping the course of the Regenerate if we would wear the everlasting crown. This led him to speak of Christ's power and willingness to save all who believe, and of faith as a requisite for keeping this course. Faith, a renewed mind and obedience to the will of God, a heart set upon sanctification, righteous by the power of God, and strengthened by the Holy Ghost, these things are necessary in order to keep the course. Whosoever thus runs shall obtain the prize.

Simultaneously with the above meeting the Rev. A. Sowerby (B. M. S.) conducted worship in English, preaching to the missionaries assembled from I. Peter v. 1-3.

The forenoon of each day was devoted to the consideration of the Church in China, its extension, intension and revenue. The Rev. G. B. Farthing (B. M. S.) took the chair on Monday morning, when the Rev. A. R. Saunders (C. I. M.) opened the discussion on the "Extension or development of the Church: the duty of the Church to open up new districts, viz., by providing chapels and schools and whatever else is necessary; to multiply the number of centres for the diffusion of the Gospel, and by ceaseless self-sacrificing effort to be ever widening the bounds of Christ's kingdom." Speaking first of the importance of church extension he said it was God's way of taking life to the sinsick and dead. No discussion of Christ's commands could be lawful; obedience is our part. Continuing, he dealt with the duty of the Church—the native Church, not one supported by foreign money—to spread the Gospel. Coming to the consideration of the best methods and the frequent plea of lack of means, he said this plan should be considered in the sight of God. Leisure was afforded by slack seasons and should be seized as an opportunity to go forth and preach. Expenses of such efforts would be no more than one's ordinary expenses at home. Whatever method was adopted, it should be our constant aim to show that we seek not theirs but them. So-called Christian schemes, which are really means of making profit, are alien to the spirit of Christ. So little time was left for the fourteen native speakers who followed that little of value was added. One speaker urged that the New Testament should be our guide in all such efforts; that God's grace should be sought to charge us with the Holy Ghost, and that then, rather than at once forsaking villages in the immediate district in the desire to open up Hsien cities by renting a hall in which a man was buried and his testimony *nil*, we should begin at our Jerusalem—our families and homes—afterwards going to the adjacent and gradually to the more distant places until the utmost parts shall have heard the Gospel.

The chairman on Tuesday morning was the Rev. W. T. Beynon (B. & F. B. S) and the speakers the Revs. D. M. Clapp (A. B. C. F. M.) and J. Simpson (S. Y.). The subject was the "Intension or Inner Life of the Church: that the Church needs and must have an efficient ministry for the duties of the pastorate, for the teaching and fostering of the spiritual life of the members, and, further, should provide instruction for the young that will ensure them being trained in the principles of Christ." Confining himself to the importance of the spiritual life of the church, Mr. Clapp dwelt on the church's

need of the Holy Spirit for guidance, enlightenment, regenerating power and equipment for service. Mr. Simpson, after referring to the union existing between Christ and his people as like that between the vine and its branches, proceeded to the consideration of various methods for the welfare of the church, *e. g.*, Christian schools, training classes, and special instruction to leaders of Christian worship. He further pointed out the importance of the pastorate, the care requisite in the selection of men to be pastors, and the vital necessity that opportunity should be given to such for the study of the Scriptures.

Wednesday's gathering, in the forenoon, was presided over by the Rev. G. W. Stokes (S. Y.) The Rev. E. R. Atwater (A. B. C. F. M.) led the discussion on the "Revenue or Maintenance of the Church: the duty of self-support and of voluntary and individual effort; the consideration of the best means by which to create funds and to secure an income for the maintenance of the activities of the Church." Mr. Atwater made reference to the church of apostolic days, when the church was gathered in the house of such as could give it a home. Evidently a grand building was non-essential. As congregations grew in numbers and their resources increased, naturally they built houses such as were required. After some telling remarks on the fallacy of making the missionary a crutch, he told those present that they were not really men and women in Christ Jesus and partakers of His salvation until they could stand alone, walk alone and work alone,with the power and the life derived direct from Christ and His Spirit. The subject was one which appealed to the Chinese and in the discussion which followed all the speakers but one had something to say. One suggested that at least a sum of money equal to that which, as idolaters, they used to pay for the maintenance of the temples should be contributed towards the Christian Church. The next speaker reminded them that such payments made for idolatry were got by force and fear, and that money paid in the same spirit to the Christian Church would weaken and not help it. Better give a less sum of money, or none at all, than a larger amount in an improper spirit. But, if they had the right spirit of love, gratitude and loyalty they would not confine themselves to the sums paid for idols but would tax their resources to the utmost and give a much larger sum. Another suggested the systematic giving of one cash a day throughout the year, which would make a far larger total per year then many were now accustomed to give. Of course, said he, some of you will feel one cash to be too small an amount—I mention it so that none may feel excluded from giving. This meeting was a spirited one and was good throughout.

On Monday afternoon two meetings were held; the one for evangelists and helpers was addressed by the Rev. A. Sowerby, the other was led by the Rev. W. T. Beynon who gave an address on the "Church and its Worship." Mr. Sowerby's address on "How to make a Sermon" was listened to by a crowded assembly of workers. After some friendly talk over the difficulties of the introduction to a sermon, the speaker dealt in the first place with the aim of the sermon, viz., the explanation of the Word of God, and showed how in the Old and New Testament the various needs of men are variously met, and each subject required different treatment. He laid special stress on the necessity of understanding the Word of God in order to explain it, and the need for the preacher to appropriate the truth himself. In his second division (the construction of a sermon) he showed the need for finding out the prominent idea in the text, parable or subject chosen, the value of getting the divisions from the text, and using such illustrations as really illustrate the passage. His closing remarks dealt with the peroration which should be an appeal, but, said he, stop soon enough.

A very bright meeting was brought to a close by Liu Chang-lao, of T'ai-ku (A. B. C. F. M.), who expressed appreciation and formulated the thanks of the meeting to Mr. Sowerby. Alluding to the stress Mr. Sowerby had laid upon the need for preparation, the speaker said he was once taken aback by a preacher who said that at the moment when he stood up to preach he opened his New Testament, put his finger on the page and wherever it rested that was his text. This method Liu Chang-lao held to be presumptuous in the extreme.

In his address on the "Church and its Worship," Mr. Beynon showed in what sense "church" was used in Scripture, that it was used for "the town assembly in Ephesus" as well as for "the church in the wilderness." It referred to individual gatherings of Christians, and the sum of all believers. In this way two or three who met in Christ's name constituted a "Church," the essential being Christ's presence—not a building, nor a pastor. Passing to the Church's worship the speaker spoke of the nature of the worship offered in the primitive Church, and pointed out that the pretensions of the Roman Catholic Church arose first from the abuse of the Lord's Supper. Its being turned into a sacrifice offered to God required a priest, and in this way the presbyter became a priest, able to approach the altar which none other than a priest could approach, and able to officiate where none other could officiate. These were the beginnings which ended in the Roman Catholic Church. "God is a spirit and those who worship Him must worship Him in spirit and in truth."

Tuesday afternoon was given up to the consideration of four propositions of which the first was proposed by the Rev. A. R. Saunders and seconded by Liu Chang-lao. The Rev. A. Hoddle presided. The motion was: "Whereas, we, members of the Churches of Mid-Shansi assembled in Annual Conference, holding the importance of Sabbath observance as enjoined by the fourth commandment and illustrated by the example of our Saviour, cannot but view with grave concern the laxity of practice which exists, and assured that the health alike of the Church and the individual believer is imperilled thereby, we therefore urge upon all Christians the need of doing their utmost by example and exhortation to secure the keeping of the day for that rest and those sacred exercises which accord with the divine intention in its institution." Two capital addresses were given indicating what is implied in the keeping of the Sabbath, that heart and mind should be alert and devoted to God, and the day lived in His presence. The chapel is not to be a sleeping place. Those who cease from labour, while grudging the time, do not possess the spirit of the Sabbath.

The second motion was regarding foot-binding and ran as follows, "Whereas we, etc., being certain that the practice of foot-binding is contrary to the law of God as well as being inimical to the health of our women and the welfare of our nation, we hereby pledge ourselves to discontinue the practice in our own families and to use our influence to the utmost in order to abolish the cruel custom which has too long prevailed." This was proposed by the Rev. G. W. Stokes (S. Y.) and seconded by Hsü Pu-yin. When in 1896 this question was discussed there was a strong protest made against the inexpediency of making a fixed rule upon this matter. This year some time before the Conference it was known that a like opposition would be made and it was not surprising to find that one man had written out his objections in large characters, which he carried to the platform. They were "Wisdom consists in knowing the right thing to say and discerning the proper time to say it," and "We need have no fear about the disappearance of evil customs, if Christ be in the hearts of the people, for where Christ is the devil cannot stay." A good deal of heat was manifested. Other speakers spoke of the difficulty in introducing the reform at present and when the motion was put, although probably it secured a majority, many abstained from voting.

The third proposition had reference to reading, and was: "Whereas we, etc., well-knowing the great aid to right Christian thought and living which accrues from intimate acquaintance with the Scriptures and hence the importance of each Christian, whether man or woman, being able to read them, we would therefore recom-

mend those Christians who cannot read to use every opportunity to learn and would further urge those who are able to read to render every assistance to learners, and would specially remind all Christians of their privilege and duty of teaching the women and girls of their families to read the Scriptures for themselves." This was proposed by Rev. A. Sowerby and seconded by Wang T'ien-te (S. Y.) and was carried unanimously.

A different reception was accorded to the resolution regarding opium, viz :—"That the time has come when the Chinese Christians should petition the governor of the province to endeavour to check the growth of opium in our midst." The Rev. D. M. Clapp submitted the motion, which was seconded by Liu Fu-yang (S. Y.), but it met with opposition from natives of the highest repute and knowledge, as well as from several missionaries, because of its political character and bearing. It was felt that the simple proclamation of the Gospel without interference in any way with the government would best accord with the spirit of the Gospel.

On Wednesday afternoon the Rev. A. Hoddle took the chair, and in introducing the subject, viz., "The duty of Christians to carefully and systematically study the Scripture," he compared those who studied the New Testament to the exclusion of the Old Testament to a man with but one leg. The Revs. A. Sowerby, G. W. Stokes, and W. T. Beynon urged systematic, reverent study of the Scriptures with the desire to see Christ in them.

The Rev. E. R. Atwater presided on Monday evening, when the Rev. A. Sowerby gave an address, characterized by force and humour, upon "The Duty of Christians to their Wives: that the salvation of Christ is not limited to either sex ; that Christians ought lovingly to make it known to the women and girls amongst their kindred. What means are there of urging it upon their acceptance ?" The speaker was lavish with illustrations suited to the women, who were gathered in good numbers. The inhumanity of the treatment of women in China, the partial manner in which Christians as yet recognize their duty to their women folk, the need of wakening up to learn what is the will of God in this matter, and the putting away of the old views about the inferiority of women, and of giving them the place God designed for them, were all dwelt upon. Referring to work in the Hsin Chou district he spoke of the hopefulness of work amongst the women, saying that even where the powers of intellect were atrophied by long neglect it was possible to resuscitate them. The natives who spoke evidenced that they are alive to the importance of teaching the women, seeing that it is the mothers who will leave the impress of their characters on the rising generation.

The importance of family prayer and of forbearance in the home were more than once spoken of.

Tuesday evening a large number assembled to see a magic lantern entertainment, the Rev. W. T. Beynon explaining the pictures which were shown by Dr. Arnold Lovitt (S. Y.).

The Conference closed on Wednesday evening with a communion service. The Rev. G. B. Farthing presided. In his address he compared the Lord's supper with the Passover. The Passover was eaten in the house, on the doorposts of which the blood of the slain lamb was sprinkled, and the Israelites ate of the flesh for sustenance for their journey. Similarly we, not only shelter under the shed blood of Christ, but feed on Him to obtain strength to walk in the way of holiness. Further he noticed how we, by thus commemorating the Lord's death, declare the oneness of the church. Union with and faith in the one Lord has thus been observed in all the ages since the great sacrifice on Calvary.

*An Outline of the Aim and History of an Experiment made in Shantung to Start a Cotton Industry—1893–1897.**

BY ALFRED G. JONES, ESQ.

THE following account of the present situation of the above undertaking is presented as the best light that can be given by the promoter of it to all who are either meditating any similar project, or actually busied in introducing foreign novelties into China.

The original idea was to adopt the principles of western cotton manufacture, as developed in England over one hundred years ago, so as to introduce into this province, among Christian communities, the art as it formerly existed in England, using a maximum of native material and labor and a minimum of imported appliances. So far, so good. The machinery was successfully constructed on those principles and good yarn was produced from native cotton by natives, who were taught to make the machinery and manufacture the yarns.

Nevertheless, although the matter was a mechanical triumph, commercially it was an utter failure, for it proved a complete abortion, as the undertaking was not taken up and could not be floated. Of course this contingency had to be kept in view from the very beginning—hence as much silence as possible was maintained about the undertaking outside the circle of my own immediate friends and colleagues. Some friends were most eager to embark

* Read at the Shantung Conference.

in the race, too, and mistook the motives of my reticence for others of a less worthy kind. In fact the danger, and above all the mechanical difficulty, caused me to refuse offers of money help from sympathetic friends in England. This leads to some notice of

THE CAUSES OF FAILURE.

A. The Major Causes. Before detailing these I should say that my original intention was to create a *domestic* industry; but the subsequent turns of events, and the mechanical exigencies of the matter itself, forced me beyond the dimensions of what could be considered a domestic industry, and so it partook more of the nature of a very small manufacturing enterprise. Still, even for this whole outfit there was not needed a very large sum of money, somewhere about £250 to £300, and indeed there was every prospect the entire sum needed could be raised; that is, want of money—actual poverty—did not seem to be the real difficulty.

1. Those who proposed to take up the matter had several interviews with me and were supplied with all the data. The rate of interest to be looked for from the cotton manufacturing was calculated out to be somewhere over 20 per cent. per annum, and that seemed, so far, satisfactory to them. But at this point the question was raised among the promoters as to why they should venture to invest in this new and risky line of work for a consideration of 20 per cent. when much higher rates could be got on old, tried, and safe lines of business, such as oil pressing, banking, silk-broking, etc., etc. Once that view veered into sight the promoters soon turned their attention to a more lucrative and easy employment of the money raised on the head of my machinery. There was no outside cheaper capital to be got or brought in; no other constituency to appeal to; and so the matter dropped. That seems to be the first and main reason for a break-down. But there were several others.

2. There was a marked inability to handle new problems and deal with new conditions. This showed itself from the very beginning among the promoters. The past conditions of Chinese life had most evidently atrophied and paralyzed the enterprise of the ordinary man.

3. Even ordinary business capacity seemed very low. The scheme might have succeeded among mercantile men, but among our rustic following it fell flat. Things that seemed perfectly feasible to me looked impossible, or as mighty difficulties to them.

4. There was a general fear of the complicatedness of the machinery, and the novelty of the whole thing, *i. e.*, of an undertaking so new in kind to them in the interior.

5. The inability to form and associate themselves into a properly constituted co-operative body was a marked feature that would have handicapped them for a long time.

6. Want of confidence in one another appeared very early.

7. There was an underlying feeling that I ought to have either *given* the machinery to them, or let them have it unconditionally. I did offer them an eight months' free trial, and then to *rent* them the machinery, but I never did take the position that I would give over, *gratis*, to the Chinese, what I had done. In all estimates, moreover, not the actual cost of the experiments was taken, but the, to them, far more advantageous standard of the lowest possible cost in future re-production of the plant.

B. The Minor Causes. 1. During the long period of learning the construction and effecting it, I had a good deal of trouble with hands—insubordination, careless injury of machinery, wilful damaging of tools, apprentices quarrelling among themselves and with others—and the reputation thus earned by the hands embarrassed the undertaking, by causing others to fight shy of the staff and all connexion with them.

2. As might be expected, during the negotiations my foreman, in his eagerness to get things going, made one or two incorrect statements of great consequence, which had to be exposed and made right. This gave a jar to things, and can only be classed among the minor causes of trouble in a limited sense.

3. My teaching duties, just at that time (and even to the present), made me unable to promise to continue my heretofore supervision. I fear that was construed into my disbelief in the success of the enterprise. I was pressed also to find a large proportion of the capital, to increase the quantity of the machinery to a more lucrative point, or to take my rent in shares in what I had already myself furnished. I would not do that, but consented to let their one guarantee fund cover constructing machinery as well as manufacturing plant, *i.e.*, one guarantee for two risks. This was all, I believe, construed unfavorably by the promoters. My position was that I came to teach and show the way, but that I could not become capitalist, director or manager of a Chinese trading company, having already taught and shown others and provided an effective nucleus.

This brings me to some of the lessons to be learned from the foregoing.

1. This experiment, though there are yet chances for it, may be taken to show the difficulties of such undertakings on their commercial side—how they may be good in themselves and yet be finally impracticable, because wanting several concurrent conditions of

success in the present condition of this people. There is so much that we *unconsciously* possess, which they are utterly without, that our judgments on untried enterprises for them must be very carefully made indeed.

2. Far back in the early part of the middle stages of my undertaking (although I was brought up to business, and not a few years in China) I was forced to the conclusion that the undertaking of secular or mercantile projects by a missionary was in itself a very difficult matter; because he is not expected to act, often cannot act, on strictly business principles. Now the demands of all the exact branches of the useful arts admit no concession, semi-barbarous bungling, or inexactness. Iron or wood makes no accomodation to the error of the workman. A piece of work is according to measurement and plan, and so right; or it is not, and so spoiled. What happens then? Why, the missionary of peacefulness and a concessive spirit in all the things of life is at once in a position where he can concede nothing whatever, and must insist on exactness and exact fulfilment. This is perfectly just and absolutely necessary, but the world being as it is, he is very likely to suffer in the eyes of a religious though ignorant and short-sighted constituency. To the mass of them he looks as if he taught one thing and acted an opposite.

3. We, as religious teachers, are necessarily prone to lay emphasis on the subject matter of which we are the professors—religion. With that very proper attitude of mind there often goes however another, the attitude of indifference to that whole sphere of life and activity called the secular. The foregoing, I think, should teach us that, while all workers in this world's life are dependent on religion and morality as the only true condition of that constancy and confidence which are essential in human affairs, yet, those whom we call the children of this world, though often fulfilling their part unconsciously and selfishly, are yet real and indispensable contributors to that great educational process which is the pre-requisite to the increase of human happiness. *We* are seed sowers. We are layers of foundations. We infuse the power of the endless life, and proclaim an eternal hereafter of purest bliss; but all who yearn for the lessening of present suffering, and the increase of material happiness, must clearly welcome the aid of those everywhere who slave at teaching and spreading the knowledge of those pure sciences and useful arts without which the triumph of mind over matter, and of human ideals over worldly conditions, can never be accomplished.

Notes of a Journey on the Tibetan Frontier.

BY REV. WM. UPCRAFT.

A RECENT journey across the face of the Chinese Tibetan country on the west of Szechuan, in company with two fellow missionaries, gave one an opportunity of seeing a few of the more salient features of an unoccupied mission field.

From Ta-chien-lu—the border town and "port of entry" for this large hybrid country, a small city in which the Inland Mission has a newly-established mission—to Batang, on the frontier of Tibet proper, is seventeen days' journey.

All accepted canons for ordinary travel have to be either discarded or much modified in the conditions here met with.

The coolie, the tea house, the rice bowl, the straw mat, and incidentally some of the unpleasant features of Chinese life, are left behind with Chinese paddy fields and slippery stone roads.

Pack ponies supplant the coolie, open air meals take the place of tea house and road-side inn, and the floor boards are often the only substitute for the bed and straw mat.

From Ta-chien-lu to Batang the journey may conveniently be divided into three stages. First, to Ho Keo five days, thence to Litang an equal distance, with seven days from Litang to Batang.

Immediately on leaving Ta-chien-lu the aspect of the country changes. The characteristics are those of a new people. The minuteness and attention to detail so manifest in a country controlled by Chinese are all lacking. A few farm patches are scattered about in possible localities, but for the most part agriculture is not possible.

The houses are generally built square with two complete stories, and a bit added above the second tier in which to stow grain and other edibles.

The ground floor is the stockyard, with a "well" open to the sky; the second story is the living region for family and guests, and above all is the straw and so on—the products of a farmer's toil.

The houses have a gloomy fortress-like appearance and are built to stand alone. None of that mutual propping and compromise so indispensable in Chinese buildings. A village is not a continuity of roofs covering a solidarity of interests, as is the case with China, but rather an aggregation of units having no visible sign of cohesion. The country and its impressions may be summed up in the one word, "*grand.*" The mountains, forests, valleys, and

plateaux are *grand* and from that point of view perfect, but with a perfection attended by many inconveniences to a traveller.

One day of steady unremitting climbing over a not too generous road brings one to the top of Cheh do, almost the height of Mont Blanc, of which one hears great stories of "medicine breath" that affects all and injures some; but perhaps we bore a charm, since little effect was visible upon us save in the way of appetite. From the summit there is a magnificent panorama—seas of mountain tops, billow on billow rolling to a horizon that seems to be boundless. Bare rocky peaks, rounded grassy mounds and glistening snow peaks are all there. From the top a grassy road runs down to a valley in which are some amateur attempts at farming, but mainly grass and grazing. Yaks, sheep, ponies, goats and a few fowls are the farmer's wealth.

The road winds for a day's march along the floor of a valley at an altitude of twelve thousand feet. Common hardy grains, such as barley, when parched and ground, form the staple article of food. Buckwheat, and sometimes wheat, may be found; and outside of these, most abundant and indispensable, grass. The number of cattle is enormous, and the farther into the mountains one goes, the more there are.

At Dung Golok the Roman Catholics are said to have a house, but there was no account of any work being done.

The road was a simple alternation of plain and pass, often quite wild, with small hamlets scattered here and there at long intervals, or black nomads' tents that seemed to menace one's safety. At Ho Keo, on the Nya-rung river, there is a little Chinese settlement on the left bank, with a Tibetan village on the opposite bluff.

At Litang there is an enormous monastery, said to shelter over three thousand lamas, who are completely masters of the situation. The Chinese quarter is a simple annex to the southern gate of the monastery, where on a narrow street, in crowded filth, the Shensi men do their business—ever looking forward to the day when they will leave for home, their exile finished; and the croaking, helpless mandarins smoke opium to pass away their time and help them to forget the sorrows of fate that consigned themselves and fortune to such a cold isolated spot as Litang.

Shaven heads, red gowns, insolent faces and a domineering attitude will always remain as the vivid impression of Litang. "Outsiders" are not wanted, and they are likely soon to feel that. Strolling down the street on the evening of our arrival we were quickly surrounded by the befrocked knights of the rosary and soon became a butt for their jests. The monastery gates were banged in our faces and not even a look in was allowed us. Yet, later in the

evening, some more friendly ones came around and asked for books and medicine, but the majority still remained hostile, and when on our return journey we wished to remain in the place for a few days we were told our animals were ready and our absence desired. Yet, if we may judge by the accounts of other travellers, the Litang monks were amiable to us!

Hence to Batang, seven days, the road is magnificent. The mountains are bolder, the country wilder or prettier as seen from the passes or the plains, and for the two days that the road winds around the spreading feet of Mount Neuda, which dominates all with its crown of snow, any prettier or grander scenes—as one unfolds out of the other—it would be hard indeed to imagine.

The road from the crest of Jrah-la-ka, 16,568 feet, down to Ba-tang, 8,546 feet, is the reverse of all the above. It begins in desolation among the stones and boulders of the summit, it continues in desperation as the road slides and turns among the fallen trees of the forest half way down, and it ends in perspiration at the bottom, where the amount of clothes we packed on to keep out the cold of the mountains combined with the sun to make life a burden.

Batang—"the plain of cows," Huc calls it—is a moderate sized market village without a market, standing in an oasis of cultivated fields. The plain is small and not important, and there is little trade. The monastery, built about a half a mile from the village, dominates the region. The monks are suspicious and sullen. Unlike their brethren of Litang, who visited and laughed at us, these would have none of us. The monastery gates were shut in our faces, attempts to make conversation were met with silence—a thing equally hard to quarrel with or to bear—and altogether the fraternity treated us with studied contempt. Yet a more woeful collection of the genus *homo* it would be difficult to gather. Hardly one among those we saw was free from some physical blemish. Blind, goitred, lame, and so on, they would have been pathetic had they not in their rigid pride made themselves ridiculous. It was the intention of one of our number to remain in Batang, but it was found to be impracticable. No house could be rented, no inn found, and even the coveted loan of a couple of rooms was not to be had. The Chinese there, as appeared to be the case in all other places we visited, were no more than tolerated, and it was not difficult to believe the mandarin when he protested his ability to do—nothing. The property is rented from the monks, and as they did not wish any new foreigners there, the process of ejectment was easy, and resistance on the part of the householders useless. The only place in which a couple of boxes could be left was at the yamen.

I was impressed with the character of the country, which, while now held by only a handful of people, with wasteful habits so far as land is concerned, is capable of much better things. There is a splendid climate—a desideratum, surely, in view of the inferior kind most of us have to live in. There is also a large sphere for agricultural purposes now lying wholly untouched. Take the case of the Litang plain alone. A beautiful stretch of level land, well watered and fertile, but owing to the restrictions placed upon it by the lamas not a sod is turned.

In considering this phase one is led to note the relative position of Chinese and Tibetans. Doubtless the Chinese have made advances in the past on the territory of Tibet. All this region once belonged solely to that country, but by fighting and absorption the Chinese gained their ascendancy over the people and land. How much it is worth to them now is a problem. They are not allowed to farm, to mine, or to do any other thing that the monks decline to sanction—their mandarins notwithstanding.

By generally adapting themselves to their environment, taking Tibetan wives and so on, the Chinese maintain a precarious tenure in the life of the people, but they seem to have conceded everything that was distinctive, and so the Tibetans remain the real conquerors. Much of the trade, too, is in the hands of the lamas, and this powerful, compact, conservative order of monks does more to keep Tibet a closed land than any other thing or combination of things.

In the hasty and uncertain touch one could have with the Tibetans in the circumstances of an ordinary journey, I was struck with the fact that first, last, and all through the Tibetan is a religious being. It is not merely a part of his life, it is the sum of life. A religion of endless ceremony and exaction. In prayer wheel and prayer flag, in pilgrimages and litanies, his religion is always about in binding force and unbending rigidity. It was impossible to get beyond the sound of '*Om mani pad mi hom.*' The muleteers grunted it, the children sang it, the landlord recited it and the women talked it—it was everywhere.

Drunk as a lord, a Rathi man galloped past us, hardly able, even where riding is first nature with men, to keep a grip on his steed, rolling back and forth like a collier in a cross sea, yet the religious instinct in him made him rein in his beast and pass to the canonical side of the *mani* pile (a pile of stones engraved with the sacred sentence) in accord with the teachings of his religion.

In the second place, perhaps as a result of a too conservative religion, one notes the ignorance and exclusiveness of the people.

Arising from this one cannot fail to feel their suspicion and fear. Every man goes armed. Every man is a possible foe and a certain

thief. And finally, their lack—utter lack—of individuality. Personal identity seems to be lost. They are merged into a common mass. Wherever the type may have come from originally—or however evolved—they have all copied the type and one man is an epitome of the whole, and the whole but an enlarged unit.

One could but speculate on the outcome to any one Tibetan who should avow the Christian faith and strive at the same time to live in the old surroundings. It would require moral heroism to attempt it and if successful would initiate a social revolution.

To sit down before this modern Jericho and attempt its reduction with the forces at the disposal of evangelical missions would seem to be as foolish and promise as little in the way of success as did Joshua's investment of that ancient city in his day. Yet wonders as great have been wrought, and for those who now attempt to enter and subdue the Tibetan regions of western Szechuan, one could only wish the same success as came to Israel's marching host of old.

To look in upon the newly-raised house of the Roman Catholic Mission, now being finished after lying in the dust for fourteen years since its destruction by the Tibetans, and find not a single adherent of the faith but one imported Chinese, was to realise a little what is meant by missions to Tibet. There was proof to support the assertion of the priest in charge, "Eet is vera diffeecul"—a summary of the Mission's forty years' work.

South Formosa Notes.

BY REV. W. CAMPBELL.

I AM glad to report that lately South Formosa has been much quieter. The reason for this peace is that a couple of months or so ago a large military punitive expedition was sent to operate from here southwards. Of course, as usual, a comparatively small number of real banditti were killed. They who suffered most were respectable peasants who in after days would have made good subjects. Whilst the expedition was operating in the south, I have it on excellent authority that over thirty villages were burned. People who were in these villages at the time gratefully acknowledged to me that on many occasions if individuals could at once produce proof that they were not banditti, they and their homes were spared. Woe to them if they failed to satisfy the officer in charge. Women and children were invariably spared.

The treatment which, however, was meted out to one village called "Kun-chui-ching" (*i.e.* boiling water village), about twenty miles south from here, has filled the whole of the south with horror and hatred of their rulers. In the present state of affairs to enter into

details would serve no good end. No doubt it was a sad mistake. A somewhat similar mistake was made in another village and one high civil official was so saddened because of it that he went personally and tried to make an explanation to the widows and orphans.

However, we have now got peace, even though to a certain extent it be like that of the ancient Romans who made a desert and called it peace. In the comparative peace we are now enjoying there are many growlings as of distant thunder, indicating the brewing of another storm. As I write I can hear shooting going on at a village called Thaichubio about three *li* from here. Japanese and banditti are at it again. It is only one of the many "growlings" referred to above.

The one cause which seems to be bringing this storm to a head is the intolerable taxes which are said to be imposed on the people. The worst of it is that those taxes are too much in the hands of *Chinese* underlings who seize the opportunity of punishing their enemies and rewarding their friends—for a consideration. Hence there is a vast amount of injustice administered, about which the authorities know nothing. One great grievance of the Taiwanfoo merchants is the difficulty of getting anything through the customs. In spite of a huge staff of officials, merchants tell me that from beginning to end it sometimes takes two days to get a case of ordinary merchandise passed. The tariff on all foreign goods is also very heavy. We used to be able to live here very cheaply: it cannot be done now.

At the present time large numbers of the people have got the dreaded plague, and many deaths occur daily. Out in the country many more must die, because often, if a man has plague, before the disease has far advanced he flees outside the city gates. Few of these ever come back. The authorities no doubt have adopted wise and beneficent measures for the alleviation of suffering and the extermination of the fell disease. But the people have no confidence in them; and rather than fall into their hands the patients, when possible, flee to the country where they are not subjected to Japanese supervision, and where there is practically no hope of cure. As one passes through the streets of this city it is sad to see the numbers of houses having pasted on the doors the oblong sheets of yellow paper indicating that plague reigns within. Policemen are set to watch that no one passes in or out for a period of seven days, but a consideration to the policeman is said to go a long way in allowing merchants pretty much as usual to carry on their business.

On Wednesday, at 8.23 p.m., we had rather a sharp shock of earthquake. I believe it lasted at least half-a-minute. I have not heard of much damage being done.

The other day I noticed an amusing incident in front of one of the large temples here. Gambling is said to be strictly prohibited

on the streets. In front of this temple there is a large square. On the day to which I refer there were two to three hundred men, chiefly of the coolie class. About a fourth of their number were crouching on their spread out mats busy gambling. Every now and again I noticed the gamblers rise and run away in all directions, and as they ran, stuff their gambling apparatus up their capacious sleeves. Then one or two Japanese policemen would go past, but of course all was quiet. On one occasion the policemen appeared before they ran but no one was caught. Immediately afterwards a lad got a proper blackballing from the gamblers. Before this I had noticed this lad standing at the corner of the temple square. He was about 18 years of age and well-dressed. His eyes were incessantly watching every approach to the square. He was on watch for the 'bobby.'

I went up to the lad and asked him how much he got per day for watching. He replied quite innocently, "A hundred and fifty cash." What signal do you give when you see the policeman? "I shout 'lisk-pat'." "Lisk-pat" means "six-eight," and was the weight of the current dollar here prior to the Japanese occupation. After a little I shouted out the pre-arranged signal "lisk-pat." What a stampede! And what laughter mingled with good-natured swearing when they knew I had given a bogus alarm. The only Japanese they fear are the policemen. They carry on their gambling with soldiers, gendarmes, or even policemen in undress looking on; but whenever a policeman with his glittering sword and his white braided cap comes along, at once there is a rush.

Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

"Learn!"

BY THE VICEROY CHANG CHIH-TUNG.

(Translated by Rev. S. I. Woodbridge.)

(Continued from page 190).

VOL. II. PRACTICAL.

CHAPTER II. *Peripatetics.*

TRAVEL abroad for one year is more profitable than study at home for five years. It has been well said that seeing is a hundred times better than hearing. One year's study in a foreign institution is better than three years in a Chinese. Mencius remarks that a man can learn foreign things best abroad; but much more benefit can be derived from travel by older and experienced men than by the young, and high mandarins can learn more than

petty officials. Some of the ancients were fond of travel. Ts'in Wen-kung went abroad for nineteen years, visiting among the feudal princes, and there were others who did the same for the benefit of their country. But let us turn to the present. The diminutive country of Japan has suddenly sprung into prominence. Ito, Yamagata, Yanomoto, Mutsui, and others visited foreign countries twenty years ago and learned the method by which to escape the coercion of Europe. Under their leadership more than one hundred Japanese students were sent to Germany, France, and England, to learn foreign systems of conducting government, commerce, war, etc. After these had completed their course, they were recalled and employed by the Japanese Government as generals and ministers. When the government was once changed they developed into the Heroes of the Orient.*

Not only Japan but other countries have profited by the travels of wide-awake men. Peter the Great, of Russia, feeling that the military resources of his country were inadequate, went himself to the dockyards of England and Holland in the capacity of a common workman, where he labored and learnt for more than ten years, thus equipping himself with qualifications and experience which afterwards revolutionized Russia and made her what she is to-day, the foremost power of the world.

The mouth of France has long watered for Siam. In 1894 the relations between these two countries became somewhat strained, and France was on the point of gobbling up this morsel, when the King of Siam suddenly changed the governmental system of the country and sent his son to England to study in the Naval Academy. Last year the King himself visited Europe, and, being acquainted with western literature and manners, was most cordially received by the representatives of the great powers. His son, who had just graduated from the academy, met the steamer by which the King traveled in the Red Sea, amid general rejoicing. The gobbling process was arrested.

We have, then, these three object lessons. First the case of Russia, next of Japan, and last of Siam. Can not China follow the *viam mediam* and take the lesson from Japan? As the case stands to-day study by travel can better be done in that country than in Europe for the following reasons:

1. Japan lies nearer to us than Europe and more men can be sent there for the same amount of money. 2. The language, literature and customs of the Japanese are more closely allied to ours than those of any European country. 3. A selection of important

* THREE Japanese officers engaged by Viceroy Chang Chih-tung to give instruction in the Wuchang Military School are now *en route* for their new sphere of duties.—*N. C. Daily News*, February 27.

western books has been made from the countless volumes of Europe, and these have been translated into Japanese. Our students could learn what is requisite in half the time by going to Japan and there is nothing better than this.* If it were deemed advisable, some students could afterwards be sent to Europe for a fuller course. But some one may say, "Did not China try this plan once without success?" We reply that the students who were placed in American schools were too young; those in the industrial, military and naval schools of England, France, and Germany were *not properly looked after by the Chinese officials in charge*, and after they returned home no inducement or encouragement was offered them by the government to continue their studies. Under these conditions how could we expect any satisfactory results?

Others may argue that China has sent plenipotentiaries abroad and they have returned and continued just the same as other Chinese officials. We reply that the selection of those who went to foreign countries was not felicitous. The fact that our old plans miscarried is no argument against the adoption of new ones. Because we choked once shall we abolish eating? Did we not expect too much from such a small outlay? No attention whatever should be paid to the vicious talk on this subject by certain individuals who would bring down dire calamity upon our homes and upon our country. Study what Mencius says about the sages, the Emperors, Kings, ministers and generals whose characters were established by repeated contact with danger and difficulty:

"Thus when heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies." A man born from sorrow and adversity is a true man.

But the Chinese receive insult and do not feel shame; the country is oppressed but they feel no apprehension; the night of anarchy threatens to shut down upon the nation but they perceive no danger nor recognize the desperate urgency of the case. Inured to no hardship, and holding merely a perfunctory office, the

* In addition to the various parties of students sent last year by the Viceroys Chang Chih-tung and Liu K'un-yi and the Governors of Chêkiang and Kiangsi to study in Japanese colleges and schools, as already noted in these columns at the time, it is now reported from Tientsin that Viceroy Yü Lu has also decided to send twenty of the best scholars from the Tientsin College to Japan, at the expense of the Peiyang Administration. Apropos of the grandson of Viceroy Chang Chih-tung, who went at his own expense to Japan last year with the Hupeh contingent of students, word has been received from Tokio that this young gentleman has been courteously allowed by the Government to join the Nobles' or Peers' School there.—*N. C. Daily News*, March 4.

mandarins consider the following of others' examples a shameful procedure, and look upon the slightest movement towards change with consternation. One sets the tune and a hundred join in the chorus.

Among our officials there is not one man of discernment; we have no real scholars and no skilful artisans. We are not represented abroad, and at home have established no schools. So our incompetencies are not supplied. With nothing to stimulate the mind, harden the nature, or supply the deficiencies, there seems nothing left for China but to perish miserably in the slough of despond and despair. And who is sufficient for these things?

CHAPTER III.

The Establishment of Schools.

This year at the special examinations in Peking it was found that only a very few could pass. This was because the themes for the essays were different from the old *régime;* and although the candidates had prepared themselves sufficiently, as they thought, on these subjects, still their papers did not meet the approval of the Emperor. Last year an Imperial decree ordered the establishment of schools in each province of China, but the time allotted for the accomplishment of this was too limited to collect the requisite funds and students, and the plan only partially succeeded. It was something like a workman seeking for wood when he had not even planted trees, or a man seeking for fish when he had not dug the pool.

The expense of going abroad for study is necessarily heavy, hence the students are few, and we have pointed out the necessity of grounding all Chinese in native literature before allowing them to leave the country. How much more feasible it would be to establish schools on a large scale in China! Let us plant them in every province, circuit, prefecture, department, and magistracy. Universities in the provincial capitals and Peking, colleges in the prefectural cities, and high schools in the *hsien*, projected on the graded system, with the understanding that the lower institutions can be advanced to a higher order by private subscriptions! Let the curriculum of the high schools be the Four Books, native geography and history (abridged), arithmetic, geometry, and the elements of science; that of the colleges the higher branches with the five classics, the *T'ung Kien*,* government, foreign languages, and literature; and that of the universities of a still higher grade.

To the question, "Where will the money and means to launch such a scheme come from?" we reply: Convert the present 書院 *shu yuen* into these educational institutions. We do not need

* 通鑑. The name of a history by 司馬光, A.D. 1084. It is in 294 books, and covers the period from the 4th century B. C. to the close of the 代五 Five Dynasties, A. D. 960.—*Giles.*

both. If in some places these are poorly equipped, or meanly endowed, the benevolent institutions will serve the purpose, and the money that is now used for idol processions, theatrical exhibitions, and clan ancestral halls, can be put into the school fund. Other objectors may say that these funds would still be insufficient. We reply: Then convert the temples and monasteries of the Buddhists and Taoists into schools. To-day these exist in myriads. Every important city has more than a hundred. Temple lands and incomes are in most cases attached to them. If all these are appropriated to educational purposes, we guarantee a plenty of money and means to carry out the plan. This could be done very well at the present time. The temples, etc., really belong to the people who contributed to their establishment. Buddhism and Taoism are decaying, and cannot long exist, whilst the Western religion is flourishing and making progress every day. Buddhism is on its last legs, and Taoism is discouraged, because its devils have become irresponsive and inefficacious. If there be a renaissance of Confucianism, China will be brought to order and Buddhism and Taoism will receive secure protection from the sect of the learned. We suggest that seven temples with their land, etc., out of every ten be appropriated to educational purposes. The Emperor can satisfy the ousted priests by the bestowal of distinctions and rewards upon themselves, or official rank upon their relatives. By these means our schools will spring up by the tens of thousands, and after their utility has been demonstrated, the affluent gentry will doubtless come forward with subscriptions for a more extended educational enterprize.

The dismantling of Buddhist temples has occurred three times in the history of China (in A. D. 440, 627 and 846). This was done because the priests refused to pay taxes and because it was desirable to advance Taoism. It was effected for private ends. Our plan is for the public good; it will call out the latent ability of our scholars, and the priests will be consoled with the titles. If the gentry of each province will take the matter up seriously and make a well-considered report to the Emperor, we are certain that His Majesty will approve.

In establishing these schools there are five important factors:—

First. The old and new must both be taught; by the old is meant the Four Books, the Five Classics, history, government and geography of China; by the new, Western government, science and history. Both are imperative, but we repeat that the old is to form the basis, and the new is for practical purposes.

Second. The comparative study of governments and science, colleges, geography, political economy, customs, taxes, military

regulations, laws, and expositions come under the head of Western government. Mathematics, mining, therapeutics, sound, light, chemistry, and electricity are classed under Western science.* The farther advanced classes should take up government, and the lower classes, science. In the high schools science should first be taught, then government. In the colleges and universities, government first and then science. A special course in science cannot be completed under ten years. The elements of government, etc., can be acquired in three years. On the whole, a knowledge of government is more necessary than a knowledge of science if we are to save the country; but the student of government should acquire some knowledge of science in order to carry on the government.

Third. We must teach the young. Let the course of study be adapted to the qualifications of the student. Pupils with bright minds should learn mathematics; those with a good perspective sense, drawing; those with inventive powers, mechanics, chemistry, and manufactures; those with a clear pronunciation, languages; and those of robust frame, athletics. It will be difficult for men of middle age, and above, to take a thorough course.

Fourth. Abolish the eight-legged essay. Let the new learning be the test of scholarship, but include the classics, history, geography, and government of China in the examinations. The true essay will then come out. If so desired, the eight-legged essays can be studied at home; but why bother the school with them and at the same time waste time and strength that can be expended in something more profitable?

Fifth. Abolish the scramble for money. Students in foreign institutions are required to pay their own board and tuition. Salaries are never paid to them. The custom of paying the students, which obtains in our Chinese schools, was originally good in the intention to aid the indigent. It was, however, a mistaken policy, for many students now come merely for the loaves and fishes and create a deal of trouble if their demands are not satisfied. This class of men are devoid of understanding, and their malpractices tend to overturn the school system. The abuse of this benevolent scheme of elemosynary education has entailed literary piracy, plagiarism, and the production of pseudonymous essays. Thus an originally good principle has been abused by sordid motives.

We cannot adopt the foreign plan at once, but can change our old methods of giving stipends to students, provide only board and tuition, and grade them according to the Northern Sung system,

* Western methods of dealing with criminals are excellent. Medical education along Western lines is especially useful in military matters. The student of strategy should look this matter up.

with prizes for the best. We are sure this method will grow in popular favour as soon as its advantages are perceived, and that profitable knowledge and useful acquirements will abound more and more. We need not feel discouraged if there is a dearth of efficient teachers for these institutions at the outset. This difficulty will soon be obviated. This year there are numberless books which treat of foreign subjects being published in Shanghai. Any man of understanding can, by the use of these, equip himself in three months to teach in the high schools. In a couple of years the colleges will graduate men who are also qualified to teach. The faculties of the universities will perhaps be incomplete at first, but a few good men in each province can be found who will serve for three years, when there will be an abundance of useful literature and consequently better equipped instructors. There need be no fear on this score.

If it is found impossible to establish schools on such an extensive scale at once, let those who feel so inclined form educational associations for mutual help. Chinese literary men hold to the old custom of establishing societies for various ends. There are the "Essay Club," the benevolent institutions of freeing living creatures and respecting written paper, the "Poetic Associations," the "Convivial Clubs," "Chess Clubs," and "Domino Clubs." Who could object to forming *educational* associations that would benefit the body and shape the destiny of the country? The ancients tended swine in the fields and traded on the streets; still they thoroughly learned the classics. Cannot you rich people who have capacious houses and a wealth of literary matter imitate their illustrious example and learn too? Begin with two or three schools and gradually increase the number to ten, then to a hundred. If a few of you become interested in the matter, your influence for good will be felt far and wide. Formerly Yuen Poh, of Lu, perished because he was unwilling to learn, and Keu Chien, of Yueh, flourished by reason of ten years of instruction. The advancement or destruction of China depends upon the literati alone.

Notes and Items.

ANNOUNCEMENT OF THE CHINESE COLLEGE CONVENTION.

THE triennial convention of the College Young Men's Christian Associations of China, including Hongkong, will be held in Shanghai, May 19-22, immediately following the meeting of the Educational Association. There will be a wide representation of Chinese and foreigners connected with the Christian and govern-

ment colleges of the empire. This convention is quite different in purpose from the student conferences which have been held, both this past year and during Mr. Mott's visit in 1896. This will be a limited, delegate body, which will carefully decide upon the work of the Associations for the next three years.

Among the important questions to be laid before the convention, and which may be called "Forward Movement" topics, are the following :—

1. The opportunities and duties of the Association in relation to the Chinese business men in port cities.
2. Practical work of the Association for the government examination students at the capital cities.
3. Methods of work among the students of the new government colleges.
4. The training of Chinese general secretaries for service in the Association.

Each of these topics will be presented by men of much educational experience in China, and will have to do with the bringing of these important classes of Chinese into the kingdom of God.

Some of the other subjects to be presented will relate to the practical study and teaching of the Bible, to the work of the various departments of the Associations, and to the evangelization of China. Among those who will participate in the convention are Dr. A. P. Parker, Chairman of the National Committee; President K. Ibuka, Fraternal Delegate from Japan and also Vice-Chairman of the World's Student Christian Federation; Presidents D. Z. Sheffield, D. D., John C. Ferguson, and W. M. Hayes, Rev. J. Hudson Taylor, and or Rev. Charles Inwood, and many others.

The sessions will be held at the Anglo-Chinese college, and will be open to all missionaries and others interested. An urgent request is made that there be much believing prayer for the convention, to the end that each session may have spiritual power, and that the delegates may return to the various colleges of China "in the power of the Spirit." (All requests for entertainment should be addressed to R. E. Lewis, 36 Broadway, Shanghai.)

Kiangnan Provincial College.

It is pleasing to note that at one provincial capital, Nanking, a college is to be opened May 10th, on the lines laid down before the 'coup' of last September. It was feared that no Viceroy or Governor would be courageous enough to commence such an undertaking which might bring down upon himself the wrath of the watchful censors, but Viceroy Liu Kun-yih has shown a commendable consistency by carrying out his original plans. Students are being drafted from each magistracy of the provinces of Kiangsu and Nganhwui, and in addition to

these drafted students many other paying pupils are to be admitted. Large and imposing foreign buildings are being erected and a foreign staff is being engaged. It is to be hoped that other provincial capitals may be favored in a similar manner. A few such schools would work wonders.

New Books.

A very interesting little book has been put out by Mrs. E. T. Williams, which bears the name "Stories for Home and School."* It will help to supply the great need which has been felt for books that would furnish general reading for pupils outside of their regular class books. An idea of the contents may be gathered from the headings of a few stories—A Little Hero, The House We Live In, The Little Persian, The Honest Bootblack, A Self-made Man, Better Than Gold, How To Be Helpful, Androcles and the Lion. The stories are told in Easy Mandarin, and are interesting as well as profitable. We hope that this book is but the forerunner of many similar ones.

A second edition of Mr. Richard's Catechism on "The Great Religions of the World" is a book that every pupil in the schools of China should have explained to him. The map at the end of the book which shows the extent of each of the religions of the world is by itself worth more than the price of the whole. The overwhelming importance of Christianity is shown by tables and comparisons while the other religions are dealt with in a generous spirit. It is a book to be heartily commended and widely circulated.

Education in India.

From the India correspondent of the *N.-C. Daily News* we take the following most interesting item :—

In an address at Allahabad University, by Sir Anthony MacDonnell (Chancellor of the University), on "University Influences in India," while praising the work done by the Indian Universities he pointed out some defects in the modern system of education in India. People complain that, since we have given the natives of India a University education, their respect and "reverence for religion and authority has become weakened, and also that the Indian graduates suffer from a superabundance of conceit." Sir Anthony MacDonnell said that in his opinion since University education had been introduced into India "a vast improvement had been effected in the purity and efficiency of our Administration," and also that the moral standard of the people in general had been raised considerably. The drawbacks, as the Chancellor pointed out, are that the educated youth of India finds the hereditary traditions of his religion are not to be reconciled to the modern science in which he is well-versed, and when the young graduate finds the faith of his forefathers no longer answers his demands and the Western religion does not appeal to him, he is apt, so to speak, to fall between two stools and have neither the one nor the other; that he has lost his old religion without having gained a new one. This is apt to make him wanting in

* Presbyterian Mission Press.

reverence both for religion and authority in general. These dangers Sir Anthony MacDonnell puts down to "the inevitable result which comes from the acquisition of Western knowledge," and described this as the "emancipation of false ideals." The great danger was that this should leave the educated man of India, once his traditions had been cast away, no higher aim in life than *self*. To rectify this it was suggested that more attention be paid to religious instruction alike for Christians, Mahommedans, and Hindus—so that the religious instruction should progress hand-in-hand with secular knowledge.

THE DEFECTS OR DANGERS

do not apply only to Indian students, though we hear so many more complaints about them than about our European graduates. Surely, when we come to think of it, even with us the conceited University man is not unknown: the man who thinks his knowledge suffices him to make a new religion for himself and sweep away all the traditions of his forefathers. How often do we meet with this type in Europe, and if we see that this training has this effect on some of our own nationality—the poorer specimens, be it said—is it fair that we should be so surprised when we find the same effect in the people of India? When it comes to weighing the advantages and disadvantages in the balance surely the good derived from University education in India will far outweigh the defects. It is true, in India a University man has more chance of getting conceited than in Europe, for in India the percentage of them is smaller than at home; but time must rectify this. Even now, in the south of India, we have reached the second generation of educated men, and as the percentage of them grows larger, the opportunity for conceit among them must necessarily diminish. Sir Anthony MacDonnell suggested that more attention in general be paid to Sanskrit and Arabic, and he said he wished the study of these languages had gone hand-in-hand with English. Though Sanskrit and Arabic are doubtless worthy of more study than is generally devoted to them, their literature cannot come up to the modern English, nor is there in it as much scope for training men to meet the practical duties of life, nor does the literature of these languages come up to the requirements of our modern wants. One great proof that University education in India is improving and raising the moral standard—and "perhaps the most interesting and most hopeful lies in the better conception of duty and responsibility which is spreading—is the attention and reverence and respect now being paid to the purer ethics of the earlier creeds, and in the combined efforts which are being made to purge caste customs and rites of their extravagances. These are gains: they are progressive and cumulative; and they should not be forgotten by anyone who undertakes to weigh our educational endeavours in the balance."

One of the privileges of the Triennial Meeting of the Educational Association will be to elect a new editor of this department. The present editor has kept up this work for six years, three of which were in association with Dr. Fryer. The pleasure of being kept in close touch with the educational workers scattered throughout China has been more than a compensation to him for any small labors which the duties have involved. While thoroughly believing in the value of this department and the need of its continuance he also

believes that some one else should undertake its duties. To all who have helped maintain it the retiring editor extends heartiest thanks.

Model of Herodian Temple.

Dr. Muirhead requests us to mention a Model of the Herodian Temple at Jerusalem, beautifully executed by Miss Maud Duthoit. The Model is constructed accurately to scale, one-sixteenth inch to a cubit, the ivory cardboard in which it is produced being stamped to represent the smallest details of masonry, material, wood-work, and marble; the full Ground Plan gives all information as to proportions, heights, sea-levels, and general measurements, and each Model is accompanied by a pamphlet of descriptive notes, including directions for putting it together, and a key plan. The educational value, and authenticity of the model, are fully attested by Colonel Conder, R.E., D.C.L., etc., of Palestine Exploration fame, who has taken a practical interest in its preparation, and testifies that it is the best representation of the Temple ever seen by him.

Messrs. Kelly & Walsh and Messrs. Brewer, of Shanghai, will execute orders, by procuring the Model from London at $4.50.

Correspondence.

"CHRIST'S METHODS OF MISSIONARY WORK."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: My attention has been called to a passage in your Editorial Comment for February dealing with Mr. Brewster's article on "Christ's Methods of Missionary Work," and confronting his plea with the realities of my experience.

You seem, however, to have put a construction on my Wei-hien essay, that I, the writer, would find difficulty in admitting.

If I recollect rightly, what I *advised*, or the advice implied in the publication of my experience, is not that nothing should be done on the lines I worked on, and which Mr. Brewster advocated, but rather that very much caution should be exercised before taking decided steps.

In reality I feel great sympathy with Mr. Brewster's ideas as described by you, and still trust that the Churches on the mission field will be stirred up "to add to their methods of work" on those very lines.

I wish to point out that my want of success on the lines which I chose for particular reasons, does not at all necessitate the failure of others on other lines. The one thing to be emphasized is caution, but not inaction; the one thing to be avoided is concluding that Mr. Brewster's contention is wrong because I happened not to succeed.

If I had the time and space, it would be perfectly easy for me to point out several particulars which manifestly combined to hinder and defeat my own undertaking. Many of them were temporary, others were local, but in my view, all were either one or the other, and neither necessary or inevitable, even on

mechanical lines; hence I believe still, that the indications are not that we should do nothing but that we should do differently.

I am pleased to see you record your confident opinion that such matters interest a very large circle.

Very faithfully yours,

ALFRED G. JONES.

CHARACTER, ROMANIZED, MURRAY, OR WHAT?

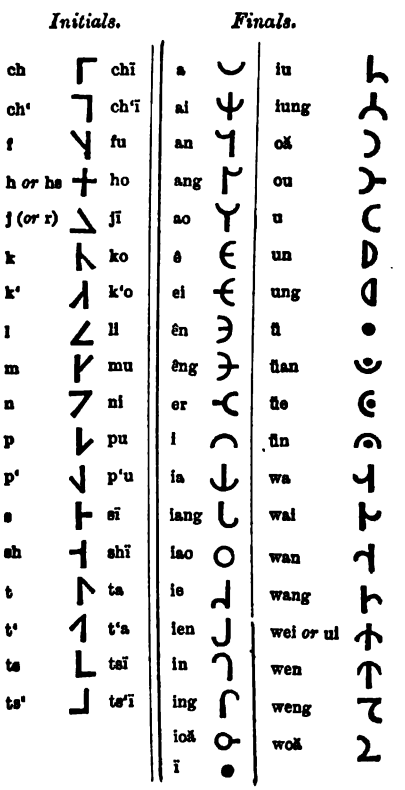
To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Each system has its advantages and its defects. No doubt it is better to teach the character where the learner has time and intelligence to master it. Murray's system is very ingenious, and he deserves great credit for his idea and the ways in which he has worked it out. His system in taking each syllable as a whole, removes a few difficulties. Yet I think it is still an open question whether a system of initials and finals is not after all the easiest way of teaching ignorant Chinese. The Romanized is bulky, besides being foreign. It seems strange to me that no one has proposed (so far as I am aware) some simple system of initials and finals. Why use *ch'* and *ts'* when plain forms like ⌈ and ⌋ are quite sufficient? Again, why use *iang* and *ien* when forms lik ⌊ and ⌋ would do just as well to represent the sound? I see no advantage in teaching the Chinese to recognise and write a combination of Roman letters just because it conveys a certain sound to us foreigners.

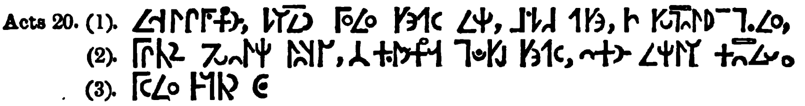
Such a form as ⌈⌊ would, to a Chinese, just as easily convey the required sound as to write *chiang*, and is much easier both to write and to recognise.

I suggest the subjoined as a sample. I think it will include most sounds in ordinary mandarin. I make no suggestion as to tone marks. I would rather suggest to mark emphasis, say by writing O over the syllable to be emphasized. The single and double lines used for names of persons and places could be retained, marked over the word. There would be no necessity for *long* lines, as a name would be written as a whole, however many syllables it contained. I would suggest to write in lines from left to right like the Romanized; there is no need for spaces or hyphens between each syllable. If a Chinese prefer to learn to read in columns, he could easily do so by turning the book sideways. I find there is no need for initial W or Y, as the sounds usually written with these two initials, can all be included in the finals, viz., ⌉ (iu) used for *yin*, and ⌈ (u) used for *wu*, etc.



As a sample of the written style I select from the Mandarin Bible, Peking Version, the first 47 characters of Acts 20 ch.; they contain a great variety of initials and finals, as well as names of persons and places.

They are as follows:—



For my own use I find a great saving of space and time by taking each of the initials when standing alone with no final to represent the complete syllables in column three above. These syllables including the commonest sounds in the language, save using any final in a great many words. For the possessive particle 的 I use **|**. As a sample of this saving I give a sentence with Romanized attached:—

M. L. G.

Our Book Table.

"In the Valley of the Yang-tse," by Mrs. Arnold Foster, L. M. S. Hankow. Published by the London Missionary Society, and for sale by Kelly & Walsh Ltd., Shanghai.

This book, which is beautifully printed, and well and fully illustrated, is a simple, realistic picture of life in China, that has been prepared more especially for boy and girl readers in the home lands. It will well repay perusal by older people however, as it is not only interesting and helpful, but remarkably true. The illustrations are good also, though the peaceful countenances and orderly apparel of the group on page 14 remind one of the inmates of a mission asylum rather than of the ordinary street beggars. But nearly all pictures of China fail to give any idea of the filth and general untidyness, and thus are very misleading. Although most of the book is evidently written out of the author's personal experience during her eighteen years in China, still she has made wise use of other authors also, and gathered a collection of fact and story that is both instructive and inspiring. Readers will get new ideas of superstition as they hear of the worship of the god of Gambling and the god of Thieving, and find motive to pray that all the depending of the Chinese "upon the venerable Heaven-Father for their food" may lead to a real soul cry for the Bread of Life. The first seven chapters deal with Floods, Beggars, Games, Feasts, Marriage Customs, Education, Filial Piety, Superstitions, Heathen Worship, etc., and contain the very kind of information that readers at home like to receive, and that missionaries on the field recognize as true to life. Chapter VIII. introduces us to the changes that came to China with the coming of the first foreign visitors, and the gradual development of missionary work. We have at first a short, graphic account of the Tai-ping rebellion and life and mission work in Shanghai in the early stages, and are led on to look at its progress in the surrounding districts, and then on to

"Hankow and its Gospel Halls." Opium, Hospitals, Mission Schools and the widening mission work are dealt with in a very interesting way, and the book closes with a glimpse of "Missionary Perils."

The personal incidents add much to the story. Among many, we notice that of Mr. Wei, page 191. Foreigners and natives had alike suffered at the hands of a mob and at midnight, finding refuge in the house of a friend, were talking of the outlook. One was sighing over the triumph of the enemy, but Mr. Wei said, "Brother, do you think that this sort of thing can knock the kingdom of God into nothing? No! ten thousands times no!" and the story of the twenty-four Christian lepers who gather there to-day to pray while others work is perhaps *one* answer to his large faith. Another is the letter of Mr. Peng, beginning on page 212, and the story of the thirteen converts who were the first baptisms in the province of Hunan, and who stood faithful in the face of much persecution gives large promise of the fulfillment of the writer's hope that these who for so long have been so earnest in Satan's service may become as enthusiastic in the service of the Christ. Perhaps the most touching incident in the book is told on page 165. Dr. Wenyon was about to operate on a native Christian, who, from weakness of the heart, was unable to take chloroform. Asked if he could bear it, he replied, "I am afraid of pain, but I will try and bear it if you will let me sing." As the doctor began the operation the patient began to sing in the Chinese version:—

> "There is a gate which stands ajar,
> And through its portals gleaming
> A radiance from the cross afar
> The Savior's love revealing:
> O depth of mercy! can it be
> That gate was left ajar for me?"

and the Dr. adds, "I performed the operation on the singing man without any interruption, for he never flinched."

No wonder the author says, in closing, "We want more heralds of the cross for Hunan . . . When a flash from the great white throne shows us life as it really is, how poor many of these earthly ambitions will look then, and how thankful we shall be if in our small measure we have had fellowship with Christ in His work of saving the world!"

M. M. F.

The Population and Revenue of China. By E. H. Parker. Reprinted from "Otia Merseiana."

The painstaking author of this work has brought to light some very valuable information. The limits of a review are necessarily restricted, and they forbid the extended quotations we would like to make from the book, so without stating his arguments we merely give a few of his conclusions: "By applying to definite evidence rules of interpretation already proved historically sound we have a *primâ facie* right to assume that the present minimum population of China is not far from 385,000,000."

The Revenue Table has been prepared with great care from accounts furnished to the Emperor by his Viceroys within the past 20 years. From this table we select some figures which represent receipts, and which will be of general interest:—

Money Land Tax	*Tls.*	25,967,000
Grain Tax		7,540,000
Native Customs		4,230,000
Foreign Customs		22,052,000
Likin		12,160,000
Sale of Offices and Titles		266,000
* * * * * * *		.....
Grand Total ...	*Tls.*	101,567,000

Of these, "'local armies' absorb at least half of the total sum, for the expenditure of which I can account, and this is the greatest peculation preserve in the empire . . . There are

supposed to be 650,000 'green flag' troops in the eighteen provinces, which means about 10,000,000 taels a year utterly wasted; not to mention the highly paid 'trained braves', who in many cases show signs of degenerating like the 'greens.'"

On the subject of expenditure, etc., Mr. Parker says: "No attempt has yet been made to draw up a Chinese budget, and I can only hope, therefore, that this skeleton table may be of service in indicating the way for future enquirers. At present the only plan is to arrest every fugitive statement of official fact, nail it down, group it, collate it, and dish it up with others of its kind in its presumed place." Let the ecclesiastical statistician N. B.!

S. I. WOODBRIDGE.

THE "CHUNG SI CHIAO HWUI PAO" ONCE MORE.

At the re-launching of the good ship *Hwui Pao*, the newly-appointed captain made an application for cargo, in the widely circulated RECORDER. May a further word be added?

First of all, this *Review* is the common property of the one Mission which, under different names, is claiming this "kingdom of the earth" for the Christ to whom China belongs. It is common property, although the Diffusion Society has the task of publishing it, and of bearing the loss on publication which each number involves—until the *Review* is more widely known and more generally purchased.

To come to what may be called literary finance, such a review as this should have a fairly regular income. If any one man may have at times to be the biggest contributor, he should never have to face the contingency of being the sole contributor. Hence a number of occasional, but periodical contributors would be a great boon. Thus a stated literary income would be assured.

Apart from ordinary articles, the "Religious Intelligence" section is one to be commended to your consideration. Missionary magazines from the home lands contain interesting news from China, but news at least three months old by the time it returns to China. Hence short papers, over the name of the missionary himself, sent direct would be valued—mostly for financial reasons; else the news will cost the Society a dollar per page. This is by no means begrudged for bright original native papers. But lest Mr. Li should imagine that because Mr. Liu's paper on a given subject has been printed, his own on the same subject will be the more acceptable, will our friends explain to native brethren that the reverse is the case. A paper once accepted, blocks the way for another on the same lines. It is simply the railway system in a literary guise.

Also, to prevent disappointment, will our friends read over what they are asked to send, and indeed what their own respective scribes have written as expressive of their own translations? Not to do so in the latter case may involve a considerable amount of conjectural emendation on the part of the editor, when sentences are unfinished, characters omitted, and the like.

Some friends prefer *kuan hua*, but, except for the "Family Circle," easy *Wên-li* seems conducive to the greatest happiness of the greatest number. All *kuan hua* papers, with permission to translate into easy *Wên-li* will, however, if suitable in subject matter, be thankfully accepted.

Should any friend wish to contribute a paper, but is debarred by the fear that his available style will not suit the *Review*, he may dismiss his doubts, and send a clearly

worded article in any or no style whatever, so long as he allows the verbiage to be edited or remodelled. In this way, missionaries of three or four years' standing may render valuable aid.

Finally, will all who read this remember the *Review* and all other magazines in their prayers, thus associating the printed message more closely with Him who gives every message worth the name, and who adds His blessing as we pray for it.

WM. ARTHUR CORNABY.

"The Report of the Royal Commission on Opium compared with the evidence from China that was submitted to the Commission. An Examination and an Appeal." By Arnold Foster, B.A., Hankow, China. With preface signed by the Archbishop of Canterbury and 145 others. 1899.

We heartily concur with what the distinguished signers of the Preface of this pamphlet say:—

"We, the undersigned, earnestly call attention to the Rev. Arnold Foster's *Examination* of the China portions of the Report of the Commission on Opium.

Mr. Foster has full right to be heard on this subject. He is a resident of twenty-five years in the heart of China, and he has given much time to a thorough study of the Blue Books published by the Commission. .... .

Mr. Foster, it will be seen, has carefully limited his *data*. He deals with the China problem alone; but as the commissioners themselves state that the opium exported from India to China and the Far East is twelve times more than that consumed in India, the China problem is plainly the heart and centre of the whole matter. And he goes entirely upon the evidence printed, as the ground of their report, by the commissioners themselves. Incidentally, he makes it clear that too little care was taken to ascertain the competence of China witnesses, and that some whose evidence is adduced for important conclusions, were not qualified to speak without large reserves. ...We believe that the spirit of our anti-slavery fathers is yet strong in the nation. In that belief we appeal to the thinking public for a fresh hearing of this great question. . . . It is no fanaticism, but a simple assertion of fact, to say that the matter touches the fair fame of our faith and the sacred cause of our Lord in the Far East to-day."

These are stirring words, and it seems almost imperative that every man and woman who is interested in the temporal or spiritual welfare of the Chinese, should procure a copy of Mr. Foster's clear, calm, concise, and logical *exposé*, so as to get the facts of the case thoroughly in hand. In the Official Report of the Commissioners the evidence of 5,000 medical men and the memorial presented by British missionaries in China of twenty-five years' standing, are not alluded to. One might easily believe that the judicial sense of these Royal Commissioners had been stupefied by the poisonous effects of the subject, when he finds on the contrary that much weight seems to be attached to evidence like this: A certain "merchant in China, of thirty years' standing," who was in the opium business, gave his opinion:—

"*That in the circumstances of their living, food, climate, and habitations, opium has no deleterious effects upon the Chinese; indeed quite the contrary, for it is a positive need, and they could not do without it.*"

The pamphlet consists of 41 large pages, and can be bought from P. S. King & Son, 2 and 4 Great Smith Street, Westminster.

S. I W.

以弗所書講義. Commentary on the Ephesians, by Rev. J. Jackson.

If Ezra and his colleagues were successful in their exposition of the law when they "gave the sense" and "caused the people to understand," we have here exegetical notes prepared with the same object in view and exactly suited to the purpose of calling the attention of the China Church to this epistle which "is perhaps the highest product of St. Paul's genius and inspiration." Certain it is that distinguished commentators, like Hodge and Eddie, when they touch upon the precious doctrines of this little book, find themselves in rapturous meditation upon high and holy truths.

The notes in this volume are perspicuous, the thoughts of the inspired writer are clearly expounded, and the sentences fix the meaning upon the reader's mind. The style is in very easy Wên-li, the type is clear, and the happy combination of the large and small characters causes the reading-straight-down-the-column-Chinese to stop and think.

The extended introductions, the paragraph headings, and the references are all valuable features of the book. Though the epistle was probably, as Mr. Jackson says, written to the group of Churches around the metropolis—represented by the "elders of Ephesus"—yet we think section 3rd of the Preface is not quite as clear to a native student as the great body of the book.

This Commentary, which is not an extended one, is a witness to the practical unity of the body of Christ. Though the author belongs to a denomination, nominally Armenian, the great Augustinian doctrines of this epistle are presented by him in such a way as to meet the hearty approbation of the sect called Calvinists. This work is commended to the missionaries in Sinim.

H. C. D.

Christian Missions Geography. India. Issued by the Foreign Missions Library, 156 Fifth Avenue, New York. 12 pages.

The Preface reads in part:—

"The Christian Missions Geography is designed for students of mission work, who desire something more than ordinary outline maps showing the location of stations. The geography is intended to show the relation of stations to the fields where they are located, especially to the larger towns and villages and routes of travel, including sufficient topography to distinguish mountains from rolling-country or plains." The descriptive matter relating to India is the first of the series which will grow into a comprehensive survey of every country in which missionary operations are exercised.

The book is full of practical up-to-date information, which is closely condensed and ready for use. We look with interest for the China issue.

S. I. W.

Annual Report Pyeng-yang Station, Korea Mission, for the Year 1897-1898.

The field covered by the station contains between three and four millions of people, living in 44 counties of North and South Pyeng-an provinces, and 10 counties of Whang-hai province.

The outlook is very encouraging, and the report says: "This year we believe we are warranted in saying, given the men to follow up this work, and we shall soon see the ingathering of tens of thousands of believers."

"The evangelistic work of the whole station for the year shows 57 new out-stations, 44 new church buildings, 697 adult baptisms and 2,319 catechumens received.

"The statistics show a present total enrollment of:—

Foreign missionaries, 12.

Out-stations, 126, with 69 church buildings.

Communicants, 1,050.

Catechumens, 3,440.

The contributions for the whole year, for all purposes, have amounted to yen 2,753.80 [$1.376.85 gold]."

Editorial Comment.

Two meetings will be held in Shanghai during this month of May, both of which should be far reaching for good in their effects upon the mission work in China. The first is the Triennial Meeting of the Educational Association, beginning May 17th, and followed immediately by the Triennial Convention of the College Young Men's Christian Associations, concerning which an announcement will be found in Educational Department. The Associations are—comparatively speaking—in their infancy, but with such work before them as that marked out, they have a boundless field for usefulness, and will be an invaluable adjunct to the missionary work.

* * *

WE are sure our readers will join with us in heartily congratulating the Church Missionary Society on the attainment of its centenary. In our missionary news department will be found the Shanghai Missionary Association's letter of congratulations and good wishes and Bishop Moule's response. The relations existing between the missionaries of all denominations at work in China and the C. M. S. have always been characterized by great cordiality, and these fraternal feelings will at this time of thankful retrospect and hopeful prospect go out to all the workers of that venerable mission which has so nobly and at such a cost borne the banner of the cross into many a clime.

* * *

AN interesting feature in the wonderful development of illustrated literature in the home lands is the prominence given to the personal element. Doubtless at an early date the various publishers saw how interest, and necessarily circulation, would be increased by printing portraits of the participators in stirring events, and by procuring prompt and graphic presentations of important scenes. Of course there is a reprehensible phase in the providing of personal information. The Lord Chief Justice of England recently referred to this in speaking of a reported painful incident in his career. The paragraph in question said it had been his duty in the position of president of the Divorce Court to pronounce a divorce decree between himself and his first wife. As a matter of fact the Lord Chief Justice has only had one wife; she is alive now; they have never been divorced, and he was not president of the Divorce Court.

* * *

ONE reason for our noting this development of the "personal" is to congratulate the editors of the missionary magazines published in the home lands on the good use they make of the "personal" in-

terest. Just at hand are the current monthly magazines of five different missionary Boards, and turning over the pages we find thirty-four portraits and five groups, whilst in the twenty or so scenes there are many interesting figures. All these, with judicious letter press, enable us to have a more definite interest in native and foreign workers, and with increased interest, our prayers for them should be more definite and frequent. In connection with this personal element much might be said regarding our relation to the spiritual life of our native brethren and sisters; but want of space forbids.

* * *

THE United States Consul-General at Shanghai has kindly furnished us with the communication, which appears elsewhere, on a subject upon which we had occasion to remark recently, viz., missionaries having to do with native lawsuits, etc. Without question this is a great and growing evil, and one to which there are constant and peculiar temptations, and we feel that too much care cannot be exercised by the missionaries in order to avoid even "the appearance of evil." Chinese courts are, as a rule, such travesties upon justice that it is hard to refuse help to a man when we realize that it is in our power to afford it. But once there is a beginning there is no ending, and he is laying up serious trouble for the future who undertakes such cases. Better far to use the language of Christ, "Man, who made me a judge or a divider over you?"

* * *

OUR friends in Western China have wisely started a new Tract Society. It might seem at first blush as if those at present in existence were quite sufficient, especially with the very efficient one at Hankow. But Hankow is a long way from Szechuen, and especially long when the dangers of the Yangtze gorges are taken into consideration. A depôt should be established at Chungking, or some other central point, and the books prepared and printed at the same place. During the Reform excitement last fall, there was a great demand for books in that far away region, and in many cases it was quite impossible to meet the demand. True, the excitement soon passed over, but it is likely to recur at any time, and the material for meeting it should be on hand, and we know of no way so likely to effect this as the organization of an efficient Tract Society, and we therefore wish the new undertaking all success.

A GOOD LEAD.

A correspondent mentions that "Our Manchuria Irish missionaries are offering to support out of their own salaries another worker for five years and give £200.00 a year for that period. This, I believe, will have a good effect on the home churches, and it has been the means, I believe, of another gentleman in Belfast giving the same amount for another."

WUHU BRANCH LEAGUE.

A branch of the Anti-Opium League was organized at Wuhu April 4th.

Rev. Geo. Nicoll (ex-officio), Chairman, Rev. I. D. Begg, (C. I. M.), Treasurer, Dr. E. H. Hart, (M. E. M.), Rev. F. E. Lund, (Am. Ch. Miss.), Rev. Z. Chas. Beals, (C. M. A.), Rev. Chas. E. Molland.

J. N. HAYES.

Missionary News.

The Centenary of the Church Missionary Society.

We have been permitted to publish the following very interesting correspondence between the Rev. F. L. Hawks Pott, on behalf of the Shanghai Missionary Association, and the Rt. Rev. Bishop Moule, on behalf of the Church Missionary Society:—

ST. JOHN'S COLLEGE,
Shanghai, 6th April, 1899.

RT. REV. AND DEAR SIR: At the last monthly meeting of the Shanghai Missionary Association, held at Dr. Parker's residence on Tuesday evening, April 4th, it was moved, seconded, and unanimously carried that a committee be appointed to present the Association's congratulations and good wishes to the Church Missionary Society upon its coming centenary.

We, the undersigned, who were appointed on said committee, take great pleasure therefore in offering you, and through you, to all the members of the Society you represent, our sincere felicitations on the memorable occasion. All engaged in the work of the spread of Christ's kingdom thank God and rejoice with you that the Church Missionary Society has been raised up for the noble work it has accomplished.

Recently we have been exulting over the great victories that have attended the armies of the Anglo-Saxon race. We are not belittling them when we say that we believe we have greater cause for joy over the conquests of the Cross of Christ, in which your Society has had so large a share.

With you we would at this time thankfully remember the noble army of martyrs who, as members of the Church Missionary Society, have spent their lives during the past hundred years in different parts of the world in the establishment of the Kingdom of the King of Peace.

Our earnest prayer is that God will abundantly bless your Society, its representatives in the home land, its bishops and clergy and all who labour with them, and that, in the future as in the past, it may continue a powerful factor in the work of the evangelization of the world.

We remain, dear Bishop, in the service of Christ,

Very faithfully yours,
(Signed) F. L. HAWKS POTT,
TIMOTHY RICHARD,
A. P. PARKER,

On behalf of the Shanghai Missionary Association.

Rt. Rev. G. E. MOULE, D.D.,
C. M. S., Bishop in China.

SHANGHAI, 8th April, 1899.

To the Rev. F. L. HAWKS POTT, B.D.

REVEREND AND DEAR SIR: Your very kind letter, signed also by Mr. Timothy Richard and Dr. Parker, would have been more promptly answered but for many preoccupations.

I now offer you and ask you to convey to the Shanghai Missionary Association my earnest and grateful thanks for your hearty expression on this memorable occasion of sympathy with the Church Missionary Society, my membership and service in which I esteem as the one distinction of my life.

Your share in our solemn recognition of God's goodness to our fathers and to us during the century is, it is true, not surprizing when I note the cordial sympathy which, from its beginning through-

out has always existed between the C. M. S. and every organization and individual Christian, both within the Church of England and without, that has sought to promote obedience to our Master's last command and the hastening of His return to bless us.

The friendly intercourse maintained, from my early days, between our committee in London and American Bishops like Dr. McIlvaine, of Ohio, the mutual regard between its members and noble non-conformists like Carey and John Williams, Robert Morrison and Robert Moffat, or great Presbyterians like Duff, and many others, was a type which has never been departed from, and I trust will not be departed from either in our relations at home or in the field. My own happy experience particularly, here and in the city (Hangchow) where most of my time is spent, assures me that it is maintained in China, and I pray earnestly that it may be perpetuated everywhere and by all.

I shall lay your kind letter before my brethren in Conference next week, and also transmit it to the Secretaries of the Church Missionary Society in London.

Believe me to be, to yourself and your fellow-signatories, the faithful and very grateful brother in Christ,

(Signed) G. E. MOULE.

Communication from U. S. Consul, Canton, to American Missionaries.

DEAR SIR: A communication was received in February from His Excellency Tan, Viceroy of the Two Kwangs, complaining of the interference of Christian Teachers in Law-suits or Persecutions in which native Christians may be interested, although the cases are purely Chinese involving no foreign interest and not being cases of religious persecution. The Viceroy asked the Consul to inform all American Christian teachers that they must not so interfere. The Viceroy did not cite any cases of American missionaries as thus transgressing their treaty rights. I know of no American missionaries who have given or are likely to give cause of complaint in this matter; but I am advised by H. E. the United States Minister at Peking that it can do no harm, in compliance with the Viceroy's request, to give word of warning. There are always cases for the protection of American interest and many of them are difficult to settle. All these will be easier of settlement if on every occasion our people are absolutely without fault. Under the treaties, complaints to the Chinese authorities should be made through the Consul, and the Consul is not authorized to interfere in cases where only Chinese are involved, unless there is religious persecution, when it is not only our right but our duty to intervene, being first assured that the facts are of such a character.

I have the honor to be, Sir,

Your obedient servant,

A. H. WHITE,

Acting Consul.

Some E. P. Mission Statistics for 1898.

Ordained missionaries, ...	17
Medical „ (men),	10
Native labourers, men and women, 150 or thereabouts, probably more.	
Number of stations, ...	9
„ „ out-stations, 180 at least.	
„ „ communicants,	5,466
„ „ theological students,	62

Names of the Canton Executive Committee of the Anti-opium League: Rev. B. C. Henry, D.D. H. R. Wells.

Committee Appointed to Arrange for the General Missionary Conference of 1901.

At a meeting held April 5th, it was decided that the Conference meeting should begin Wednesday, April 11th, and that it should last ten days. It was recommended that the essays should be printed before the Conference, and that each reader should be allowed ten minutes to give a summary at the meeting.

The following subjects, among others, have been suggested to the committee:—

1. Co-operation and division of the mission field.
2. A review of the New York Conference and its bearing on China.
3. What should be the attitude of missions towards national reform.
4. Christian and general literature as a missionary agency.
5. Native Church questions.
6. Educational questions.
7. The present religious condition of China.
8. Review of medical work.
9. The relation of the foreign missionary to the native Church.
10. Local Conferences, their advantages and dangers.
11. Training of native agents.

The committee offer grateful thanks to those brethren who have sent suggestions. They ask for further suggestions, and also for the names of missionaries best qualified to deal with the questions proposed.

It is proposed that during the meetings of the Educational Association in Shanghai there shall be a special gathering of all missionaries who can be gathered together to discuss Conference questions, such as: Is the Conference to be open to all or only to elected delegates? If open to all, where are the visitors to live during their stay in Shanghai? Are the various missionary societies and Bible societies to be invited to send delegates to the Conference? These are a few of the questions which should be discussed.

ARTHUR ELWIN,
Secretary to the Committee.

(To whom communications are to be addressed).

Anti-Opium League in China.

CONTRIBUTIONS.

Previously reported	$467.70
愛吾廬	2.00
滋德堂	10.00
Geo. Knox	3.00
異三子	.50
王希琴	.50
惺惺廬	3.00
聡悦道人	29.50
陳瑱平	2.00
顧安雅	.50
張穗圃	1.00
王若九	1.00
顧一廬	1 00
持危室王	3.00
琴鶴王	2.00
A friend	1.09
鄭季雅	1.00
Rev. E. H. Edwards ...	20.00
Total	$548.70

As will be seen from the above list the Chinese are still interested in the good cause. Of the $548.70 contributed so far, $273.00 has been handed to me by my Chinese friends, and more has been promised. Cannot some one else undertake a little work in this direction?

W. H. PARK, M.D.,
Treasurer.

SOOCHOW, CHINA,
April 7th, 1899.

ANNUAL MEETING.

The annual meeting of the A. O. L. will be held at Shanghai, Tuesday, May 16th, at 3 o'clock p.m.

There will also be a public meeting held on Wednesday, May 17th, at 9 p.m., in behalf of the cause.

April Publications, Presbyterian Mission Press.

聖經史記. Old Testament History, 3 Vols. (Soochow Colloquial). M. E. M., S.
啟悟初津. Science Catechism (Wên-li). Rev. F. L. H. Pott.
聖會史記. Church History. Rev. H. Corbett, D.D.
訓蒙畫報. Illustrated Wên-li Leaflets. Children's Scripture Union.
Hand-book of Animals (from blocks). Educational Association of China.
Gleaner's Union Quarterly Magazine. (C. M. S.)
Wên-li Testament. B. and F. B. S.
Mandarin Joshua, Do.
Ningpo Colloquial (character) Hymn-book. (P. M. P.)
Anglican Church Record (宗古教會錄), issued by the Anglican Church in China and Corea.
Reports.—B. and F. B. S.; Records of Shantung Conference; Catalogue of Methodist Episcopal Seminary, Nagasaki.

Missionary Journal.

MARRIAGES.

At Pao-ning, March 8th, Mr. R. T. Mordie and Miss M. McLenaghan, both of the C. I. M.

At Tientsin, April 1st, Mr. J. Young and Miss S. A. Troyer, both of the C. I. M.

BIRTHS.

At Kona Vista, Lisburn Road, Belfast, on February 9th, the wife of Dr. T. L. Brander, Jin-jow, Manchuria, of a daughter.

At Blockley, Worcestershire, England, on March 18th, the wife of Rev. Gilbert Reid, of Peking, of a son.

ARRIVALS.

At Shanghai, March 26th, Dr. J. E. and Mrs. Williams, from Australia, for C. I. M.

At Shanghai, April 9th, Dr. George and Mrs. King and two children, Messrs. C. A. Bunting, W. E. Tyler and J. W. Craig, from England; for C. I. M.; Mr. and Mrs. Bender and Miss Halback, from Germany, for the China Inland Mission; Rev. Geo. Douglas, wife and child (returning), of the Scotch Presbyterian Mission, Manchuria.

At Shanghai, April 20th, Dr. C. V. R. Hodge and wife, for American Presbyterian Mission at Pao-ting Fu.

At Shanghai, April 25th, Mr. A. Goold and Misses Bavin and Booth, from Australia, for the C. I. M.

At Shanghai, April 29th, Rev. and Mrs. W. J. Drummond and three children, returning to the American Presbyterian Mission at Nanking.

DEPARTURES.

From Shanghai, March 24th, Miss Theresa Miller, C. I. M., for Canada.

From Shanghai, March 27th, Mr. and Mrs. George Clarke and three children, of C. I. M., for England.

From Shanghai, April 3rd, Rev. G. L. Mason, wife and daughter, of American Baptist Missionary Union, Huchow, for U.S.; Misses E. Von Guntsen and Poole, of the C. and M. Alliance, for U. S.; Rev. Henry Kingman, wife and three children, of American Board, Tientsin, for U. S.

From Shanghai, April 8th, Rev. Peyton Stephens, wife and one child, Southern Baptist Conference, for U. S.; Rev. J. W. Paxton and wife, of Southern Presbyterian Mission, for U. S.

From Shanghai, April 10th, Mr. and Mrs. A. H. Faers and three children, and Miss Ruth Brook, for England; and Mr. F. S. Joyce, for Australia, all of the C. I. M.

From Shanghai, April 18th, Miss Byron, of Shao-yang Mission, for England.

From Shanghai, April 19th, Dr. and Mrs. R. C. Bebbe and three children, of M. E. Mission, Nanking, for U. S.

From Shanghai, April 21st, Dr. E. H. Edwards, wife and three children, and Miss Stewart, of the Shao-yang Mission, for England; Rev. Frank B. Turner, wife and two children, of the Free Methodist Mission, for England; Mr. C. Nordling, wife and two children, of the C. and M. Alliance, for Norway.

From Shanghai, April 22nd, Mr. and Mrs. D. Törnvall and four children, and Mr. and Mrs. A. Hahne and two children, of the C. I. M., for Sweden.

From Shanghai, April 24th, Mr. and Mrs. James Stark, Mr. and Mrs. Marshall Broomhall, Rev. C. H. Parsons, for England; Mr. F. Burden, for Australia, all of the C. I. M.; Rev. A. D. Cousins, wife and three children of London Mission, for England; Rev. C. N. Könnine, wife and three children and Mrs. G. Johnson and child of the Norwegian Lutheran C. M., for Norway.

From Shanghai, April 29th, Mr. W. T. Locke, Dr. Webster and Misses Roehl and K. Anderson, of the C. I. M., for America.

From Shanghai, April 29th, Rev. Ernest Box, of London Mission, for England.

THE SUB-RADICAL.

Chinese characters consist of one, two, or more radicals. When a character is composed of many radicals, they are called, respectively: *first radical, second radical, third radical,* etc. The sub-radical is always the second in the series. Thus when a character consists of more than two radicals, the second or sub-radical is that which stands between the first and the third, namely, that which is placed after the radical and before the primitive.

Examples:

The character 沙 "*sand,*" has 氵 "*water*" for radical, 小 "*small*" for sub-radical, and 丿 "*a stroke to the left*" for primitive.

The character 簡 "*to abridge,*" has for radical 艹 "*bamboo,*" for sub-radical 門 "*a door,*" and for primitive 日 "*the sun.*"

The character 嫁 "*to marry,*" has for radical 女 "*a woman,*" for sub-radical 宀 "*a shelter,*" and for primitive 豕 "*a pig.*"

The word "*seldom*" 少, has for radical "*small*" 小, and for sub-radical "*a stroke to the left*" 丿.

The word "*space*" 間, has for radical "*a door*" 門, and for sub-radical "*the sun*" 日.

The word "*family*" 家, has for radical "*a shelter*" 宀, and for sub-radical "*a pig*" 豕.

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W. H. MURRAY.

PEKING, Dec., 1896.

The following books are cordially recommended for use in schools, families or for presents to Chinese pupils and friends, and for prizes in schools.

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First Lessons in Drawing, gives in easy Chinese the simplest and most important rules in drawing. The author has compressed into twenty-one pages all that is necessary to be known in order to execute simple drawings; including, what the Chinese so much fail on, the laws of perspective.

The principles are illustrated with fifty-nine well-executed cuts and figures. Price 10 cents.

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The Illustrated Primer, fourth edition, contains three hundred and seventy-six large characters with which the child easily becomes familiar while looking at the pictures. There are four pictures on each page with the name of the article in large characters opposite. It can be had with explanations in the Shanghai Colloquial. Price 10 cents.

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The First Reader is designed to succeed the Primer as a school book. It has a picture on each page with letter press description in large type, making an attractive picture book for a present to a child or for a prize in school. Price 10 cents.

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Around the World Pictures, or *Pictures from all Lands.* We acknowledge with thanks the receipt of a book got up in Chinese style, containing more than one hundred engravings of scenes in different parts of the world, which are so arranged as to enable the reader to take (in imagination) a round the world trip, starting from Peking, proceeding thence to India and Europe and returning *via* America and Japan. The Introduction is in Chinese and the titles of the scenes depicted are given both in Chinese and in English.—*The Shanghai Mercury.*

The North-China Daily News says:—"*Pictures from All Lands* is a quarto volume of 100 pages well printed on Chinese paper. It contains one hundred wood-cuts of such scenery, cities and buildings as would be seen on a journey round the world and will go far to impress the Chinese who see the volume with a proper idea of Western nations, and will supply plenty of matter for cogitation, pleasure and wonder on the part of Chinese readers."

The China Gazette says:—"We have received a copy of a very interesting pictorial publication designed for circulation amongst the Chinese, entitled *Around the World Pictures* or *Pictures from All Lands.* There are more than one hundred fine cuts, representing scenery, etc., in China, India, Russia, Turkey, Palestine, Egypt, Germany, Italy, France, Great Britain, America, the Sandwich Islands and Japan. It makes a beautiful and instructive present for a Chinese friend."

The Union says:—"*All Around the World Pictures* should fulfil the purpose for which it has been published, namely to enlighten the natives. We would suggest that people who live in the interior among the Chinese should purchase copies which could also be presented as prizes to the children in the various mission schools throughout the country."

The Shanghai Daily Press says:—"A neatly got-up album bound in Chinese style, with English and Chinese explanatory notes, containing a hundred and five views entitled *Pictures from All Lands.* It would make a novel and interesting present to a Chinese friend."

For sale at the Mission Press and the Scientific Book Store, Shanghai. Price $1.00

道原晰義 22 pp.

NATIVE RELIGIONS AND CHRISTIANITY

BY REV. A. G. JONES,

ENGLISH BAPTIST MISSION, SHANTUNG.

This book is intended for use among those who have heard something of Christianity but who are earnest in their adherence to their old faith—whose position is either one of indecision or hostility to Christianity, seeing in it nothing but what they have deemed antagonistic to the essence of their faith or destructive of real religion as it has appeared to them.

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On sale at American Presbyterian Mission Press, Shanghai.

THE

Chinese Recorder

AND

MISSIONARY JOURNAL.

VOL. XXX. No. 6. JUNE, 1899. $3.50 PER ANNUM.

Contents of this Number.

Shanghai:

AMERICAN PRESBYTERIAN MISSION PRESS.

VALENTINE'S MEAT-JUICE.

ENDORSED BY THE MEDICAL PROFESSION OF UNITED STATES, GREAT BRITAIN AND GERMANY AND EMPLOYED BY THE INSANE, INEBRIATE AND GOVT. HOSPITALS AND THE ARMY AND NAVY OF THE UNITED STATES.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, *February 25th*, 1885.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

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He also gives a case of cholera-infantum, and adds:—

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WALTER R. LAMBUTH,
Surgeon-in-Charge, Soochow Hospital

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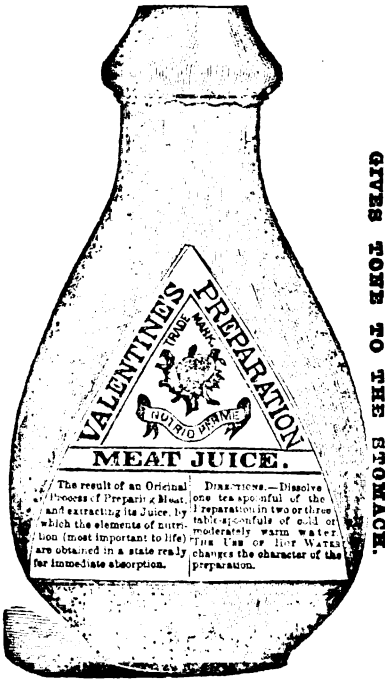

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*Should we endeavor to keep all Church Troubles out of the Yamên?**

BY REV. PAUL D. BERGEN.

IN this paper I have taken the liberty of widening somewhat the scope of the topic assigned me.

It is, in short, a symposium of the views of missionaries in China in regard to the history, the expediency, and the results of settling church troubles by means of the yamên.

In treating this subject, however, we need not *a priori* theorizings, but the concrete results of experience; and not the results of one man's experience, but those of many, that our generalizations may be justified through the collection of as large data as possible. Hence the following questions were sent out to something over two hundred missionaries, scattered throughout the empire, with a view to making the replies as representative as possible, both in respect to location of missionaries and the societies represented by them in China. Only 73 answers have been received. Some might think that this was an insufficient number on which to base a generalization of missionary opinion in China on the subject of the relation of Church and yamên. But the following facts are to be taken into consideration:—First, no papers were sent to missionaries who had not been more than five years in the country; second, papers were sent preferably to those missionaries who were engaged in evangelistic rather than in educational work.

Concerning the 73 answers received, I may remark that 25 of these represent the views of men who have been over 20 years in the work, and *all* of men who have been out over five years. Again, several of these answers are from a whole station, comprising several individual missionaries. We take into account also that these answers have come from widely separated provinces of

* Reprinted from the Records of the Shantung Conference.

the empire, all being represented with the exception of the six most remote, viz., Yunnan, Kueichow, Szechuan, Shensi, Kansuh, Kwangshi. From these regions there was not sufficient time in which to write and receive replies. Note, also, that the majority of the replies come from regions where there is the largest evangelistic work in progress, as Fokien, Shantung, and Hupeh. The views of the missionaries in Manchuria are also represented. Also, leading representatives from all the main Missions working in China have, I think without exception, embodied their views in these answers. Hence we may conclude that we have in these 73 answers a fairly representative and authoritative expression of missionary conviction on this question. Papers were, as a rule, only sent to ordained male missionaries, though a few were dispatched to medical missionaries and to lay workers of the C. I. M. Several missionaries, whose opinions we would have valued highly, failed to reply. Nevertheless, we have every reason to believe that their answers would not have materially altered the conclusions of the paper.

Question 1. "Would you decline, under any circumstances, to ask for yamên intervention in behalf of Chinese Christians, even to the extent of seeking an official proclamation for their protection; and if so, on scriptural grounds or those of expediency, or both?"

This question presupposes that the persecution was genuine, and was purposely made very comprehensive, in order to include those who were unalterably opposed to having anything to do with the yamên in church matters.

I am glad to report that if we may judge by the 73 brethren who replied to the question, only two are willing to cut themselves off from the privilege of applying to Cæsar, and so of protecting their weaker brethren from the violence of wicked men. There are two classes of answers, which may be described as: First, cautious and conservative; second, those bolder and more unqualified. Under the former class we have, as fair examples, such as these: "I would only ask for a proclamation." "I would only appeal in a friendly way." "I would not decline, but would take action and then only most reluctantly." Another says: "A safe rule is to do as little as possible." Another thinks he would decline in "nine cases out of ten." Another would ask in case of severe persecution. Another says: "Help should not be sought for until everything else has failed." Another remarks "that he would ask aid," but only "under very exceptional circumstances and after much patient waiting on God." Another: "I decide each case on its own merits, but leave no stone unturned to avoid the yamên." Another replied: "I would not decline a petition for a proclamation for the prevention of trouble, but always tell the applicant my regret that he

has asked for it." Another: "Almost invariably I would decline." Another: "I should decline all intervention if it could not be done in a thoroughly friendly way."

The above examples give us a notion of the attitude of those who occupy the most cautious and conservative attitude in the matter.

We will pass on now to a class of answers which stand somewhat in contrast to the above, being bolder and less qualified. A number consist simply of "No," *i.e.*, I would not decline to ask for aid. One would interfere on the grounds of expediency and justice. Another: "In a just cause, I have no hesitation in going to the yamên." Another: "I have no hesitation in appealing to the official. Paul said: 'I appeal unto Cæsar.'" Another: "I would not decline to ask for Chinese Christians what I should ask for myself."

The summing up of the question would lead to the conclusion that missionaries are willing to intercede in the yamên for the Christians, with the following qualifications: 1st. The persecution must be genuine and somewhat serious. 2nd. A thorough private investigation of the facts should first be made. 3rd. The matter should be made a subject of earnest prayer, privately and with the Christian concerned. 4th. The Christian should be warned as to the dangers and abuses likely to come from official aid, and be urged to maintain a quiet and patient demeanor. 5th. But finally, when the above conditions have been met, aid should be asked for without hesitation, and with a clear conscience, according to the circumstances of the case. Of course in a friendly way, if possible. It is of immense importance to avoid an out-and-out fight.

Three brethren declared that they had now come to the point where they were prepared to decline absolutely to ask for official assistance for the Christians.

The first brother has been 16 years in China in evangelistic work, has never asked for aid in the past, and knows of no good having come from such aid in the cases of others who have sought it. He would decline to ask for assistance on the grounds of expediency.

The second missionary has been in China 15 years, has had considerable experience as a pastor in a large field with several hundred Christians, in the past has frequently asked for and secured aid both from Chinese officials and foreign consuls. As the result of his experience he writes: "He would decline now, both on scriptural grounds and those of expediency." Also, that in no one single case is he convinced that other than harm has been done.

The third brother writes: "My own feeling, after many years of varied and often painful experience, is that under no circumstances

would I appeal to either the consul or the mandarin on behalf of the Church or individual Christians, in cases of persecution or difficulties arising out of their profession of Christianity. A successful issue always means the demoralization of the Church and the demand that in future troubles the help of the consul shall be secured. Faith in God in special times of trial is apt to vanish. The missionary and the consul become the forces that are most trusted." This missionary has, in three cases, sought aid from the official and in three cases from the consul, but in no case, after an experience of 39 years, has he seen good to come from such action. These three exceptions only confirm the rule.

We take up next in order the ninth question, as it has a direct bearing on the first. It is: "What should be our attitude when Christians are falsely accused before the magistrate for purpose of persecution?"

In this question we presuppose that the missionary has sought guidance in prayer, that he has carefully investigated the case, and that he believes the charges against the Christian to be false.

The answers may be classified as follows :—

1. Three favor no action being taken.

2. Others would recommend simple mediation between persecutor and persecuted, together with prayer and sharing of the persecution, as far as possible :—

3. Simply present the facts of the case to the official.

4. Vigorously defend the Christian: (*a*) by presenting facts; (*b*) by pressure, *i.e.*, appealing to treaties, or to higher courts; (*c*) by financial aid to the Christian for legal expenses, if necessary.

There is a wide divergence between the first view here presented, urging that no action be taken, and the view (*c*) under 4, which advocates all possible aid and appeal, and would even furnish money for legal expenses.

But, as usual, these extreme opinions are those only of an inconsiderable minority. Only three recommend no action, and only one that legal expenses be met—not thereby referring to a little aid given the Christian to tide him over a hard place (and which most of us would favor, in an exceptional case), but defraying the expense of yamên fees.

A great majority of the 73 missionaries would endorse what we might call a friendly temperate presentation of the facts to the official as a beginning. Some would stop here. The majority would, however, proceed to sterner measures, if necessary to secure justice. Some would work directly with the official, others through the consul.

Remarks on Cases actually presented to the Yamên.

1st. Those made by the missionary dealing directly with the official. There is a general impression abroad, I am sure, particularly outside the missionary body, that missionaries are rather too ready to seek official aid in behalf of Christians. The officials themselves often complain of this. And there has been more than one expression of opinion made in print on the subject, by those only partially in sympathy with the missionary cause. But we must recognize the fact that there is a much more frequent use made of the yamên by Roman Catholics than by Protestants, and amongst the latter there exists a considerable diversity of practice. But after looking over the reports from 73 correspondents, from all parts of the empire, I am glad to say that the total number of cases is much smaller than might have been supposed.

To the question, "How often have you applied to the official?" out of 73 replies we have a total of 175 cases. But this number is enormously increased by the report of one brother, who says he has applied 20 or 30 times. Classifying these 73 answers roughly, we find 25 missionaries who have never applied for any aid for Chinese Christians, that is, over one-third of the total number who have replied, have had no dealings with the yamên. And we are to remember that all of these 73 missionaries have had over five years' experience in the field. Seven others have applied only once, seven only twice, and nine only three times. So that we have 48 missionaries who have applied three times or under. Four reply that they have applied only a few times. The highest number of applications by any one individual is the above mentioned 20 or 30. The next highest is 12. This brother writes from Hupeh, and has had 24 years' experience. So that this makes him after all an average of only one application in two years. Only two brethren reply that they have applied many times. One of these says that not a few of his cases were in connection with securing chapels. They therefore do not belong properly to this paper.

To the question, "How often have you applied through consul or minister?" we find a total of only 52 cases. This indicates the fact that missionaries, as a rule, treat directly with the official in managing persecution cases. This is natural, because most missionaries live in regions remote from the consul, and, because knowing the language and Chinese customs, and being most conversant with the facts, they can settle cases themselves more quickly than by the round about way via diplomacy. Probably most of these 52 cases are either those which have come up in the open ports, or those where an appeal from the local official became necessary. Forty-one out

of the 73 missionaries have never requested consular aid for Chinese Christians, 10 in only two cases, 3 in only three cases. So that we have 60 missionaries who have requested consular aid three or less times. Three reply "seldom." Two reply "often." The highest number of applications in the case of any one missionary is 8. It is he who has applied to the official directly 20 or 30 times. His applications cover an experience of over 30 years, making an average of over one case a year. I am inclined to think that he must have included cases that chiefly concerned foreigners.

Now as to the results of these applications.

Fifty-three cases are reported to have been of benefit to the Church ; 62 are characterized as doubtful; four as mixed, and 67 as bad. The 53 include three correspondents who report "Many cases good." This total of 150 tabulated cases still leaves 77 cases suspended in the air. Evidently there is more or less mystery about these 77 cases which were not reported. We cannot say, therefore, whether they have been good, bad, or even indifferent. Perhaps the missionary felt in such a confused mental state, at their conclusion, that he was quite unable to work out the complicated equation of their results. Or perhaps these 77 cases are still going on. I think we will be compelled to label them "mixed."

This might be true in more senses than one. But surely the result that only 53 cases are reported to have been of unmistakeable benefit, while 67 are set down as resulting in evil, ought to give us thought. In short, in the yamên intercession in behalf of persecuted Christians, it is the deliberate opinion of 73 missionaries that, as a matter of personal experience, 67 cases have wrought only evil, while only 53 have been productive of good. The balance is on the wrong side. Suppose we add the 26 doubtful and the four mixed cases to those on the good side, making a total of 83 good cases, we have even then only a slight preponderance over those that were evil only. It is to be regretted that the correspondents were not more careful in reporting results on the entire number of cases. But we know from our own past trials that it is difficult to give a brief answer as to results. But the 77 cases whose results do not appear as either good or bad, were undoubtedly mixed ethically in the fruit they brought forth, and let us hope that the good in them on the whole predominated. But when all is said, we must decide, in view of these replies, that there exists in general rather a pessimistic opinion as to the advantages of applying to the yamên in behalf of Christians. One brother writes, that in the 14 cases which cover his experience, he is pretty well convinced that in every instance harm was done. Another on the contrary, is of the opinion that in the great majority of cases it prevented the germ of truth

from being stamped out. Another, out of six cases says: "All rather doubtful. Apparent benefit was received in only one case." One would think then that the other five cases were anything but doubtful. Another writes: "In cases coming under my own observation, more harm than good has come of it, particularly to the spiritual experience of the members." Another missionary of over 30 years' experience, and with six cases, writes: "In the above instances more harm than good followed. In early years, when I found my way more frequently to the consul than now, harm always in the long run was the result, although at first it seemed that I had benefited the church by my action." Another writes in a less melancholy strain. In his nine cases he is of the opinion they were "on the whole beneficial." Another, with a total of 14 cases, writes: "When personally placed before native officers on grounds of justice, and in a proper manner, I have in each case seen benefit result." And he adds: "Have not had a case where harm was done." This is delightfully optimistic, and comes from a missionary of 23 years' experience. Another who has had—he cannot say how many cases, but has applied often for aid, says: "I cannot remember any actual harm from such intervention, and in several of the cases the result was most beneficial." Another, who has appealed to the yamên three or four times in 30 years, states: "In all cases benefit resulted." And he continues: "I would never appeal to the yamên until every other means had failed." These answers are fair samples of the 73 received, indicating that, notwithstanding these depressing results often following action by the yamên, the balance of missionary opinion is in favor of cautious occasional appeal to the yamên in aggravated cases.

We come next to the query, "Have you found a tendency on the part of evangelists or prominent Christians to enter on official negotiations in your name, or that of the church, without first consulting you?"

Forty correspondents answer that they have not.

The other six or seven reply uncertainly, or that they have had no experience. It is ominious that more than half reply that their Christians and evangelists show this tendency to benefit either themselves or the church by means of the yamên. We must therefore conscientiously warn our native brethren against this form of irresponsible and pernicious activity.

Aside from the natural impulse to defend the oppressed, the lower motives that lead them to such a course are plain. They have a natural desire for the power and influence which the successful carrying through of a case will bring them. Instead of being slighted they find themselves in demand. They become of more

consequence. Not only among the Christians, but they become known in the yamêns as factors to be reckoned with. They may be called to interviews with the officials, and so taste the sweets of intercourse with the great. But it is not necessary to state that when a man has once sipped of this cup, the course of his life is changed. His spiritual experience declines, and his conversation with the Christians often takes on a secular type that is injurious to religious work. We learn here that it is our duty to sternly repress tendencies of this sort. And this for the sake of the men themselves and of the work at large. And I think this is the general course of missionaries. Evil results are likely to follow the giving of native evangelists any rein at all in the matter of lawsuits.

I have made the rule that if any Christian takes up a lawsuit without my endorsement, he does so at his own risk and charges, and without, at least, formal assistance from the evangelists under my control. If he "eats bitter" from it, he has only himself to blame.

It may be necessary to send a letter to the district magistrate, stating that any lawsuits that come before him from Christians are to be dealt with according to Chinese law, without regarding the fact that the participants are Christians. They are not to be looked upon as Church affairs, unless introduced with a letter from the missionary in charge. We cannot, of course, interfere with the private right of a Christian to go to law; we can only use moral pressure and urge upon him considerations which may serve to keep him from litigation.

(To be concluded).

Relation of Chinese to Western Languages.

BY J. EDKINS, D.D.

IN the Glottologia Aria Recentissima of Professor Domenico Pezzi, of Turin, published in 1877, he speaks of the relation of Chinese to other languages. He condemns the treatises of Chalmers, Schlegel, and myself which compare Chinese words and morphology with those of Western languages. He lays down as an axiom that comparisons of words ought to be founded on exact phonology and not on fallacious resemblances in sense and sound. It is sufficient to remark, in reply to this, that we have in Chinese an exact phonology, and that the laws of letter change in Chinese have been discovered. With this basis firmly laid it is possible to make comparisons between Chinese words and those of Western languages.

Of me, he says no more faith is inspired by the strange comparisons of Edkins between Greek and Chinese and Greek and Mongol words, between Latin and semi-Mongolian words, and between Chinese and English words. By such comparisons the author is induced to believe that the Chinese civilization can be shown to be the same with the primitive Arian civilization.

Now what I maintain is that the Chinese came to their country from the West and brought with them the Babylonian civilization, which was older than the Arian civilization. The Chinese type of speech is older than the Aryan type and older than the Semitic type.

The only example Professor Pezzi adduces is the Chinese *lan* with the Greek λαμβανω. He does not take the old sound *lam* which scientific philology requires us to do. Professor G. Schlegel was careful to give the ancient pronunciation of this word. Not only is the Greek λαμβανω the same word with the Chinese *lam*, to take in the hand, embrace, but the German *nehmen*, to take, is also the same word. So too the Syriac *sabal*, to carry, bring. In fact all words are the same which agree in sense and sound. The reason is that words are very old, so old indeed that they antedate the formation of the various grammars which regulate the speech of mankind. How then can they not be the same? That is the problem which it would be well for Professor Pezzi to undertake to solve.

Let us take for example the verb solve. It is the same as the verb loose. L and s are interchangeable letters. But s and t are also interchangeable letters. The Chinese for loosen is 脫 *t'ot*, or *t'o*, as in take off clothes, *t'o-i-shang*. The verb is identical in Latin, in English, and in Chinese. Take the word seek—German, *suchen*; Chinese 索 *sok*, to seek; Sanscrit, *sanga*, to seek; or the word strand, *tendo*—Chinese, *chan*, stretch (*ch* for *t*), *t'an*, shore; 天 *t'ien* heaven.

Who, what, how—Chinese, 何 *ho*, 幾 *ki*, how many.

Παρα, pro, for Bailiff—Chinese, 保 *pau*, for pot.

Hound, canis—Chinese, 犬 *k'iuen*, dog.

Honey, mel, mead—Chinese, *mit*.

Duco, conduct, dux—Chinese, *tok* 督.

Right, indicate, δεικνυμι 直 *chih*, *dik*, straight.

It would be easy to mention a thousand more words. But for what? All the roots are identical. Thought is 度 *dok*. Life is 生, but *sh* is *l* and *ng* stands for *m* and *m* for *b*. The German *Leben*, life, gives the word. *Hau* and good are one word. *Ok* 惡, bad, is wicked. So it is with every word in the Chinese language. We have to remember, however, that each idea has about fifteen words in language to express it. Some Chinese words have equivalents in Greek, others in Mongol, and others again in Japanese. All words come down by a long descent from the primitive vocabulary.

In the Semitic languages compounds of two roots make up a very large proportion of the words. Thus, *tsadik* or *Zadoc* or *Sadoc* in Sadducee; righteous is made up of *sad*, the Latin *justus* and *dok*, the Greek δικαιος. The hyena, a striped animal, is called *Tsabag*. *Tsab* is to dip or dye. Bag is *pingo*, *pictus*, *paint*. So in Deborah, a bee, the name of a prophetess, we find two roots—*deb*, "to perforate, attack with calumnies, sting" and *bor*, also perforate. The Latin *apis*, bee, has lost the initial *d*, which would make it like Deborah. *Biene*, the German word, corresponds with the second Semitic root *bor*. The Chinese *feng*, 蜂 bee, means the stinging animal. *Feng-mang* is sting. The root had a labial initial at first, and it appears with *f* or *m* in Chinese. This initial, changed to *d* in Semitic speech and the final *ng* which had been evolved from *m*, took the form *b*. This is the origin of deborah, bee.

The hypothesis of identity in Chinese and European roots is solidly proved. But it carries with it the identity of Mongol, Turkish, Manchu, Japanese, and Tibetan roots. The twenty thousand or more Asiatic words are scattered through all these languages, and to these the Indo-Chinese area of language must be added.

Examples from Tibetan.

Sugar, *kara*, *k'ara*; roots, *suk*, *gar*; chamber, *k'ang-pa*; root, *kam*; tent, *gur*, root, σκηνη; Mongol, *maihan*; Chinese, *mok* 幕; Japanese, *maku*; Hebrew, *makneh**; Tamil, *kúdáram*.

*** In this instance *ken* is found for tent in Tibetan, Greek, the second Mongol, the Hebrew, and the first Tamil. The Latin *tentorium* is found in the Tamil second root, *dar*. *Mok* is found in the Mongol first root. The Tamil has also *padakkudil*, consisting of four distinct roots, all meaning tent. It also has *padam-lidu* and *kārat-tiri*. The root *dam* is the Chinese 帳 *chang*. *Pad* is *pal* in palankeen. *Lid*, *rat*, and *tir* are tent. In our word palankeen, borrowed from Hindustani, the root *pad* means both protect and also tent. It is impracticable to keep radical meanings from intermingling. A tent is at once a protection from the sun in a hot country, and it is formed by stretching. *Pal* gives the first of these meanings and *lan* the other. *Lan* in Chinese is to guard or keep off. *Lankan* is a railing for protection 欄杆. We may compare the roots meaning protect which we have in Chinese with these Indian roots. 保 *pau* for pot, 庇 *pi*, *pit*, 祐 *yeu*, *dok*, 護 *hu*, *gok*, 守 *sheu*, *shut*, *tot*, 衛 *we* for *gut*, 顧 *ku*, *kot*, 照 *chau*, *tot*. Here we have four distinct roots. We may add 章 *chang*, *tom*, 當 *tang*, *tom*, 眷 *kiuen*, *kun*, 救 *kieu*, *kut*, 防 *fang*, *bom*, 提 *ti*, *tit*. In all we have six independent roots. The limit to the number of such roots is found in the possible sounds to which the human voice can give utterance. About fifteen is a fair estimate

* In *Makneh*, tabernacle, m is formal, not radical; the root is *kan* in Chinese 間, an apartment, 軒 mountain chair, tea restaurant.

if we neglect such differences as are caused by the change from sonant to surd. For example, the Hebrew *beer* and the English *pit* are not two words but one. They are differentiated by the accident of migrations long ago. There never was a time in the history of man when this root did not exist. When the Semitic and Indo-European races separated and went different ways through the intervention of the Caspian sea and the Caucasian mountains, they had not a separate vocabulary. It would be unscientific to say they had. A separate vocabulary would be impossible. Men never make words. If they want them they can only borrow from a neighbour. The roots all came down safe from destruction from the earliest ages. Their disappearance is prevented by the incessant activity of the human family and the variety of occupations in which men engage.

Besides, it is quite possible to read the past history of sounds before writing was invented by a just estimate of the process of change through which they must have passed. There was a priority in labial letters. P, b, and m must have been the earliest consonants. F would be somewhat later. The next great step would be the definite use of tooth letters t, d, n. The letters l, r, s, sh, z, j would be somewhat later. When the throat letters came into use k, g, ng, the list of consonants would be completed. When the process was reversed changes would take place in the outward direction. K may become l and l may become k. This we find in Chinese *kien* and *lien; kiem* and *leem* interchange. If this anomaly is solved it can only be by a due consideration of the prehistoric changes undergone by all sounds, first in the inward and afterwards in the outward direction as controlled by the law, the operation of which I have here briefly traced.

The character 京 is *liang* or *king*.

" " 樂 is *ngok*, *gok* or *lok*.

Lego, to read, is the Chinese 讀 *tu*, *dok*, to read, but the Chinese also has 學 *hio*, *gak*, to learn. In the prehistoric ages these words were gradually separated and have come down to our time with different symbols in Chinese. Their original identity is obscured by the lapse of time, but they were the same word once. We find in Hebrew *hok ma*, wisdom, *i.e.*, *gok*. It is the Chinese 學 *gak*, instruction. Divine revelation in the Bible gives to this form of the root a special importance. The philologist will find great advantage in the recognition of the ancient changes in words which must have taken place in accordance with the process here described.

The pronouns for the first person should be compared. *Ego*, I, ἐμὴς ἐμὴ, ἐμὸν; *meus*, *mea*, *meum*, my. We is ἡμεῖσ, *i.e.*, *temeis*, *noi*, we two. The Hebrew is, *anoki* I, *anaknu* we. The Chinese say 我 *ngo* for *nga* and *ga*, *gwa*. The Amoy *gwa*, I, is the Latin and Greek *Ego*.

The English we, us, are the Latin *nos*, the Hebrew *anu* and the Chinese lan, which in Amoy means you and I. *Lan-tau* is our house and *lan-lang* is I and you. *Lang* is man in Amoy. In Shanghai *nung* is thou.

The Latin *nos*, *noster*, is the English we, our, us, and the Greek *νωίτερος* our, of us two, *νώ* we. The Chinese preserves this root in *lan*.

The second Latin root for the first person is me, *meus*, *mea*, *meum*,, *ἐμὸς*, *ἐμὴ*, *ἐμὸν*. This root is *man* in Mongol as in *manai*, our *mande*, to me. The third Latin root for the first person is *ego*, the English I, the Chinese 我 *nga*.

The fourth Greek root for the first person is *tim*, *ἡμεις* we, *ἡμῶν* of us.

In the Latin *nos* there may be hidden the same root with that of *ego*, because in Tibetan *nga* and *nged* both mean I. This renders it probable that *ego*, I, was once *egod*. The Japanese also say *wata* for I. This was probably *gata* or *ngata*. That the Tibetan is specially valuable is shown by the extent of country it occupies and by the fact that it has a book form as well as a colloquial form of words. Every language which is spoken over a wide region is important in archaeology. The Tibetan has also *ngos* for I. *K'o bo* and *k'o mo* are masculine and feminine forms for I. These masculine and feminine terminations are derived from *ap'a* and *ama*, father and mother. It is possible that all pronouns of the first person having labial initials were originally derived from pa and ma, father and mother.

If the Tibetan is a correct guide in giving us *ngod* and *ngos* as old forms of *ego*, it will also be a correct guide in making us acquainted with *k'yod*, thou, as a very old form of the Hebrew suffix *ka* for the second person. Should this suggestion be well founded it will go far to show that the Semitic people were once in contact with the Tibetans. In that case the Persian traditions become specially valuable. The works from Parsee sources in the Sacred Books of the East will, in that case, not only be important on account of the subjugation of the Jews to the Achemenian empire in the days of Cyrus, but because Abraham and his family, when they went to Canaan, were one member of an extended Semitic migration from the east. That migration was not from Babylonia only but from Eastern Persia. Otherwise how could Hebrew words agree with those of Mongolia and Tibet? The Mongol *shir*, ox, is the Hebrew *shor* and the Latin *taurus*. The Semite form is nearer to that of Mongolia than to that of Italy. Tibetan has *zhol*, ox, and *yak*, which is our English ox. The Tamil has *eruta* for taurus, our steer. If it be asked why a bull is *taurus*, the reply may be that *leiten* is to lead. The bull leads the herd, and is called *alef* for that reason in Hebrew. It was on this account that A was chosen by the Semite

people to lead the alphabet. When the law of the precession of the equinoxes forced Aries into the first place in the zodiac, Taurus gave way. Yet the ram leads the flock as the bull leads the herd. The Greeks therefore made Aries the first sign of the zodiac. The equinoctial point had receded on the ecliptic thirty degrees since the time more than two thousand years previously when the stars of Taurus touched the equinoctial point. The constellation Pisces will take its turn two thousand years hence as the leading constellation.

Four Subjects for the Revisers.

BY REV. WM. ARTHUR CORNABY.

FIRST a word of grateful appreciation, which may be expressed in general and inclusive terms.

In that varied and beautiful prayer-form known as the Litany, we are taught to pray for "all prisoners and captives." And the term may be extended, and our prayerful sympathies likewise, to numerous workers in the kingdom of heaven who, to outsiders, are cribbed, cabined, and confined, if it be between very blessed walls.

And before coming to the point in hand, let us remind ourselves what a debt of gratitude we owe our Father that He has made His children on so many different lines, so that they feel at home in various classes of limitations. The officers and crew on the boats which brought us to China, are prisoners for life, some of them. But if they realize it, their floating prison with all its limitations, is the place for them to work for the kingdom. Then, once on shore, say in Shanghai, how many folks we find ministering indirectly to the kingdom in ways which would be penal servitude to the rest of us. And so on throughout our missionary life, though we may ourselves come to occupy positions which would be prisons to others.

Thank God that He has led some to spend their days amid the whirring and slapping sounds of a Mission Press, with all its rush and drive. Thank God He has fitted some for chairmanships and secretariats with an appetite for the dry-as-dust details of official life. We do bless God for the ever-swelling Hallelujah Chorus heard in China ; let us not forget to bless Him for the men who saw and hammer and plane and carve and file the various instruments of the orchestra into shape, and whose sensitive ear and whose patient heart tune them into unison for others to play upon.

Of all the numerous missionaries in China, few are fitted for translating the Scriptures. By which I mean that the special

limitations of the task would be more than misery to many otherwise scholarly and able translators in regions where the translator has a freer hand. Theirs is truly a "strait and narrow way" between two languages, equally foreign if not equally familiar to them. An ordinary translator usually deals with one foreign language only, and in his translation he may adapt, delete, remodel, or otherwise modify his original, so as to get the best rendering of the meaning of that original into readable Chinese. But they must give the text, the whole text, and nothing but the text, and all the while endeavouring to put it into language which shall caress the ear, as our Authorized Version caresses the ear of the lover of British literature, and the many to whom it is well nigh the only literature they know. Surely in our daily litany, of whatever sort it be, we should pray for those translating under limitations which would be veritable imprisonment to most of us, whether we are remotely anticipating a tract, or whether we can at a push translate and write our two thousand characters a day.

It happens, however, that sometimes the two languages of the Biblical translator, are more nearly related in a given passage than is his native tongue to either, in other words, that China may assist us toward the technical phrases of the Holy Land, and therefore to the meaning of certain oft-quoted or mis-quoted texts.

This is surely the case with

The Psalm of Glorious Betrothal (LXXXVII.),

which, being rendered in the hymn so well-known and liked,

> "Glorious things of thee are spoken,
> Zion, city of our God,"

will probably be mis-quoted to the end of time, thus yielding up but a fraction of its meaning, and not a fraction of its main topic, because in no Western land (apparently) is the verb *to speak* used in the sense of *to bespeak* a maiden as a future bride. Once in China, with 說了人家 in our ears, and the Hebrew Bible open before us, we can hardly be misled as to the very obvious meaning of the Psalmist, unless indeed we are bound by the English traditions and hesitate to alter the Holy Scriptures *as rendered in that non-oriental tongue.*

To place the matter beyond doubt we have but to refer to Canticles viii. 8, where even our English versions read, "What shall we do for our little sister in the day that she shall be spoken for?" And of course the reiterated, "I will betroth thee" of Hosea iii. 19-20, makes us familiar with the metaphor and the exceeding love of Jehovah which moves Him to say, "Thy land shall be married," and by which he pourtrays the whole earthly life of

His beloved as a preparation for the consummation described by St. John as "the Marriage of the Lamb."

But lest any misgiving should linger around the eighty-seventh Psalm, it was my good fortune to have a conversation in England not so long ago with a native of Palestine, whose mother tongue was Arabic, and who was more or less familiar with one or two related languages. So I asked him what was the term in common use yonder for "betroth," and when he had pronounced it, I remarked that it was practically the same as the Hebrew for *speak*. "It is doubtless the same word," he said, "but why do you ask?" First, I replied, because it is a colloquial term in China, but chiefly because I want to be sure of the meaning of Psalm lxxxvii., "Thou art gloriously spoken". That means betrothal, and must mean betrothal in the modern languages related to ancient Hebrew; must it not? "Undoubtedly so. There may be other terms, but that was the word I used of my own betrothal," replied this Christian lecturer on Palestine. Read the Psalm in this light, and it is a Psalm indeed. The two old enemies of Zion may now be mentioned by their nick-names, the "Blusterer" Egypt and "Confusion," as the word Babylon means, and as the betrothed of the Lord may laughingly point out. "And behold! ye envious ones near and far (Philistia, Tyre, and Ethopia), behold the honour of being reckoned under the name of the Betrothed, to be counted in her records, and above all to be counted in by Jehovah-Lover." What can follow but an outburst of praise,

"My God the spring of all my joys"

a modern up-welling of the heart loved of the Lord, sang of old by those that sing and those that dance (see R. V.), for the time to dance and the time to sing has come indeed.

The Ox-crib (Luke ii. 7, 13, 16.)

Unless a Roman garrison was quartered outside as well as inside Bethlehem walls at the time of the general census, it is hardly likely that the Mandarin versions of the Scriptures are right, and the whole tradition of the centuries, pourtrayed on numberless pictures of the old masters, and the would-be old masters, are wrong as to the class of animals whose feeding box furnished a rustic resting-place for the Babe divine. Especially as in Judæa, as in China, the horse has had from of old a distinctively military set of associations. Look through a concordance to see how closely and exclusively horses are associated with warfare in Holy Writ. And though Christ is in one passage represented as on horseback, the whole imagery is entirely different from the whole scenery of the advent. The fitness of things would seem to rule out the trough

of the "warlike horse" at that stage of our Lord's manifestation. And as we know, the Jews were almost as averse to rearing horses (in obedience to Deut. xvii. 16) as they were to rearing swine.

The use of the words 馬 槽 dates back to the year 1700, in the ultra-Romanist Life of our Lord, reproduced in the Taoist book 神 似 通 鑑, vol. ix., section 2, where Pentecost is merely the enthronement of Mary as 天 地 之 母 皇. 世 人 之 主 保.

I am, of course, aware that in Chinese the word 槽 is not used of oxen, but if a lowlier character be necessary, perhaps its use would all the more manifest the lowliness of One who borrowed his first bed from the lowly ox.

Palm Branches.

Let me tell a little tale,—if a rather funny one. A young scholar from the country once called upon me, and walking in the garden, he pointed to a young fan-palm, saying, "That (grape) vine is a very tiny one." "Oh!" I said, "I was not aware that it was a vine!" "No, I suppose not, but I'm from the country, you see, and moreover, I have seen the *grapes* growing on Pastor So and so's vine. By their fruits ye shall know them." Well, the black clusters of fan-palm seeds *may* be edible under certain extreme conditions, but as we know them, they would be as irritating to our digestive organs as angular jube-jube (棗) branches would be to the legs of the foal of an ass on which Messiah rode, if *they* were strewn in the way.

I know that 棗 is a term given to the dates first imported by Mahommedan pilgrims from China to the land

> "Where the feathery palm trees rise,
> And the date grows ripe under sunny skies,"

but botanically the two trees (palm and jube-jube) are widely apart, and for the purpose of strewing in the way, as unlike as the luscious grape, and the stony fan-palm seed for the purpose of food. Whether the Delegates considered this in their Wên-li version we cannot tell, but with all our respect for those eminent scholars, we should not encourage cruelty to animals, by adopting any other term than that used by our revisers, whose botanical correctness in this passage is commendable. And if the uninitiated Chinese do imagine that among the comforts of heaven palm-leaf fans are provided, such an interpretation of Rev. vii. 9, would be preferable to that of the meaningless waving of what country lads may wave in sport to scratch the faces of their junior victims.

Happily for the preacher (if not for the translator) the Chinese custom of waving feather-tipped wands at the worship of the Sages in the spring and autumn solstices, is strikingly parallel with the

still surviving method of honouring a great man in Palestine—still surviving, for the father of the present Emperor of Germany was thus greeted on his visit to the Holy Land, as a photograph, which I have seen, clearly testifies.

Gall.

It was the custom in Judæa for benevolent ladies to provide a mingled drink to alleviate the tortures of a death so horrible that there is no record of any woman witnessing it—but once. And on that occasion the chief victim refused the stupefying draught (Matt. xxvii. 34; Mark xv. 23), although he "received the vinegar" or sour wine used by the soldiery at the end of His crucifixion (John xix. 30). Writers often affirm carelessly that Jesus refused the "vinegar," which He accepted, refusing the "wine mingled with gall [Matt.] or myrrh [Mark]."

Our present inquiry is as to the probable drug thus referred to. Matthew, whose relations to the Old Testament were very close, gives us a word which (in our English versions at any rate) seems to refer us back to Old Testament passages where the word "gall" occurs. Mark (not so much under the influence of Old Testament phraseology) in choosing another term, would seem at first sight to be nearer the modern name of the drug in question. But however muddled may have been the state of medicine in his days, as Mark more than hints it was (v. 6), surely no one would think of using literal *myrrh* as a narcotic or anodyne. In days when nostrils were not so fastidious as they are in the West to-day, it was considered a perfume for a princess. And as an aromatic tonic, and especially as an astringent, it would be used in the ancient practice of medicine. Doubtless it would be credited with imaginary properties, but we imagine the allaying of intense pain would hardly be one of them. Its inefficiency for that purpose would be apparent at the first trial. And in this respect, the gall of any animal would be as inappropriate. Certain old commentators, indeed, imagine that it was offered as one of the many insults of that day. That the soldiery should have a liking for "bitters," and that it may have been their own wine they offered, is quite possible, though in that case they seem to have had two kinds of drink at hand—one bitter wine (Mark xv. 23) and the other "vinegar" (verse 36). But that it was the drink provided for the criminals is far more likely, and that its purpose was a benevolent one, is also probable.

Now, in Chinese executions such a drink has until lately been administered to the victim, some say, as a rule; others, frequently. And the anodyne is *opium*. If it were a solution of opium which our Lord refused, we can understand His action as being on a piece with his refusing to allay the pangs of hunger in the desert before His

Father had provided bread for Him. He would thus refuse to enter upon the supreme act of His life with faculties artificially suspended to any degree, even though his agony would be thereby lessened.

Personally, I believe it was a draught of laudanum which He refused. The theory was not suggested by residence in China, but by study of the Scriptures before reaching China. Matthew's word *chole*, familiar to us in the word melan-*choly*, seems to have been chosen by him either as a general term for anything bitter, or as being the Septuagint translation of both Hebrew terms which we translate in the English as *gall*, although only one of the two refers to the contents of the gall-bladder. The latter term occurs only in Job, from which Matthew is hardly likely to have quoted it. The remaining term, which he is exceedingly likely to have had in mind, refers to a vegetable product, as in Deut. xxix. 18, where we read, "a root that beareth gall . . . ." Then it was a plant whose characteristic was a "head", for that is its name (*rosh*). Furthermore, the drug extracted therefrom seems to have been stupefying (compare Jer. viii. 14; ix. 15; xxiii. 15 and with the sense of the latter, Is. xliv. 25). Thus we have a bitter extract from a plant with a head, or prominent knob, and that extract was stupefying. Moreover, Psalm ix. 15 reads, "They gave me also gall (literally *head*-plant) for my meat, and in my thirst they gave me vinegar to drink," perhaps more or less alleviative to physical pain and thirst, but of poor comfort to a "heart-broken" man.

Now the poppy was known to Homer; poppy juice was quoted by Hippocrates (fifth century B. C.), and may have been known centuries earlier.

It is most unlikely that the "wine" at the crucifixion was mingled with literal *gall*, and to my mind most likely that it was indeed a decoction of opium. What a text for the Chinese preacher if that fact could possibly be brought out in the Bible he uses.

Some Bits of Missionary Experience.

BY REV. WILLIAM ASHMORE, D.D.

No. III.

IN the last article (No. II.) we were dwelling on the necessity of some sort of readjustment of relations in domestic missionary management. We came to a specification of certain cases and the mode of dealing with them. A necessity lay upon us in three directions:—

1. We had to guard against the fowls of the air coming to lodge in our missionary tree.

2. We needed to classify the ideas and straighten out the tendencies among our own people.

3. We needed to go to work on the mandarins to get them to recognize the rights of the Christians and render to them justice and even-handed treatment, and thus remove all excuse for an *imperium in imperio*.

The first has already been spoken of. In the present article it remains to consider the other two. And so

Second. We need to classify the ideas and straighten out the tendencies among our own people.

It was difficult to get into their conception clear and just ideas of the use to be made of toleration articles in foreign treaties. As a matter of course their practices were in danger of getting askew. There was the treaty, and there was the Consul, and there was the missionary. What were they all there for if not to be used? The missionary could see the peril of over-working a good provision and a legitimate agency, but they could not see it as he did. So the controversy commenced, and was simmering away all the time. Every man brought his grievances to the missionary. They were of all sorts and sizes—these grievances of theirs. Some indeed were serious, involving great risk and loss to themselves and their families. Some of them had their fields plundered, some had their houses battered in, some were refused their right to the use of the public well of water, some were denied their share of the common mill for grinding sugar-cane, some were beaten in the streets of their own village. But there were also minor troubles, and their name was legion, things which, when sifted, "did not amount to a row of pins," as we say in homespun speech. A man had had his hair pulled, or some sister had had "faces made at her," or somebody had been called by some hard name. No matter; it furnished occasion to run to the preacher, and the preacher was to run to the missionary, and the missionary was to run to the Consul, and the Consul was to run to the District Magistrate. If something was not done, then there would be hard feeling and talk about not daring to come to public worship again, and charges of partiality in that other people could have *their* cases attended to, but as for me—alas!

No one who has not run that gauntlet can imagine the amount of time, and trouble, and talk involved. It was needful that the educative process should be pushed with thoroughness. We had to explain, and to exhort, and to remonstrate, and to protest. We dismissed small cases in a summary way; others of more gravity were sometimes entrusted to some of the older and more experienced disciples and left for them to dispose of. The most serious cases we attended to, more or less, according to circumstances, but every time

we resolved it should be "less" and *less*. We told them that they must expect persecution. The Master had forewarned them. What they had been called upon to endure was nothing to what multitudes of others had passed through. Oftentimes I quoted to them the refusal of the Master, "Man who made me a judge or a divider over you?" We told them we had not come to China for any such use as they wished to make of us. We came to preach the Gospel. We had a commission for that, but for nothing else. Others might have something more, but we had not.

And then we laid an immense stress upon the fact that their depending so much on foreign help would, in the end, be one of the worst things that could happen to them. In an excess of this sort of thing they were sure to rouse the antagonism of their own rulers, who would naturally be jealous of this outside interference with their authority. Their own magistrates would come to be their enemies. Nor could they be sure of consular help always. Consuls, too, would get tired. They would come more and more to the point that it was not their business to interfere in purely native disputes, even if something more or less of Christianity was involved. Thus they would be repudiated on both sides, and find themselves without help in either direction. We were surely drifting in a wrong direction. We must face about. We *must* do it, brethren; we MUST do it, and we must begin right away.

Ah, yes, they would say. We must face about, but not till *my* case is settled. When the next man comes, talk it out, but not just yet. Some, though, did begin to heed, and applications did begin to fall off. Thoughtful ones said, "The teacher was right, and we should conform to what he says. It is better to appeal to our own magistrates, in our own way, even if we do not always get justice fully, and even if it does cost us something to pay Yamên charges."

A special cause for watchfulness was the tendency they showed whenever they did put in a petition to their own magistrate, to make mention of the fact that they belonged to "the people of the doctrine." This was supposed to have, and it often did have, an effect on the magistrate. He did not want to get into trouble with those who were supposed to be behind "the people of the teaching." Against this use of the name of the church we entered continuous and vehement protest. We forbade our members doing it, and exposed them when they did do it. We preached against it, we inveighed against it, and yet now and then we would get hold of a case of violation. We went at it to expose and rebuke, and lay down the rule of propriety with renewed positiveness. It is matter of gratitude to be able to say that we were steadily making headway. The understanding of the churches was becoming enlightened; more and more of them were

becoming fully convinced. We were confident that, with patience and perseverance, we would, in the end, lift them out of that particular bog.

But now all at once there came to light a most aggravated departure from the right line of conduct. The principal parties in it were two persons who had been, at times, in mission employ as teachers. They opened a line of boats to traffic in cargo between two cities which had petty revenue stations on the route. The law required them to stop here and submit to examination when hailed. Whether they had anything dutiable or not is not the question. The law demanded that they should round to on being hailed, and that was enough. They should have done it. But now they got a flag and put on it in great letters the words *Li-pai-tang* [the church] and passed along, giving no heed to the call. They said that, as they had nothing dutiable, and as they belonged to the Li-pai-tang, they were exempt. This continued for some time quite unknown to any of us.

One day a chief tax collector from the revenue station came to see me. He asked me if we had authorized them to use a flag with Li-pai-tang on it, and also to refuse to stop when hailed. We told him we most certainly had not. They were doing wrong who did so, and were violating the rules of the church and the laws of the land alike. "Then," said he, "I will use force and arrest them." "You have a perfect right to do so," we replied; "no one can complain if you do arrest them." As the man rose to go away I said to him, "May I ask of you a great personal favor; it is that you will suspend your arrest till I can send them word and warn them of the consequences of their violation of law." He cordially assented. I asked for only a week, but he said he would give them two weeks, and he kept his word. As soon as he was gone, I sent a messenger, post-haste, to bid them to comply with the law, telling them what had happened. The next day I sent a second messenger, so as to make assurance doubly sure. Both messages were delivered, but both were disregarded. They had become bold and contumacious.

Two weeks afterwards, when they refused to answer, they were pursued by a strong posse of men, overpowered and carried off to the Yamên, while their boat was confiscated. Now they were in hot water, sure enough, and plenty of it. In their reply to the magistrate, they were rude and impertinent. They intended to brazen it out. But that potent pedagogical instrument—the bamboo—came into requisition and taught them manners. They were beaten severely, partly for their violation of law and partly for the insolence to the magistrate, and finally a sentence of three years' banishment was recorded against them.

Now came the raid on the missionary to force him to interfere. They collected a large number of relatives and friends and church members, and all came in a body with great outcry and lamentation. The old mother came and bowed herself to the floor, Chinese fashion, with tears and bewailing. "The teacher *must* save them." Several of our preachers were along and several of the most influential church members. "Oh teacher, you *must* interfere. You must throw over him the shield of the church. Just this once. We will not ask it again." The teacher replied, "But I cannot do it. It would be wrong for me to do it. You were warned in time. Now it is too late. Besides, the sentence is recorded. There is no help for it." "But teacher, if you do not do it then none of us will dare to come to church again." "Then you must stay away from the church. But you shall *not* use the name of that for such base purposes, and you shall *not* use me for such purposes either. If you go away I will go and preach to others who will not act as you are doing." For ten long hours that struggle continued. About forty, men and women, begging, coaxing and threatening against one single missionary, who felt that the stand had to be taken, cost what it might in the loss of members to the church and of good-will towards himself.

But why introduce such matter as this? Is there not an old saying about rinsing soiled linen in public? Is it best to expose such pitiable weakness? We do not look at it in that light. We are quite willing that outside people should know that we are not blind to the defects of these undeveloped converts from heathenism, and that we conceal nothing. In this we follow the example of Holy Writ. We are willing to admit that lifting a people out of the slime-pits is not a holiday amusement. Besides, we would have outside people and "inside" people—our friends and supporters—all to know how much uphill work is required for the regeneration of China. We have hope for them still and pity for them, and can see something in them to believe in, even when others see nothing but occasion for scoffing. We hope better things of the great mass of them, even though we thus speak. The "outside" world knows nothing of the pain and depression that now and then attends a missionary in his work, when fond hopes seem to be dashed like water spilt on the ground. Nor do they know of the faith and patience that nerve him to hopefulness and renewed effort. Moses had such experiences, and so had Paul. The first one said the people were almost ready to stone him; and the second one reminded some of them that, at one time, they were ready to pluck out their own eyes and have given them to him. We are left to the inference that later they would have been more likely to pluck out Paul's eyes. But now such experiences are a feature, at least

occasionally, of missionary life. Happy is the man who has never had something of the kind.

Our faithfulness to those converts had its reward. They *said* they could not come to worship. But they *did* come. After a Sunday or two they were all back, and all admitting that they had been hasty and wrong. The ex-preacher himself went into his three years of banishment. Neither did he apostatize. He confessed his misconduct, recognized the justice of his punishment, and showed his repentance by endeavoring to repair the wrong he had done. In his banishment he became noted for his honest confession and for his persistent preaching of repentance. He came back to his home a subdued man and an humble follower of the faith.

Third. We needed to work on the Mandarins to get them to recognize the rights of the Christians, to render them justice and even-handed treatment, and thus escape the bugbear of an "imperium in imperio."

This was not so easy of accomplishment. Official sympathy was against the Christians invariably. While a Consular note, or a missionary's card might command a show of attention, yet it was always perfunctory. When the converts went to their Yamêns in their own names, as we directed them to do, the fact that they were Christians, when it was found out, was enough to prejudice the case. Yet the officials would be cautious, so as not to be caught napping. They would not say anything adverse, but then neither would they do anything favorable. The Christians were to be *starved* out. There was no opportunity for us to get in a word. We could see the fog bank in the horizon, but we could not help ourselves. We had soon to come to anchor, and oftentimes when we had not good holding ground at that. At last one of them opened the way and refused outright to help in a certain case, *because* the man admitted he was a Christian. He was unsophisticated in Yamên arts—this particular mandarin—and lacked in the oily facility with which older hands staved off cases in which foreigners might be known to have an interest, and therefore he broke out, "*So you have entered the doctrine have you? And now you presume to come to me for help. How dare you? Get you gone to the missionary and the Consul!*" And the poor Christian was hustled out of the court room amid the chuckles and jeers of the underlings.

But now a better lift we could not have had. We availed ourselves of it at once. A carefully prepared "petitionary statement" was drawn up, not for that magistrate, but for the Taotai himself. In it we took occasion to present the case of the convert and the attitudes, respectively, of the missionary and the magistrate.

The Position of the Convert.—He is a Chinese subject. As such he is bound by the laws of the land, the same as any other Chinese subject. Whether he be a Christian or not the requirement is the same. He is bound to be well behaved and orderly, to pay his taxes, to be honest in all his dealings with the officials and with his neighbors. If he has a lawsuit, he must go through the regular forms and pay the customary fees. If he has a bill of damages to bring, he must not exaggerate by saying that he has been robbed of new tools when they were old ones; he must not pretend he had half an acre of potatoes carried off when there was really only a row or two; if he had been assaulted, he must not smear the blood all over his face and try to make it appear he had been half killed when he only had a scratch; he must not cheat, nor take advantage of the ignorance of others to swindle them. He must be truthful in all things. Such things as these are justly to be demanded of everybody alike. A Christian ought to be better and more faithful than other men. The fact that few people conform to these rules, is no excuse for him. He is not to follow the multitude to do evil. Nor must he claim special favor because he happens to be a Christian when his neighbor is not. He is not to lean on missionaries and on Consuls in order to better his worldly circumstances. This is the orthodox standard, to which they all ought to be kept, though every missionary knows how ready they are to vary from it.

The Attitude of the Missionary.—He is not here in any semi-political or semi-judicial capacity whatever. He is here exclusively as a religious teacher. His work is not to denationalize the Chinese, but, while making them servants of a spiritual Master, to make them at the same time more reliable and faithful subjects of their own earthly rulers. These points were elaborated to His Excellency the Taotai. While casting no reflections upon the methods of other religionists, and while disclaiming any commission to speak for other societies, we did nevertheless set forth with explicitness of detail that view of the interrelation of church and state which obtains with our own society, and, as we believe, with not a few other Protestant societies as well. It is in the very line of our teaching and practice to discourage our people from seeking redress at the hands of foreign Consuls, and to encourage them to look for it at the Yamêns of their own officials. It is our policy to teach them not to ask for anything because they happen to be Christians which is only using the Christian name as a shield and shelter, but to ask for it on the ground of good behavior, and consequent good desert, and also to ask that every case be adjudicated on the basis of truth and equity and recognized law. That the native authorities should naturally be jealous

of such change of *venue* from a Chinese Yamên to a foreign consulate, as was altogether too common, was recognized as reasonable. Such things were irritating, and we, in other lands, should object in the same way. It was also in our power to appeal to the Taotai himself to recognize the infrequency with which *we* had appeared at Yamêns through the intervention of Consuls, thus proving that we were not helping to create that which they so much opposed—a foreign *imperium* in a Chinese *imperio*. Our own Consul will bear us out in the assertion that (since that period) there was a space of eight years in which, with the exception of an aggravated and extensive case of persecution, we had not asked his help, and yet our people were multiplying, and our stations were increasing in number—already to over thirty.

The Attitude of the Magistrate.—The statement of the two preceding parts was to prepare the way for the present one. And so we went into it with plainness of speech. We cannot give the exact words that were used, but the substance is well remembered. Moreover, what we now give, while it fairly summarizes what was then expressed, is most emphatically a conviction of what is called for at the present hour. In substance we said :—

"Your Excellency has an objection to Chinese subjects going to foreign Consuls to have their wrongs redressed when you have officials of your own whose business it is to attend to these very things. It must be admitted by all that your objection is legitimately taken. We ourselves look at it in the same light. A Chinese subject should prefer his complaints to a Chinese magistrate, just as a foreign subject prefers them to a foreign magistrate. Your local magistrates are continually receiving dispatches from foreign Consuls, calling upon them to do certain things in the way of granting protection to chapels and of furnishing redress to injured Christians, which same things they ought to do of *themselves* and without foreign intervention. It is indeed not agreeable, nor is it advantageous to law and order in the long run, nor is it conducive to harmony and good feeling to have this continue.

"But now, why should it continue? and who makes it continue? As for ourselves we oppose it; we teach our converts not to adopt this method. We tell them they are Chinese, and Chinese they must and should continue to be. Therefore they must take their cases to Chinese Yamêns; they must pay the usual expenses of entering petitions, they must await decisions in the usual manner, they must not ask *us* to help them get a hearing through our Consuls. When we say this to them there is no other way than for them than to listen to us, which they do, and so we missionaries are helping you establish your authority over your own people more securely

than before. If therefore we had our way, and if our converts were only allowed by the local officials to do as we instruct them, your criticism that a foreign dominion was growing up among you would be diminished and would finally cease to be made. But now your subordinate officials will not let them do as we wish them to do, and as you and all the high officials wish them to do. For when they come to the Yamên, and after they have paid all the customary fees, if it should happen to be found out that they are Christians, then, at once, they are discriminated against on that account. Now, if their petition should come in through a Consul, the local officials do not do that. They have to give some sort of heed, though they may not give what they ought to. But if there is no Consul behind them then they are sure to be at a disadvantge on account of being Christians.

"All that is bad enough at best, but now here is a minor local magistrate (and the name of his place was given) who is bold and open about it, and on finding out incidentally that a certain petitioner was a Christian, at once refused to hear his case and drove him with reproach from the Yamên, telling him that since he has adopted the foreign religion, henceforth when he wants help he must get it as best he can from the Consul and the teacher, and not hope for anything from a Chinese magistrate. Your Excellency can see who it is that is creating the *imperium in imperio*—a foreign dominion inside of a Chinese dominion. If a child were to go begging for food at a neighbor's door that neighbor, knowing that the child's father was well provided for, would say to him: 'Why, child, go home to your own father's house and get your food.' And so would all the neighbors say. But if it should turn out that a heartless father had driven his own child out into the street and left him to suffer from hunger and to shiver from the cold and have no shelter from the pelting rain, then not only one neighbor but all the neighbors would open their doors to take him in, and would put on their rice pots to prepare him food. How could the hard-hearted father complain that they were encouraging his son to be unfilial?

"Let Your Excellency interpose and issue stringent orders to all magistrates to be just and equal."

The sequel was all that we hoped for and all that could be desired. The Taotai at once sent a reply to the note, commending the position taken and saying that orders would be sent without delay to local authorities, and that a reproof should be administered to that one magistrate in particular. It will be apparent that in the pursuance of such a method, not only have the Chinese authorities the greatest inducement to fair dealing, but the way is open to our consular interposition in a way that the Consuls themselves cannot

object to. They can come in with the same argumentation and press it with tremendous force: "Why do not your magistrates attend to the cases of your own people? Why do you allow them to come running to us for help which it is not our place to give? It is your duty to give it, but you neglect them or turn your back upon them, and so they are driven to appeal to us." Our Consuls generally, we take it, would cordially prefer that way of meeting their treaty obligations.

We are not at our destination; yet there is, or may be, a long stretch of road-way to be passed over before we do get into the depôt, but as times now are, more than ever are we persuaded that we must patiently and persistently push ahead in that direction. It was preached of old that Japheth should dwell in the tents of Shem. It is being fulfilled afresh in our day. Japheth is here with all his belongings, and Japheth has come to stay. In the political demoralization that is already begun and the disintegration that seems inevitable, the tendency to seek a shelter in the church is certain to become conspicuous. Of course, all missionaries are alike in the purpose to keep this incoming element as pure as possible. The lines above indicated are best fitted to subserve the ends in view and to help raise up a Christian brotherhood adapted to coming exigencies whatever they may be

Schereschewsky's Pentateuch.

BY DR. MARTIN, PRESIDENT OF THE IMPERIAL UNIVERSITY, PEKING.

THERE is a version of the Scriptures in English known as the Bishop's Bible. For a century prior to the Received Version, it was the accepted standard; and a vestige of its ancient supremacy still remains in the Psalms of the Prayer Book.

China, too, is to have her Bishop's Bible—not the work of a commission or convocation, but of one Bishop—the Rt. Rev. Dr. Schereschewsky.

That this new version will drive all rivals from the field and remain forever in sole possession, I will not venture to predict. But I have no doubt that it will obtain a very wide circulation and exert a profound influence on the final version, if finality is ever attained. Its conspicuous merits are those of our English Revised Version, viz., ripe scholarship and critical research. That Revised Version will be worth all it has cost if it only contributes to some future emendation of King James.

Dr. Schereschewsky's has a chance of doing more than that; for as yet in China we have no Royal Version to be dethroned. The Bishop's has therefore a fair chance to compete for the throne.

After completing the New Testament, he has now given us the Pentateuch as the first instalment of the Old Testament. May his life be spared to place the copestone on the edifice! *Finis opus coronat.*

It is thirty-five years since he made his *début* as a translator of the Scriptures. In 1864 a committee of five was formed in Peking to render the New Testament into Mandarin. Two of these (Messrs. Burdon and Schereschewsky, both Bishops *to be*) came to my house one morning to ask my co-operation. I took part in their work for a short time only, being occupied with the translation of works on International Law. Later on Dr. Schereschewsky alone began and finished a Mandarin Version of the Old Testament, which in that dialect stands by itself and is not likely to be superseded.

For that task his qualifications were exceptional. By birth a Hebrew of the Hebrews, and running over with rabbinic lore, he had made himself a Chinese by adoption and by successful study. No man of that day equalled him in idiomatic command of the spoken Mandarin.

The long pilgrimage from Moses to Malachi which he then made he is now going over a second time, rendering the Scriptures not into a dialect, but into the general language of the empire.

In this undertaking he finds it an immense advantage to retrace his own foot-steps. Difficulties, which then confronted him, are difficulties no longer; doubtful questions present themselves as cases already adjudicated. Certain test passages in this volume I have looked over with my Hebrew Bible in hand; and so well am I satisfied with his treatment that I should feel myself a gainer if I could accompany him chapter by chapter. A good translation is the best commentary; and where translation fails to give the meaning, Bishop Schereschewsky wisely adds an occasional note by way of elucidation. As a good example I may point to Gen. ii. 23, where in a marginal note he gives the Hebrew words *ish* and *isha*, for man and woman, to replace the 男 and 女 of the text, making it read, "she shall be called *isha*, because from *ish* was she taken."

I might give a long series of passages in illustration of the translator's happy faculty for seizing the meaning of a doubtful phrase and expressing it in a way that causes the doubt to disappear. I might, too, find some in which *I* should have reached a different conclusion. But it is not my object to quote details. This version, in what is known as the "Easy *Wên-li*," I cordially commend to missionaries of every creed and confession. Made by an eminent

scholar; equally able in Hebrew and Chinese, unlike his former version, it will not be confined to the northern provinces, but make the Word of God accessible to readers in every part of the Chinese empire. Its style, simple enough to be "understanded of the people," is yet sufficiently polished to meet the taste of the most fastidious of China's literati.

That the translation of the Scriptures was Bishop Schereschewsky's vocation, there can be no doubt. When he had finished the Old Testament in Mandarin, the cares of a large diocese compelled him to suspend his hermeneutic labors for some years. Then a fell disease, which paralyzed every member of his body, but left intact his splendid intellect, obliged him to lay down other burdens and to return to his favorite studies.

The result is before us in the handsome volume now under review, and in the New Testament published some time ago.

It adds a pathetic interest to these great works to know that they were executed by a man who is unable to hold a pen. As Thierry, the French historian, produced his *chefs-d'œuvres* in a state of decrepitude, such that he had to be carried to his study on the back of a servant, so with Bishop Schereschewsky. But of him it may be said with truth that he has overcome greater impediments, and is achieving a greater work. *Laus Deo!*

Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

Educational Association of China.

THE THIRD TRIENNIAL MEETING.

THE Educational Association of China began its third triennial meeting at Shanghai on Wednesday, May 17th. In point of attendance and interest it fully equalled, perhaps surpassed, its two predecessors. The evening before the formal opening a recognition meeting was held at McTyeire Home, where the members, gathered from all parts of the empire, were introduced to one another and spent an hour in pleasant social intercourse, after which Rev. J. C. Ferguson, chairman of the Executive Committee, called upon each member to state in a few words his residence, the character of his work, and any interesting incidents in connection with it. The speeches were all brief and to the point, and were interspersed with

choice vocal and instrumental music. The large attendance and manifest enthusiasm promised well for the convention as a whole, and the promise was not disappointed.

There were daily sessions morning and afternoon, on Wednesday, Thursday, and Friday; an evening session on Thursday, and the meetings closed on Saturday noon. All the meetings were held at the chapel of the Presbyterian Mission Press.

The programme, as published in last month's RECORDER, was adhered to as faithfully as possible.

Dr. Fryer's absence was greatly regretted. The steamer on which he had taken passage from San Francisco was not due in Shanghai until the week following the close of the meeting.

Writers of other papers were absent, but sent their papers, which were read by friends.

The address of the President, Rev. D. Z. Sheffield, D.D., on Wednesday morning, was a vigorous discussion of "Christian Education," presenting a lofty ideal and declaring the chief end of education to be to lead the student to a knowledge of God. Under the head of "Educational Problems" some old and some new questions were brought into discussion, the latter chiefly growing out of the remarkable change in Chinese public sentiment with regard to Western education which has taken place since the last meeting of the Association, and has caused missionary educators to ask themselves how they can assist the Chinese in their attempts to establish schools of Western learning. Dr. Parker advocated the establishment of an educational magazine under the auspices of the Association, and at a later session it was decided to do this.

A very practical suggestion was made by Mr. Gedye, which appears to us of great importance, that a general Examining Board should be established for all China to provide deserving teachers with certificates of scholarship and so protect the inexperienced Chinese authorities from imposition. It was understood that the Executive Committee of the Society for the Diffusion of Christian and General Knowledge had already appointed a committee to devise a plan for this very purpose, and the Educational Association, at its business session on Saturday, appointed one also to consult with that of the S. D. C. G. K., not only for the establishment of an Examining Board, but also to urge upon the Chinese government the adoption of a system of public schools.

The papers were all very practical. As most of the members of the Association are missionaries, it goes without saying that the importance of religious and ethical teaching was kept well to the front. A word of caution was uttered, however, as to the danger of creating a dislike for religion in the minds of the students by too much insist-

ence on the part of the teacher. The value of studies in natural science was also very rightly emphasized. Not the least interesting and profitable session was that set apart for the discussion of the education of girls, which was conducted almost entirely by the ladies of the Association. At the Thursday evening session the chair was taken by Mr. F. S. A. Bourne, H. B. M.'s Consul at Shanghai, who called attention in a few introductory words to the connection between religion and morals and indicated the bearing of this fact upon the subject to be discussed, "The Introduction of Christian Leaven into the Life of New China."

At the business session an important amendment to the Constitution was proposed, which will be submitted by mail to the members of the Association who were not present, and which provides for reducing the size of the Committee on Publication from seven to three. This is, as we believe, a very desirable change. Heretofore the work of the Committee has been greatly hindered by the delay and inconvenience experienced in sending manuscripts to so many places at great distances apart before they could be acted upon.

The report of the Committee on Transliteration was tentatively approved and ordered to be printed and circulated. The report includes a list of characters to be employed in the transliteration of proper names and two lists of names so transliterated—those used in Chapin's Geography and in Sheffield's Universal History. The Committee, with two changes, was continued and empowered to make such modifications in the lists as may seem advisable in the future.

We publish below the reports of important committees.

The proceedings will be published in full at an early date and supplied to the members at cost.

The following officers were elected for the coming three years:—

President.—Rev. T. Richard.

Vice-Presidents.— { Rev. J. C. Ferguson.
Rev. W. M. Hayes.

General Editor.—Rev. A. P. Parker, D.D.

General Secretary.—Rev. J. A. Silsby.

Treasurer.—Rev. W. N. Bitton.

Editorial Secretary.—Rev. E. T. Williams, M.A.

Executive Committee in addition to Secretary, Treasurer, and General Editor:—

Miss L. Haygood.
Rev. F. L. H. Pott.
Rev. J. C. Ferguson.
Prof. E. R. Lyman.

Publication Committee:—

Rev. D. Z. Sheffield, D.D.
Rev. W. M. Hayes.
Rev. J. Jackson.

Committee on Geographical and Biographical Terms:—

Rev. D. Z. Sheffield, D.D.
Mrs. A. P. Parker.
Rev. W. M. Hayes.
Miss M. C. Robinson.
Rev. E. T. Williams, M.A.

Committee on Technical and Scientific Terms:—

Rev. C. W. Mateer, D.D.
Rev. A. P. Parker, D.D.
Rev. W. M. Hayes.

Committee to prepare Courses of Study and Plan for General Examination Board and to urge upon the Chinese Government the Establishment of Public Schools:—

Rev. A. P. Parker, D.D.
Rev. D. Z. Sheffield, D.D.
Rev. E. F. Gedye, M.A.

Report of Committee on Educational Reforms.

The Committee to whom was referred certain matters in regard to Educational Reforms in China reported as follows:—

We recommend: 1. That this Association appoint a committee of three to co-operate with a similar committee of the Society for the Diffusion of Christian and General Knowledge among the Chinese in the preparation of such a Course of Study, or a Series of Courses of Study, as they may deem best adapted to the use of schools and colleges and students in general throughout the country.

2. That this Joint Committee be authorized to prepare an examination scheme for the country at large, and make such recommendations to the Chinese government in regard to a Public School system for China and, in regard to such other educational reforms as the condition of the country demands; to be referred to this Joint Committee to take such action as they may deem best.

3. That such action as this Joint Committee may take in regard to the matters above mentioned, shall be published and put into operation as soon as the Committee may find it desirable to do so, and their action shall have the full sanction of this Association until the next Triennial Meeting of the Association, when it shall be subject to the approval of the Triennial Meeting.

Report of the Executive Committee.

The Committee organized May 15th, 1896, for the work of the new term, and Rev. J. A. Silsby was elected Secretary. There were present at this meeting: Rev. A. P. Parker, D.D., General Editor and *ex officio* Chairman ; Rev. F. L. Hawks Pott, Treasurer; Miss L. A. Haygood, Dr. John Fryer, Revs. Paul Kranz and J. A. Silsby. Of the members of the Committee only one, Miss Haygood, has been able to attend all of the twelve meetings which have been held. Drs. Parker and Fryer, Mr. Pott and Mr. Silsby have all been absent during a part of the term in America. Mr. Ferguson accepted the General Editorship during Dr. Parker's absence, and at his urgent request has retained that position until the end of the present term. Rev. F. H. James has acted as Dr. Fryer's proxy until recently, when Rev. E. T. Williams took his place. Rev. D. H. Davis served as Secretary during Mr. Silsby's absence. Rev. J. L. Rees acted as Treasurer during Mr. Pott's absence. Latterly Mr. Pott found it necessary to resign on account of a press of other duties, and Rev. W. N. Bitton was chosen to take his place. The average attendance at our meetings has been five. The meetings have all been held at McTyeire Home.

At nearly every meeting of the Committee the General Editor and the Treasurer have submitted reports, and these reports have been made the basis of subsequent action by the Committee. The triennial reports of these officers, which are submitted to the Association, make it unnecessary for the Secretary to enter into detail concerning this part of the Committee's transactions. We have every reason to be gratified on account of the rapidly increasing demand for our publications. A good deal has been done in the way of republishing works already on our catalogue, but we can not report a great number of new publications. Only two new works have been published during the past three years: they are Dr. Parker's Physics and Mrs. Parker's work on Map Drawing.

The liberality of Dr. Martin has enabled us to republish his valuable works on Political Economy and International Law. A similar liberality on the part of Drs. Mateer and Parker and Revs. Hayes, Judson, Pott, Owen and Ferguson and Dr. Porter have enabled us to publish two valuable Chinese *Tao*, embracing lithograph editions of works on Mathematics and Western Science. The rest of our work has been almost entirely connected with the republication of older works, the pushing forward of the sales of the Association's publications, the safeguarding of the Association's property interests, and the making of arrangements for the Triennial Meeting.

At one of our earlier meetings Dr. Fryer called attention to the fact that several books published by the Educational Association were being pirated. Dr. Parker was requested to look into the matter and take the necessary action, through the British and American Consulates and the Mixed Court, that by fines, confiscation and award of damages, this abuse might be corrected. Subsequently the Secretary was authorized to confer with Rev. Timothy Richard, Secretary of the Society for the Diffusion of Christian and General Knowledge, in regard to what could be done by way of joint action in protecting our interests.

Mr. Ferguson was authorized to take stock of all the books, blocks, maps, stereotypes and other property of the Association, and to have separate account books made, in order to ascertain at any time the stock which the Association has on hand, employing such assistance as might be necessary for this work. At an earlier meeting the Treasurer was authorized to have suitable envelopes and letter-heads printed for the use of the Association's officers. The Committee's officers are therefore now well supplied with suitable books, blanks, and such stationery as is needful to keep the business of the Association in systematic order.

In order to prevent delay in the publication of standard works, the Chairman and Secretary were authorized, in the interim between the meetings of the Executive Committee, to order the reprinting of the books published by the Association when there is urgent necessity.

The Committee has endeavored to push forward the sale of the Association's publications. With this in view, the General Editor was authorized to offer a discount of 20 per cent. to all native booksellers dealing in our publications. Arrangements have also been made with the Society for the Diffusion of Christian and General Knowledge to keep on hand a stock of our publications. A bookcase was procured to be placed in the Society's depôt and 20 per cent. allowed on all sales through this agency.

A General Catalogue of the Association's publications has been prepared by Mr. Ferguson, and the General Editor was authorized to advertize in the *Missionary Recorder* and in native periodicals as seemed expedient.

The Committee authorized the General Editor to send a set of samples of all our publications to Rev. W. E. Manly, to be put on exhibition at the Conference of Western Missionaries at Chungking.

The later meetings of the Committee have been taken up largely with the arrangements for our Third Triennial Meeting. A circular was issued early in November asking for suggestions which would help to make this meeting interesting and profitable. Our President sent us a letter full of valuable suggestions, and to him

we are greatly indebted for many of the best features of the present programme. Only two or three other letters were received in response to our request, but we have been pretty generally successful in securing favorable replies from those who have been asked to prepare papers and addresses, and we trust the present programme will be the groundwork of a most helpful and interesting meeting.

J. A. SILSBY,
Sec. Ex. Com.

REPORT OF COMMITTEE ON TERMINOLOGY.

When your Committee was appointed it was with the expectation and intention that a vigorous effort should be made to accomplish something in the line of the work entrusted to it. The Chairman took up the business with what vigor he could and summoned the other members of the Committee to assist. As the subject of chemistry seemed to be the rubicon that must be crossed before anything effective could be done in other lines, this was first taken up. Dr. Stuart drew up a comparative list of the elements and a few general terms and sent them round in a circular. Your Chairman, assisted by Mr. Hayes, took the matter up, and one long circular after another went round and criticisms and suggestions were sent back, not only from other members of the Committee but also from the members of the Committee of the Medical Society, to whom the circulars were also sent. At the end of nearly two years of constant effort a new list of the elements was finally settled upon and printed in the RECORDER. An improved system of chemical nomenclature was then elaborated. Some of its main ideas had previously been suggested by Dr. Stuart, and others were suggested in various ways during the discussion of the elements. The system, however, as elaborated, is chiefly the work of Mr. Hayes, assisted by the Chairman. It, as yet, only embraces inorganic chemistry. It has been approved by all the Committee who voted, which was all but one. We hoped to have been able to get a complete comparative list of new and old terms ready for the meeting of the Association, but the votes on the last circular were some of them so long delayed that it was found impossible to get it finished. The first draft is fully wrought out and arranged, and simply awaits copying and final revising before printing. It includes all the terms ordinarily used in inorganic chemistry, giving under each a complete list of the different terms that have been used by various authors, giving credit to each so far as known. Your Committee ventures the opinion that the completion of this system and list of chemical terms will mark a great step in advance and will open the way for consistency in the many other branches of science into which chemistry enters to a greater or less extent.

Your Chairman has also on hand a large mass of material, collected from many sources, for a general list of scientific and technical terms. Several members of the Committee and a few authors have sent lists for incorporation. The members of the Committee are all busy men, and for this reason have not always responded promptly to the requests of the Chairman for help. The task of preparing such a comprehensive list of terms is really a herculean one, involving the collating of several thousand terms and their variations. If all authors would provide lists of the terms they have used it would lighten the work very much. This, I am sorry to say, a considerable number of them either neglect or are not inclined to do. A large amount of work is already done, and much material is collected, so that if a little more time is given the result will be achieved.

C. W. MATEER,
Chairman.

REPORT OF PUBLICATION COMMITTEE.

The work of your Committee for the last three years needs but a brief report. Only four books have been presented to us, viz., a translation of Steele's Physics, by Dr. Parker. A work on Map Drawing by Mrs. Parker. A translation of McCosh's Divine Government by Rev. J. L. Whiting, and a work on Statistical Geography by Rev. L. Wigham. The two former were approved and have been printed.

The translation of McCosh's Divine Government was declined as not falling properly within the sphere of the Association. The Statistical Geography was not well adapted to school use, and was returned to the author with criticisms.

More might perhaps have been done in the way of projecting and soliciting suitable works for publication if your Committee had not been so large and so scattered that it was impossible to get a meeting. We would suggest the propriety of making the Committee smaller and also of grouping the members, so that communication might be easier and quicker. It is evident that authors do not incline to offer their books to the Association, but prefer to print them on their own account. This is due in part perhaps to the difficulty and delay experienced in getting a book reviewed and passed, but chiefly we think to the fact that if the book proves a financial success the author under the present arrangement gets but little profit. We would advise a modification of the present rule, so as to give the author a certain definite share of the profit of his book, and also to give him an assured opportunity of revision when new editions are to be printed.

C. W. MATEER,
Chairman.

Triennial Report of the General Editor.

At the last meeting of this Association, in 1896, Rev. A. P. Parker, D.D., was appointed General Editor. He carried on the work in a most efficient manner until he was obliged to return to America in January, 1898, at which time the writer was appointed by the President and Vice-Presidents with the approval of the Executive Committee.

The work of the office has been gradually increasing, as will be shown by the appended tables. There is need of some one being appointed who can devote his whole time to the work of pushing the sale of our publications and furthering our interests. With judicious management our business could be easily increased ten-fold. The question of finding some one who can be set aside for this duty, demands the attention of this Association.

A list of the estimated stock on hand is herewith appended.

John C. Ferguson,
General Editor.

New Editions published from May, 1896, to May, 1899.

	Copies printed or received.	*Stock in hand.*	*Valued.* $ cts.
Mental Philosophy	700	253	75.90
Universal History	1,300	333	532.80
Map of the World, unmounted	1,230	none	
Wall Chart of Astronomy	160	do.	
" " " Birds, mounted	60	do.	
Trigonometry	2,000	613	245.20
Wall Charts of Mammals, mounted ...	45	none	
Acoustics	1,500	847	169.40
Wall Charts of Astronomy	1,341	285	199.50
Light, by W. M. Hayes	1,500	946	378.40
Hand-book of Birds	900	103	20.60
" " Mammals...	900	61	12.20
Hayes' Astronomy	2,000	178	133.50
Conic Sections	500	257	64.25
Educational Directory for China ...	50	17	12.75
Second Triennial Meeting, 1896 ...	171	13	26.00
Geography, Scripture, of Palestine ...	403	328	98.40
" for Schools	200	176	88.00
Geology, Elements of	902	294	73.50
Parker's Zoology	512	9	4.50
		Amount forward,	$2,134.90

	Brought forward,		$2,134.90
Church History	800	321	160.50
History of England	680	241	120.50
Hand-book for Anatomy and Physiology	900	389	38.90
" " Mineralogy	1,000	85	8.50
Wall Charts of Anatomy and Physiology	140	none	
" " " Mineralogy	20	do.	
" " " Botany	80	do.	
Hand-book of Botany	1,500	765	191.25
Wall Charts of Electricity	50	41	102.50
Hand-book for "	1,500	665	199.50
Wall Charts of Steam Engine	20	4	10.00
Hand-book for " "	200	29	5.80
Wall Charts of Light and Heat... ...	20	none	
Hand-book for Light	1,000	219	547.50
Wall Charts of Fishes and Reptiles ...	35	2	5.00
" " " Properties	30	12	30.00
Hand-book of Mechanics	1,000	42	6 30
Wall Charts of Mechanical Power ...	30	1½	3.75
Williamson's Zoology, bound	40	none	
" " paper cover ...	40	1	50
History of Russia	900	283	183.95
The Five Gateways of Knowledge ...	1,000	519	51.90
Butler's Analogy	200	145	7.25
Health, Air, Water, Food, Clothing, etc.	1,000	414	82.80
Moral Philosophy	401	140	56.00
Mrs. Richie's Scripture Maps, coloured, mounted	867	176	88.00
Mrs. Richie's Scripture Maps, coloured, unmounted	10	27	6.75
Wall Charts of Hydrostatics and Hydra	20	4	10.00
Hand-book for " "	900	90	13.50
Wall Charts of Metric System	10	1	2.50
" " " Insects	35	½	1.25
" " " Zool. and Comp. Anatomy	60	1	2.50
" " " Heat	60	none	
Hand-book of Heat	900	250	32.50
Wall Charts of Chemistry	50	none	
" " " Astronomy and Geography	50	do.	
Illustrations of Astronomy, small, No. 1	2,000	1,610	161.00
" " " " " 2	2,000	1,612	161.20
" " " " " 3	2,000	1,612	161.20
" " " " " 4	2,000	1,612	161.20
" " Birds " ...	1,000	1,014	101.40
" " Mammals	1,000	1,040	104.00
Map of World, mounted...	923	none	
Model Drawing	500	417	41.70
Map Drawing, by Mrs. A. S. Parker ...	493	206	61.80
Dr. A. P. Parker's Physics	1,000	571	371.15
Analytical Geometry	490	240	192.00
算學淵源八種	1,000	987	2,961.00
			$8,582.95

Estimated Stock in Hand.

Wooden Blocks...	1,340 blocks	(36 sets)	$804.60
Metal Stereotypes	502 „	(6 „)	521.60
Electrotypes for Illustrations	1,175 „	...	822.50
Wood Blocks for „	705 „	...	123.68
Books, Maps, Charts, etc., in Depository	...	... ...	8,582.95
		Estimated present value	$10,855.33

Notes and Items.

Rev. K. Ibuka, President of the Presbyterian College at Tokyo, addressed the Association on Thursday afternoon on the introduction of Western learning into Japan, a most interesting story which ought to furnish stimulus and guidance to China at this time.

In this connection we call attention to a very valuable paper read before the China Branch of the Royal Asiatic Society by Rev. R. E. Lewis a few weeks since on "State Education in Japan." Mr. Lewis spent some months in Japan, making a special study of his subject, and the report which is the result of his labors is intended for the U. S. State Department at Washington. When printed it will serve as a store-house of facts and statistics of great importance to those who are interested in giving China the educational advantages of the West.

Dr. Reifsnyder, at the session devoted to girls' schools, told of an offer made to her by certain Chinese gentlemen in Shanghai to give Taels 10,000 to establish a medical school for women, an offer which unfortunately she felt compelled to decline.

A valuable fact was brought out during Thursday night's meeting which will interest those who believe that Mandarin should be studied by all missionaries and taught in all mission schools. This course was advocated by Dr. Allen in his address, and at its close Mr. Bourne added force to this plea by stating that during his travels over China he had found Mandarin everywhere understood, even by the common people, except in a strip about 50 to 100 miles wide from Foochow to Canton.

Correspondence.

CONFERENCE AT PEI-TAI-HO.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It is proposed to hold a missionary conference at Pei-tai-ho (North China) some time during August, and the gentlemen whose names are subscribed below have been asked to act as a Committee of Arrangements.

It is the desire of the committee that any one who may have suggestions to offer, or subjects which he desires discussed, or will volunteer to prepare a paper, will kindly confer with some member of the committee as early as possible. Members of all missionary societies are invited to co-operate.

Yours truly,

Committee.
F. E. SIMCOX, Pao-ting-fu.
J. H. PYKE, Tientsin.
R. C. FORSYTH, Ch'ing-chou-fu, Che-foo.
I. T. HEADLAND, Peking.
J. GOFORTH, Chang-tê-fu, Tientsin.

THE 世盛危言 AGAIN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the April Number of the RECORDER Mr. Medhurst reviews the above Chinese book. To give an example of its being widely circulated and extensively read in the provinces, I may say that a few months ago the Prefect here issued a proclamation, presumably to warn the people to keep the peace and abstain from riot, but in a covert way to show his hatred of Christianity and of foreigners in general.

He used the same words as Mr. Medhurst quotes from the first chapter of this book, saying that the Christian religion was a mixture of Buddhism, Taoism, and Mohammedanism. In one place he used a very obnoxious phrase: "The Christian religion took up into itself what the Buddhists spat out." He also said that the country people and unlearned were easily beguiled by such teaching, but the scholars knew better and were not led away. The proclamation was much talked of among the people, and there can be no doubt it did us no good, but helped very much to keep many away from us.

Yours truly,

WM. DEANS.

[*A circular sent to the missionaries in West China.*]

WEST CHINA RELIGIOUS TRACT SOCIETY.

DEAR FRIEND: As you will have learned from reports of the proceedings of the West China Conference, that body decided upon the formation of a Tract Society for West China and appointed an Organizing Committee for the purpose.

That Society has now been formed, and we enclose herewith a copy of its regulations and of the list of officers and committee for 1899, which were adopted at a meeting of missionaries held in Chungking on 15th March.

We write now to appeal for your sympathy and active co-operation with this Society. It is not necessary to lay before West China missionaries any arguments to prove the usefulness of such a Society. We have all in times past been much helped by the provision in West China of depôts of the Hankow Tract Society, and now that that Society, owing to a diminution in its income, proposes to cease work in the West, we all must feel that we should try to institute a

similar organization for ourselves. Urged by this feeling, and with much careful consideration, and much earnest prayer for divine guidance, those intrusted with the duty have undertaken this work.

Though Chungking is the headquarters of the Society its operations and its usefulness will, it is hoped, extend to every station in West China; and you will observe that provision has been made for the representation on the Executive Committee of Societies working at a distance from headquarters.

It may not be universally known that there already exist in West China printing presses with metal type, which we hope to employ in printing our literature. At the present time a large number of books and tracts are on hand in the depôt of the Central China Religious Tract Society in Chungking, and will be available for use in supplying orders. It is our intention, as these become exhausted, to replace the stock, so that it may always be possible for missionaries to obtain any book or tract contained in the catalogue of the C. C. R. T. S. After a time we hope to publish and distribute a catalogue of our own.

The Executive Committee would therefore appeal with confidence for your assistance in raising a fund sufficient to start the Society with a good stock. The entrance fee, as you will see, is three Taels for each person; but it is plain that even if every missionary pays this, and thus becomes a member, we shall not have nearly enough to procure a stock sufficient to meet the constant demand that exists for the supply of Christian literature. We are writing to Tract Societies, to friends in England and America to seek their help; and we hope there may be a favourable response to this appeal; but we feel that it will still be necessary for the workers on the field to give as liberally as they feel it possible and right to this object.

While our immediate need is for donations to help the work in its initial stages, yet the Society's annual income from sales will need augmenting by subscriptions; and we shall therefore be very glad to receive any promises that may be sent us of annual subscriptions.

We enclose a list of sums already subscribed.

We remain,

Yours very sincerely,

SPENCER LEWIS,

President.

LEONARD WIGHAM,

Secretary and Treasurer

LIST OF SUBSCRIPTIONS.

	En. Fee. Tls.	Donation. Tls.	An. Sub. Tls.
Rev. S. Lewis	3		
Mrs. Lewis	3		
Rev. Q. A. Myers	3	10	
Mrs. Myers	3		
L. Wigham	3	14	
Mrs. Wigham	3		
Miss Cumber	3	4	5
Chia-ting { Dr. H. Parry	3		
Chia-ting { Mrs. Parry	3	5	
Mrs. Moses	3		
Miss Gallaway	3		
Mr. Carnow	3		
Miss Hunt	3		
G. F. Bow	3		
R. J. Davidson	3	4	
Mrs. Davidson	3		
James Murray	3	15	
Mrs. Murray	3	15	
Dr. Wolfendale	3		10
Rev. A. E. Claxton	3	5	
Mrs. Claxton	3		
Miss Ramsay	3		
Dr. McCartney	3		
Mrs. McCartney	3		
Rev. W. E. Manley	3	4	
Mrs. Manley	3		
C. Ramsay	3		
She-hung { J. Mason	3	2	
She-hung { Mrs. Mason	3		
She-hung { A. W. Davidson	3		

A UNION HYMNAL AND CATECHISM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I make a suggestion through your paper, and at the same time help to arouse public interest, and perhaps create, to some extent, an opinion on a matter in which I feel great interest? It is that the committee now making arrangements for the General Conference to be held in Shanghai in 1901, should take into consideration the advisability of recommending to the Conference the wisdom of having a union catechism and hymn book prepared by a representative committee for the use of the church in China. Surely, Sir, the time has come for such a movement. The Christian church is now becoming a power in the empire, and with the introduction of improved facilities for travel our members will frequently find themselves located in districts where there is no representative of the branch church in which they were converted. It would go a long way towards making such wanderers at home with the local church to find them singing the familiar hymns which first nourished their own early faith, and would also facilitate the holding of interdenominational conventions which are becoming quite recognized institutions in certain provinces.

Nothing would do more to further the spirit of union which is springing up among many of our churches in China than the fact that they all received their first instruction in the essentials of the faith from the same catechism. This is of course only possible if the work is prepared by a representative committee, such as a body like the proposed Shanghai Conference alone could appoint. Why should we continue using different hymn books and different catechisms, appearing to be outwardly divided to the injury of our faith, where in reality we are one? For there is nothing in which the church is more cosmopolitan than in its hymnology, and on the foundation truths of our faith there is also no division between us. Why then should each mission have its own special hymn book, and why should seven or eight catechisms be in use where one would do as well?

I take it for granted that we all believe in having live hymn books, and that there is no difference between us as to the value of catechetical teaching for our converts and enquirers. The church with a catechism will always hold its own against the church which has none.

As to the possibility of a satisfactory and successful union catechism being prepared there can be now no doubt; vide the new catechism recently published by the National Council of Evangelical Free Churches in England, representing all the non-conforming bodies in that country. All denominations but the Episcopal were represented on the committee which prepared it. On the mission field, where the perplexing problems connected with a state church have no place, it should be possible for a committee to be formed for the above objects, which should include the whole Protestant church.

I leave for further consideration such minor points as to whether the catechism should be published in one or two vols., the first containing the simpler elements of the Christian faith and suitable specially for circulation among the heathen, the second dealing with deeper experimental subjects beyond the grasp of the unconverted man; or whether the catechism should be confined to the former list of subjects alone. Anyhow a union catechism and hymnal,

however simple, would be a distinct gain on our present methods.

If others feel as I do I trust they will make known their opinions to the committee, either through the RECORDER, or privately, that the subject may receive due consideration.

Thanking you in advance for permission to make this suggestion through your columns,

I am, yours truly,
C. SPURGEON MEDHURST.

Our Book Table.

The Religious Tract Society have just printed a new lot of the Ten Commandments, very large type, scrolls suitable for hanging on the wall. Mounted, 30 cts. Unmounted, 15 cts.

道原斷義. *Native Religions and Christianity.* By Rev. A. G. Jones, English Baptist Mission, Shantung. Twenty-four leaves. Sold by the Mission Press, Shanghai. Price 3 cents.

Those who have watched the great progress of some Missions in China while other Missions seem to be making scarcely any headway at all, cannot but often ask themselves, why is this when we are preaching the same Gospel? The answer is not a simple one, for the problem is complex, but this book will give *one reason* for the success of the Gospel, and that is in the way the Gospel is presented, and in the spirit in which their old religions are approached.

This book is not written in the spirit of condemnation, as so many books are, as if God had left all the non-Christian religions without any witness for Himself, forgetting that by so doing they unconsciously disparage the providence of God. But Taoism, Buddhism, and Confucianism are each passed in review, and full credit is given to them for their high and noble aims while the transcendent truths of Christianity are set forth in a friendly loving spirit. The style, too, is that of the essay type which commends itself so well to all the *literati.* All students of comparative religion will be glad of this booklet.

T. R.

REVIEW.

Foreign Cookery in Chinese, with a preface and index in English. By Mrs. T. P. Crawford. American Presbyterian Mission Press, 1899. Price, 50 cents.

The "foreign house-keepers and native cooks," for whom this book was prepared, and for whom it is now published in a revised edition, will find it without doubt the aid which the author intended. Her own "long felt need" has developed a supply for many another similar need, and many a young housekeeper in China, and perhaps a few older ones, will find here the very help for which they wait. We imagine the Chinese cooks will breathe as heartfelt thanks as their foreign mistresses, for they are often as truly expected to make bricks without straw as the children of Israel were of old. And between these covers we find the very straw with which to "build foreign rice."

We hope they will read, digest, and follow the excellent instructions in the preface as to order and cleanliness; and the style is so clear

and simple that we expect the book will prove a friend indeed to many a confused cook who now wanders in perplexity among the wishes of his foreign mistress, who is unable to speak to him intelligently in his own language.

Two hundred and seventy-two carefully selected receipts, numbered in both English and Chinese, with a preface in each language, make it very practically useful to both mistress and servant. The one infallible receipt for the washing of flannels may prove a sure cure of certain straitened circumstances and of itself be fully worth the price of the book.

M. F.

Report of the China Agency of the British and Foreign Bible Society for the year ending December 31st, 1898.

This is a pamphlet of 111 pages, and records what is, in all satisfactory respects, a "record" year of Bible Society work in China. Expressed in pages the printing for the year reaches the magnificent total of 158,043,966, whilst, as regards issues, over one million volumes were sent out during the year under review—the exact figures being 1,033,715, or 271,814 more than the total of the previous year. In the issues to other agencies and societies there is an advance of from 46,671 to 97,325 copies. In the Scriptures issued to sub-agents and correspondents there is an increase of 118,661 copies. From the details given in the first table it will be seen that there has been a large demand for New Testaments. Last year an increase of over 10,000 was reported, this year shows a further increase of no less than 25,432. It is impossible for us in our space limitations to go further into the tables and sales list, but a perusal of them all will amply indicate the remarkable advance forward and the effective and judicious arrangements made for the distribution of the printed page. Of greatest interest to all missionary readers is the large section devoted to sub-agency and colportage reports. In a skillful and happy manner Mr. Bondfield has woven from the prominent features of a voluminous and wide correspondence a story which will gladden every missionary heart,—a story of patience, heroism, faith, and love; a true story of colportage methods and results; a story that shows how gladly and efficiently the great body of missionaries cooperate in colportage supervision; a story that leads the listener to praise God for the goodness with which he has crowned the past year. In these days of open doors we are glad to see that a 21st section is reported from the Philippines, the occupation of Manila by the U. S. troops making possible, in a tentative manner, the resumption of Bible Society work. In the references to translations and revisions we see how much good work has been done during the year by the "Conference" companies of translators.

G. M.

China and Its Future: In the Light of the Antecedents of the Empire, its People and their Institutions. By James Johnston, author of "China and Formosa." 1899.

This is an optimistic book. It consists of seven chapters, and describes the country, people, history, government, education, etc., of the Chinese in a very pleasing and instructive way. After reading it one feels that the Chinese characteristics are not so bad after all. The author discloses their merits, and gently and lovingly draws out their frailties with the object of their amendment. His chapter on "The Religion of China" is an excellent *résumé* of the cults of this

land. We cordially agree with Mr. Johnston in his concluding remarks that there are many reasons for hopefulness in the future of China. God has something good in store for this great people. "When people speak of breaking up the empire of China," he says, "or the conquest of it by any one nation in Europe, they forget what the empire is. A country of 1,800 miles in length, and as much in breadth, a compact and solid unity of ample resources for a population equal to a fourth part of the whole world, a population of one race, one law, one national religion, from which there is almost no dissent, only additions—to break up such a country into portions to suit the limited capacity of assimilation by the small nations of Europe, would be a hard task if the nations of Europe were of one mind, but with their suspicions and jealousies, impossible," etc.

His second ground of hopefulness is derived from a study of the history of China: "Her past and present civilization is all her own; she owes nothing but her misfortunes to foreign sources."

"A careless reader, or a shallow philosopher," says Mr. Johnston, "may turn on us and say there is little hope for an empire of hypocrites, and if they were playing the hypocrite intentionally and universally, or even generally, we would be disposed to agree with them; but the fact is that conscious hypocrisy is not the rule, nor by any means universal. Hypocrisy never is *the rule*; it must be *the exception*, or it would deceive no one; its nature and use are to deceive by imitating, or pretending to, virtue, admired or followed. It is one thing to have a high standard and come short of it, and quite another thing to use the form of virtue intentionally as a cloak to deceive the virtuous." The book is well bound, well printed, and contains 15 illustrations, two of which are views of the Kuling valley.

S. I. W.

Editorial Comment.

"MAY meetings" were quite in evidence in Shanghai this year; there having been, first, the Local Convention of the Christian Endeavor Societies in conjunction with the Epworth Leagues, followed by the Triennial Meeting of the Educational Association, the Anti-Opium League and the gathering of the National Young Men's Christian Association. The meetings of the Educational Association and Y. M. C. A. were well attended by representatives from well nigh all the principal parts of China where such work has been begun, and a long step forward has been taken by both these Societies.

* * *

THE book prepared by Dr. Park—The Opinions of One Hundred Physicians—should have a wide influence for good *re* the opium question, and should be convicting, where conviction is needed, as to the unquestioned evils of the use of the drug in China. It should have a wide circulation in the home lands, where there is all too little information and no little false sentiment as to what are really the facts. There can be no longer any doubt with this book before them.

We are glad to see increasing evidence that the Report of Dr. John R. Hykes, of the American Bible Society, on the Philippine Islands, has received at home the attention which it deserves. The *Outlook*, one of the leading religious papers of the United States, remarked in a recently received issue (though under the strange caption "The Bible Society in Japan"): "This special report on the Philippine Islands as a field for the work of the Society, is of value to all interested in the questions now uppermost in the minds of American citizens. We have nowhere seen a clearer statement of the exact social and religious condition of these islands. Mr. Hykes says that the Roman Church has largely lost its hold on the people, because of the miserable character of many of the parish priests. He gives an interesting account of Aguinaldo, and says he found the insurgent leader and those associated with him favorably disposed to the United States and toward Protestant missions. He says that if the islands were to go back to Spain, nothing could be done; that it is doubtful whether much could be done if they become independent. In other words, the question of religious liberty, seems to be largely dependent on American occupation and influence.

The Bible Society is getting all possible information in order that it may act wisely and effectively when the doors are opened and religious liberty is assured. The report of Mr. Hykes ought to be widely read."

* * *

The "sermon-novel" "In His Steps," noticed in these columns some time since, has had a singular history in England, where at that date it had just appeared. It would appear that Mr. Sheldon, like Mr. Kidd, the author of "Social Evolution," had no idea how much his work would be esteemed, and so neglected to obtain an international copyright. When the book became fairly known in London, without extraordinary means to stimulate the circulation, it took that impassive World's Capital by storm. The London correspondent of the *New York Evening Post* twice cabled news about the phenomenal sales in London, where it is said that thirteen publishers have reproduced it at prices ranging from $1.00 to one penny. Since the days of Uncle Tom's Cabin the like of this has not been seen. Upon this success in getting the public ear, ensues the inevitable discussion, and Mr. Clement Shorter contends that Mr. Sheldon's book is really immoral, which is explained to mean that it is economically wrong in attacking "vested rights." It is certainly a good sign that a profoundly religious book, although perhaps unduly emotional as many have claimed, should command such earnest and prolonged attention on both sides of the Atlantic. It will be a good day for China when there are Chinese enough ready to peruse attentively a work raising the question what Christ would do in their places. Whether this conception could by any possibility be conveyed to the Chinese mind through the costume of such an essentially Occidental tale, is highly doubtful. But the *ideas* are certainly transfus-

able into the Chinese language and into the Chinese heart.

* * *

WE wish that all who entertain such strong ideas as to the evils of different denominations working on mission fields, would read the following testimony of Mr. Inwood, who has recently visited so many of the different parts of China and seen so much of mission work. No doubt the majority, if not all, of these croakers are people who have never visited mission fields and judge of what must be here from what they see at home. But so far from sectarianism being intensified here it is diminished many fold from what it is in England and America. Mr. Inwood, writing from Chungking, says :—

> One was profoundly thankful to notice that the denominational differences, so much accentuated in similar conferences at home, never found one momentary expression here. Personal differences there may sometimes be, but differences between organizations there is none. The interchange of love between the missionaries of different organizations is as delicate and brotherly and spontaneous as between members of the same Mission.

* * *

WE have received a pamphlet of 32 pages entitled "The Future of the Pacific Ocean," which was read before the Unitarian Club of California, at San Francisco, March 20th, 1899, by Eli T. Sheppard. Mr. Sheppard is well known in China, having been U. S. Consul in Chinkiang nearly thirty years ago, and from 1872 onwards for some years Consul at Tientsin—indeed the *first* American Consul at that now flourishing port. While he lived in China he was recognized as a man of exceptional ability, and this brochure shows that he is in the habit of doing his own thinking. His historical survey is wide, and the reasoning is forcible. He points out the inevitable trend of history, and urges the moral obligations resting upon the United States to carry through the task which has been so plainly laid upon them by providence. He criticizes the stately arguments of Charles Francis Adams and Senator Hoar for their failure to recognize this moral responsibility, and with excellent reason. It is to some extent a perpetual wonder that clear-sighted writers and thinkers, such as the author of this paper, do not perceive the truth and express their conviction of it, that the duty of the American republic to the peoples bordering the Pacific Ocean cannot possibly be executed without implanting the moral and spiritual forces of regeneration. Perhaps Mr. Sheppard sees this, but he gives his readers no certain evidence of it, and in default of it his cogent arguments fail of their deepest meaning. What has there been, what is there now in the commercial, the political, the scientific relations of the East and the West which is in itself adapted to promote the regeneration of the Orient so indispensably necessary and so apparently hopeless? Can it be believed that God has raised up the Anglo-Saxon peoples merely to conquer their rivals in trade and to hold the balance of political power? Mr. Sheppard's pamphlet ought to be widely circulated, especially in benighted New England, and it ought to be re-issued with a supplement showing that moral results can only be produced by moral agencies, and then circulated in still more benighted California.

Missionary News.

A Good Lead.

A correspondent mentions that "Our Manchuria Irish missionaries are offering to support out of their own salaries another worker for five years and give £200.00 a year for that period. This, I believe, will have a good effect on the home churches, and it has been the means, I believe, of another gentleman in Belfast giving the same amount for another."

Anti-Opium League in China.

Contributions.

Previously reported ...	$548.70
Foochow collection, per Rev. G. S. Miner ...	85.00
H. H. Horsey, Tls. 10 ...	13.38
W. Ching-chong	15.00
J. D. Chang, of the Shanghai Dispensary ...	10.00
Compradore U. S. Consulate, Shanghai	10.00
劉長春	10.00
龐來盛	50.00
鍾金書屋	10.00
朱竺生	10.00
石台齋	10.00
江標	12.00
退思軒	10.00
邵顏生	10.00
公平賬房	5.00
遂初居	10.00
董寬夫	10.00
張驥英	1.00
尊聞閣	5.00
瑞記洋行	5.00
小長蘆鹽館	50.00
小樓主人	10.00
Total, ...	$900.08

An edition of 5000 of the book—Opinions of over 100 Physicians in China—is now paid for, but we want money to print a Chinese translation of this book and start an anti-opium paper in Chinese.

W. H. PARK, M.D.,
Treasurer.

Soochow, China,
May 19th, 1899.

Congregational Union.

Pursuant to an invitation issued some months since by the Congregational Association of P'ang-chuang, Shantung, delegates from the station of Hsiao-chang (L. M. S.), 120 *li* west from Pao-ting-fu, (400 *li* north-west); and from Lin-ch'ing (150 *li* south-west, the last two being stations of the American Board), met delegates from P'ang-chuang at the latter place on the last day of March.

A Congregational Union was formed, having for its objects the defining of the boundaries of the different fields; the adoption of rules for transfer of members living in the territory worked by another field; of rules preventing the reception of members from other fields who have been excommunicated or are under discipline without a certificate of good standing, and of rules debarring the employment of members of other mission churches by any station without a recommendation by the church to which the persons to be employed belong. The field covered by the four stations represented in this Association, embraces a region stretching from the Yellow River, in the district of P'ang-yin, on the south, to the city of Pao-ting-fu, a distance of about 630 *li*. The Union held two sessions of less than three hours each, besides an hour's prayer-meeting at the close and an informal evening conference over the boundaries. (One of the stations was represented only by a very able

native pastor, Mr. Meng Chi-tseng, of Pao-ting-fu.) In this brief time a constitution was adopted, a permanent organization effected, simple and satisfactory rules on each of the points mentioned adopted (also agreeing that church members shall have certificates annually renewed), and boundary lines agreed upon, extending for probably more than a thousand *li*. This was rendered a difficult matter by the undue proximity of some of the stations to each other and the circumstance that the work had become interlaced in a perplexing way. Yet a full, thorough, and cordial consideration of each difficulty led to a unanimous agreement on each separate item in a surprisingly short time. Each station was ready to give up something, and did so cheerfully. It was voted to suggest additional boundary lines between these four stations and other Missions not represented in the Union, and to invite the attendance of some of them at the next meeting, which is to be held in Hsiao-chang on the first of April, 1900. On the Easter Sunday which followed the meeting of the Union the usual quarterly meeting was held in the P'ang-chuang chapel, the ten delegates from abroad mainly conducting the services so far as speaking is concerned. Thirty-six were received upon probation, representing seven counties, and thirty-one to the church. The number of communicants present was 333, and the attendants were from twelve different districts, or counties.

It was felt by all that this easy step in advance is a highly important one, and that if it had been taken ten years ago it would have been even better. Are there not many regions where the time is ripe for a better and a closer understanding between contiguous workers?

A. H. S.

May Publications, Presbyterian Mission Press.

公法會通. International Law. Educational Association.
約翰註解 Commentary on John (Wên-li). Chinese Tract Society.
舊約節要. Old Testament History (Mandarin). O. M. Sama.
新約節要. New Do. Do. Do. Do.
馬太問. Questions and Answers on Matthew (Wên-li). (Rev. W. Dean, D.D.) P. M. P.
約翰講義. Commentary on John. Rev. W. S. Moule.
彼得講義. Do on Peter. Do.
節錄啓蒙. Old Testament History (Mandarin). P. M. P.
讚神聖詩. Hymn Book (Mandarin, small). P. M. P.
救世教孺教. Christianity and Confucianism. S. D. K.
幼徒詩歌. Association Hymnal. Nat. Com. College Y. M. C. A.
Gospel of the Heavenly Kingdom. Chinese Tract Society.
Ten Prize Essays. Do.
Come to Jesus. Do.
Condensed Statement of Christianity. Do.
Thoughts on Prayer. Do.
Search for the Truth. Do.
Prayer Book (Shanghai Colloquial). Am. Ch. Mission.
Metrical Tracts (eight). C. F. Hogg.
Catechism (Wên-li). Do.
Progressive Lessons in Canton Dialect. Rev. A. A. Fulton.
Opinions of 100 Physicians on the Use of Opium in China. Anti-Opium League.
Chinese Music (with illustrations). Mrs. Timothy Richard.
Medical Missionary Journal, Vol. xiii, Nos. 1 and 2.

Order Form and List of Books. Chinese Tract Society.
Catalogue of Scriptures in Chinese, etc. B. and F. B. S.
St. John's Echo, Vol. x, No. 3.
China Messenger for June (C. and M. A.)
Bi-Monthly Bulletin, Vol. I, No. 4. (Southern Presb. Mission.)

Diary of Events in the Far East.

THE KOWLOON TERRITORY:—About the 17th April a hostile force of several thousand Tungkun men gave trouble, threatening an attack on Kowloon city and the docks. The volunteers were called out. On the 18th the Chinese trenches were shelled and many Chinese killed and guns captured. On the 23rd the dispersion of the rebels was reported, and all but 300 men of the troops were withdrawn. Fresh trouble occurred in May, the rebels again threatening the new territory on the 15th, but the prompt despatch of 1,400 troops and three gunboats to Samchuen, Kowloon city, averted an outbreak.

AMERICA IN THE PHILIPPINES:—On 24th April, General Luna's army surrendered to General Macarthur, and later the insurgents asked for an armistice of three weeks for peace negotiations. General Otis asked unconditional surrender. A telegram dated May 26th says: "The Filipino Peace Delegates have failed to arrive at an arrangement with the Americans."

RAILWAYS:—"Peking, 10th May. A number of British and German capitalists have agreed to float a loan of 50 million taels for the construction of a railway from Tientsin to Chinkiang, and the contract was signed to-day between the representatives of the capitalists and the Chinese officials."

THE ANGLO-RUSSIAN AGREEMENT:—A dispatches from London to *N.-C. Daily News* states:—"May 3rd. The preamble of the Agreement states that Great Britain and Russia agree to uphold the integrity and independence of China.

Missionary Journal.

MARRIAGES.

AT T'ai-ku, April 19th, Mr. F. C. H. DREYER and Miss G. C. WALTER, of the C. I. M.

AT Shanghai, May 18th, Mr. ALEXANDER PAUL and Miss JENNIE DAVIS, of the C. I. M.

BIRTH.

AT Chinkiang, May 12th, 1899, the wife of A. SYDENSTRICKER, of a daughter.

DEATHS.

AT Chi-ning-chow, May 14th, of remittent fever, Mrs. J. H. LAUGHLIN, of the American Presbyterian Mission.

AT Chefoo, May 24th, Miss M. B. WILLIAMSON, of the C. I. M.

ARRIVALS.

AT Shanghai, May 6th, HENRY PFANNEMULLER, from Germany, for C. I. M.

AT Shanghai, May 14th, Dr. D. L. FISHER and wife, Irish Presbyterian Mission, Manchuria.

AT Shanghai, May 23rd, Rev. J. W. LOWE, wife and infant, of American Baptist Missionary Convention, for Shantung; Miss E. E. GLOVER, of M. E. Mission, Peking (returned); Dr. and Mrs. JOHN FRYER, of the Kiangnan Arsenal.

AT Shanghai, Rev. and Mrs. GRAHAM and three children, of the South. Pres. Mission, Tsin-kiang-pu (returned).

DEPARTURES.

FROM Shanghai, April 10th, Mrs. EDWARD EVANS, for America.

FROM Shanghai, May 8th, Mrs. GRAY OWEN, Misses E. A. WILSON, FAWSON and SPINK, for England; Miss ANNERLÖW, for Norway, all of the C. I. M.

FROM Shanghai, May 15th, Dr. W. H. CURTISS, wife and three children, of M. E. Mission, Pekin, for the United States.

FROM Shanghai, May 20th, Mr. G. MCINTOSH, of the American Presbyterian Mission Press, Shanghai, for Scotland; Misses HAACKS and BAUMER, for Germany, Misses A. and S. GARLAND, for Australia, all of the C. I. M.; Rev. D. NELSON, wife and six children, of American Norwegian Lutheran Mission, for United States.

FROM Shanghai, May 25th, Rev. D. Z. SHEFFIELD and Dr. W. L. HALL, wife and three children, of American Board Mission, for United States.

THE SUB-RADICAL.

Chinese characters consist of one, two, or more radicals. When a character is composed of many radicals, they are called, respectively: *first radical, second radical, third radical,* etc. The sub-radical is always the second in the series. Thus when a character consists of more than two radicals, the second or sub-radical is that which stands between the first and the third, namely, that which is placed after the radical and before the primitive.

Examples:

The character 沙 "*sand,*" has 氵 "*water*" for radical, 小 "*small*" for sub-radical, and 丿 "*a stroke to the left*" for primitive.

The character 簡 "*to abridge,*" has for radical 艹 "*bamboo,*" for sub-radical 門 "*a door,*" and for primitive 日 "*the sun.*"

The character 嫁 "*to marry,*" has for radical 女 "*a woman,*" for sub-radical 宀 "*a shelter,*" and for primitive 豕 "*a pig.*"

The word "*seldom*" 少, has for radical "*small*" 小, and for sub-radical "*a stroke to the left*" 丿.

The word "*space*" 間, has for radical "*a door*" 門, and for sub-radical "*the sun*" 日.

The word "*family*" 家, has for radical "*a shelter*" 宀, and for sub-radical "*a pig*" 豕.

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PEKING, Dec., 1896.

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THE

Chinese Recorder

AND

MISSIONARY JOURNAL.

VOL. XXX. No. 7. JULY, 1899. $3.50 PER ANNUM.

Contents of this Number.

Shanghai:

AMERICAN PRESBYTERIAN MISSION PRESS.

VALENTINE'S MEAT-JUICE.

ENDORSED BY THE MEDICAL PROFESSION OF UNITED STATES, GREAT BRITAIN AND GERMANY AND EMPLOYED BY THE INSANE, INEBRIATE AND GOVT. HOSPITALS AND THE ARMY AND NAVY OF THE UNITED STATES.

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WALTER R. LAMBUTH,
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TESTIMONIALS.

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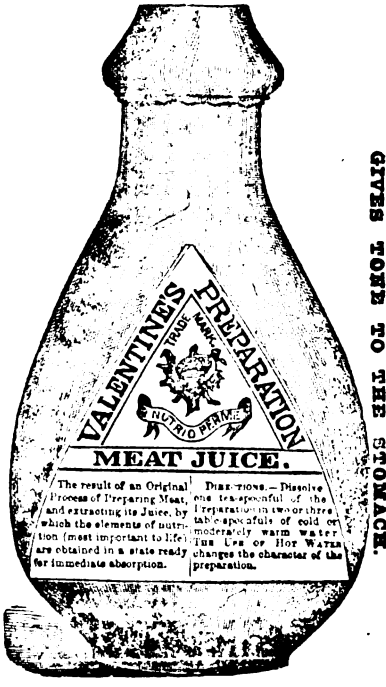

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JULY, 1899.

Presbyterian Mission Press Bulletin

* * *

Preliminary Announcements.

THE Mission Press expects to have shortly, and hereafter to keep in stock, ***The Hongkong Readers,*** First Series (2 vols.) Second Series (4 vols.)

These books have been prepared by the Hongkong authorities for use in the Government Schools, and are designed to give an idea of the meaning of the characters as well as their shape and sound.

It is hoped that Rev. W. E. Soothill's new ***Dictionary*** will be ready early in the month.

A new edition of Mateer's ***Mandarin Lessons*** is being printed, the second within a year.

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THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXX. No. 7. JULY, 1899. $3.50 per annum.

*A Native Pastorate.**

BY REV. C. W. MATEER, D.D., LL.D.

THE history of Christianity in the world shows clearly that a regular pastorate is necessary to the life and growth of the Church. The Society of Friends has existed for many years without any regularly constituted pastorate, but they have shown no aggressive power and made no advance beyond the circumstances that gave them birth. That the apostles under the direction of the Holy Spirit set up a ministry and ordained pastors and teachers in the church cannot be doubted. Hence it is that missionary work in every land must sooner or later face the question of a native ministry. No church is prepared to stand alone, nor is she equipped for her work of maintaining and propagating the Gospel till she has a properly qualified ministry.

The word pastor is often used with such latitude as to make discussions on the subject of a native pastorate contradictory and misleading. In order to avoid misunderstanding and give a definite meaning to the discussion it is necessary to define what is meant by a native pastor. A pastor is a man set apart to the business of preaching, empowered to enforce discipline and administer ordinances, and set over one or more congregations. A native pastor is the peer of the foreign missionary so far as his ecclesiastical status is concerned. A church with a native pastor is supposed to be independent of foreign supervision or control, except so far as the foreign missionary may have influence in the Presbytery or other governing body to which the church is subject.

The two fundamental questions in relation to this subject are: 1st, How shall suitable men for pastors be found and trained? 2nd, How shall the churches be led to seek and support them? Let us consider briefly these two points.

* From the Records of the Shantung Conference.

I. *How shall suitable men for pastors be found and trained?* The great majority of Christian denominations have ever felt the necessity of providing some means for the raising up and training of men for the pastoral office. In olden times we read that there were schools of the prophets, and the Christian church also very early in her history had schools for the educating and training of her candidates for the ministry. In modern times a few denominations during their earlier years have opposed an educated ministry or the setting up of any special means for preparing men for this office, professing to depend wholly on the Holy Spirit to call men directly from the midst of the people and by His own teaching alone fit them to assume and discharge the duties of the pastoral office. As a rule, however, it was not long till they changed their policy. As soon as the zeal begotten of the circumstances that gave them birth began to wane, they came to feel the need of men specially prepared to preach and to defend the truth, and to shepherd the churches. No such an institution as the church of Christ can continue to exist, much less be successfully and aggressively propagated, without a class of men specially for and devoted to its interests.

Apostolic example is sometimes quoted as against the idea of taking any special steps to train men for preaching. We are confidently told that the apostles opened no schools, theological or otherwise. It is in point, however, to remark that apostolic example is not necessarily applicable to all times and circumstances. The experience of the church throughout the Christian centuries is worthy of great weight. Moreover, Christ Himself set us an example of giving men a special training for their work. He founded His church by training a few men. Can we do better than follow His example?

As the founders of the Christian church in China, we missionaries owe it to that church to assist them in providing for themselves a properly qualified ministry. There is no more important thing that we can or ought to do for them. It is not necessary to enlarge on theological training as such. The methods pursued by various denominations in Christian lands are substantially the same. They should of course be modified to suit the special circumstances of the church in China. The great question is, how are suitable men to be found. Without doubt schools are the chief, as well as the best, agency for this purpose. I do not lose sight of the fact that men educated in heathenism and converted in manhood may sometimes be put into the ministry and be eminently useful and faithful men. But as a rule they are not safe men. They may make good evangelists under the eye of the missionary, but are not generally safe men on whom to put the full responsibility of the pastoral office. The

general experience of missionaries will, I think, bear me out in this statement.

A well grounded Christian character and a well developed conscience are essential in a candidate for the pastoral office, and these come only as the result of years of teaching, and training from youth which is ever the formative period of life. In the circumstances which surround us in a heathen land the utility of Christian schools for this purpose has been abundantly demonstrated many times. The best schools for this purpose, however, are not such as are organized specifically for the educating of young men for preachers and nothing else, but rather such as educate on a broader basis, leaving questions of preaching or not preaching dependent on the call of God's Spirit and the response of a personal consecration. Only those who have passed this stage and have proved themselves worthy should receive a special theological training. Much injury has been done to the reputation of mission schools by turning them into a species of theological training, fitting their pupils for preachers and for nothing else and so introducing them to the ministry as a pure matter of educational training. The machine is set to that gauge, and it grinds them out accordingly. In this way not a few have been led to preach who were not called of God, and whose ministry did not honor their calling. Let the education be broader and more comprehensive, fitting for various callings, and this evil will be avoided, and the purpose to preach will arise as it should in response to the call of God.

II. *How shall the churches be induced to call and support pastors?* Just here no doubt lies the chief difficulty, and it is a difficulty that is many-sided. Let us consider a few of these difficulties.

1st. Too much must not be expected of the infant church in China.

Our newly-planted churches are generally small in numbers and composed of the poor. A very conservative estimate in regard to the churches in America is that it requires from 250 to 300 members in good standing to support a pastor. In the cities and large towns the average would reach at least 400 to 600 It is rare thing that so many can be found in China within the reach of one meeting place. In such a case there would not, I imagine, be the least difficulty in their supporting a pastor. When only a half or a third or a fourth of a pastor's time is given, the people are naturally unwilling to give so much. This is as true at it is in China. Let us not expect of Chinese Christians more than is done by Christians in Western lands. During their time of weakness they should be assisted; otherwise a native pastorate will be indefinitely delayed.

2nd. The churches must be trained to appreciate the services of a good pastor and preacher.

So far as my own experience and observation go the capital difficulty in establishing a self-supporting pastor is the want of any special desire for a pastor. Our home secretaries, who think they know all about the situation, write out quite confidently, saying, "If the native church will not support their pastor let them do without." Such a policy will perhaps serve a purpose in Christian lands where a preached Gospel is highly valued and where it is known that a church will not live without a pastor, but it will not serve in China. To such an ultimatum the reply of the church would simply be, "Very well, we can get on quite well without a pastor; we are not specially anxious for one." The question is, why this indifference? Various reasons no doubt operate. First, There is the want of earnest zeal for Christ and of a sense of personal responsibility for the progress of the Gospel; a low state of religion in the hearts of the people. Second, There is a want of appreciation of a preached Gospel. The taste for good preaching needs to be cultivated. It is an important factor in bringing men to the house of God on the Sabbath. Many of our missionary brethren, I am sorry to say, do not strive and labor as they should to preach well. They are content to get on with a very limited vocabulary of the language and then, instead of preaching, they explain and exhort and talk on a minimum of preparatory study and in a manner which excites no interest and makes no impression, and which of course creates no appetite for good preaching. Native evangelists and helpers follow the model of their foreign teacher with the same result. Dr. Nevius in his "Mission Methods" inveighs against regular and carefully prepared sermons, on the ground that the Chinese Christians are too ignorant to appreciate them. This I regard as a capital mistake. Good preaching is essential to the successful establishment of a native pastorate. Third, In some cases, at least, it is foreseen by the people that a native pastor means more or less of a divorce from the foreign missionary through whom is obtained assistance—in lawsuits, or employment for themselves, their sons, or other special advantages. Even when nothing in particular is in sight they assume that they will probably fare better by being in direct touch with the missionary, just as people in the West will decide their church connections from the standpoint of social or business advantage. Fourth, They know that a pastor means liberal giving for his support, while no pastor means comparative immunity from the burden of giving, especial freedom from responsibility for any particular amount. The pecuniary question is always the dominant one in China. Fifth, No pastor means comparative freedom from restraint in regard to the Sabbath

and also in regard to many of the moralities of a consistent Christian life. The missionary being only occasionally on the ground will rarely discover their inconsistencies. Lastly, Local leaders and exhorters are very often jealous of their own influence and leadership, and hence will rather oppose than facilitate the settlement of a pastor. This difficulty is a serious one, because it takes away all leverage from him who would urge the support of a pastor.

How shall the thing be remedied? The problem is one of no small difficulty. It has engaged the earnest attention of many good men, but no successful patent has been taken out. I will venture a few suggestions. First, As soon as possible good and faithful preachers should be provided whom the people will hear gladly and whose preaching will beget the desire for their retention as pastors. For a time these men will probably have to be supported in part; but this support should be withdrawn as the churches grow and as the desire for a pastorate increases. My own judgment is that during this time of trial and preparation the preacher should be frequently moved from place to place. Second, Something, yea much, can be done by frequently setting forth to the people the great advantage there is in the regular means of grace, both in regard to their own spiritual growth and in regard to the instruction and salvation of their children. Third, The radical cure for this indifference is in a revival of religion in each church, by which the whole moral and spiritual tone of the people shall be raised. With this end in view special meetings should be held and special efforts made. The Chinese are in great need of more emotion in their religion. A little religious excitement would do them no harm. It would lift them into a higher plane of religious experience and open their hearts to support the Gospel.

3rd. The churches must be trained to the idea and the practice of giving. Many, perhaps most, missionaries are remiss in this regard. This is partly due to the fact that the people are so poor, that what they could give amounts to very little and often seems scarcely worth the while. A more important reason, however, is the want of any object that can be brought near to the hearts of the people and so call forth their gifts. Without an approved object that appeals to the conscience of the people they will not give. Nowhere in the world do men give liberally on theoretical principles. There must be a definite object, and to be effective it must carry with it an appeal to the conscience and the heart. The building of a church, and the care of the poor, and the entertainment of inquirers afford such objects to a certain extent, but something more is needed, something that is of the same character as the supporting of a pastor. I know of nothing so suitable as help-

ing to support the man who as pastor or evangelist preaches to them the Gospel. I have seen various other methods tried, but none seems equal to this. That some difficulties inhere in it is of course conceded, but on the whole it is the best practicable plan. The missionary is at a peculiar disadvantage in this matter, because he has his own independent support and lives so far above the people for whom he labors as to place his support quite beyond their ability. In the presence of what the Chinese cannot but consider the lavish expenditure of money on himself, his house, his living, his traveling, etc., his efforts to induce the people to help support a pastor, whom he supports in part, are badly handicapped. The difficulty is inherent in the circumstances, and the best that can be done is to try to overcome it by patient and persistent exhortation and teaching. It sometimes happens that during the infancy of a station or a church the missionary thinks it unwise to press the subject of giving, lest in their ignorance the people would think he was making gain of them. This is certainly a great mistake. All converts should be instructed from the first that it is their duty to help support the institutions of religion, and regular contributions should be taken for the purpose. It often happens, however, in the absence of any object appealing to the hearts of the people that their contributions are a mere pittance, and so the idea and habit of giving a mere trifle is confirmed. When, by and by, a pastor is named the amount required quite frightens the people out of the idea and they decline to assume the responsibility. In a word, to secure from the native church liberal giving for the support of a pastor requires wise and patient training. It cannot be done in a day nor will the application of drastic measures achieve the result.

4th. A successful native pastorate carries with it, by necessity, the autonomy of the native church.

It is vain to expect that a church, kept wholly or even largely within the leading strings of the foreign missionary, will be self-supporting. Without a due sense of responsibility to God for the propagation and support of the Gospel no church will come up to the measure of its duty, nor will a pastor rightly discharge his duty. But responsibility implies authority. Where the authority is there the responsibility gravitates. This is a universal law which cannot be evaded. The native pastor must be clothed with all the legitimate functions of his office, both teaching and governing, and the church must be allowed to control its own affairs, otherwise the proper sense of responsibility will not be felt and the proper response secured. Missionaries urge with great vehemence on native churches the duty of supporting preachers while they themselves retain all the administrative authority in their own hands. In so doing they are

fighting against the nature of things and will never succeed. A just appreciation of this principle in dealing with the business of self-support will greatly facilitate the end in view.

Conclusion.

The business of the missionary may be summed up in two things. First, To evangelize and gather believers into churches and, second, to train and educate men to be their pastors—his final end being the establishment of a native church equipped for the work of aggressive evangelization. During the progress of this work it is neither necessary nor desirable that he should work alone. A prudent man can multiply the effect of his work many times by using properly qualified evangelists and helpers, while at the same time he is raising up and training men to become pastors of the churches. There is no inherent reason why mission funds should not be used for the support of such helpers and also to assist pastors in weak churches.

Strange People in the Mountains of Chihli.

BY REV. WILLIAM S. AMENT, D.D., PEKING.

YEARS ago we had heard of the existence of a community of people, differing in speech, garb, and some customs from the rest of the Chinese. Their residence was said to be some three hundred *li* from the departmental city of Cho-chou, 涿州, which city is 140 *li* from Peking, south-west, on the great road to Pao-ting-fu. There were parts of the two counties of Fang-shan and Lai-shui which lay between the region where these people lived and their political center, Cho-chou. There were reasons for this separation, as will hereafter be seen. By reference to the Cho-chou-chih, 涿州志, we found the region referred to under the name Shan-p'o, 山坡, comprising eighteen small villages within a circuit nearly 40 *li* in diameter. These people are the descendants of that horde of rebels who followed Li Tzu-ch'eng, 李自成, the destroyer of the Ming dynasty, from Shansi when he rose in rebellion against Ch'ung Chen, 崇禎, the last and most unfortunate Emperor of the Ming. Under the title of Ch'uang Wang, 闖王, Li Tzu-ch'eng succeeded, through the treachery of a eunuch, in capturing Peking, proclaimed himself Emperor, maintained his precarious throne for eighteen days, and was then driven out by the combined forces of Wu San-kuei, 吳三桂, the Chinese General in command at Shan-hai-kuan, and the

Manchus whom he had invited to assist him. The thousands who followed Li Tzu-ch'eng were ruthlessly butchered by the Wu San-kuei, whose father had been killed by the rebels, and what touched him most keenly, perhaps, his favorite concubine had been carried away captive by one of Li's subordinate chiefs.

After some months the rebellious host of Ch'uang Wang was supposed to have been exterminated. Wu San-kuei reported his victories to the throne, and was rewarded with the title of P'ing Hsi Wang, or Pacificator of the West. There was a little company of Shansi people who had secreted themselves in the Chihli mountains till the armies of Wu San-kuei had passed along. They then came forth from their concealment, shaved their heads, and proffered their allegiance to the present dynasty. Their lives were spared, but they were not allowed the privilege of returning to their old homes in Hung-t'ung-hsien, Shansi. It was a great question what should become of these repentant rebels. The magistrates of several districts refused to allow them in their territory or take the superintendence. Finally, the Cho-chou magistrate, being of a more friendly disposition, offered to look after the interests of these people, provided a residence was found for them outside his own boundaries. After some difficulty an unoccupied region in the mountains of Chihli was found and set aside for their occupancy. So up the narrow valley of the Chü-ma river, 拒馬河, the weary wanderers were compelled to climb till their directors allowed them to settle down in the sunny vales of Shan-p'o, where there seemed to be just enough land capable of cultivation to keep soul and body together. They were not to intermarry with the people of the plains; their women were not to bind their feet, except in the form and not the substance, and the arrangement of the women's hair was to be sufficiently unlike that of the women of the plains that could be distinguished anywhere. With the characteristic energy and thrift of the Shansi people, they set to work on their barren hill-sides and have terraced them into fertile fields. Millet seems to be their favorite crop, and they produce most abundant harvests. Wild peach and apricot trees were found in the mountains. They took special care of the walnut trees till now the exportation of walnuts is one of their chief industries. The original company was separated into three villages, or peaks, named respectively, Shang-p'o Chung-p'o, Hsia-p'o. A new name, unlike any on the plains, *i.e.*, Lao-jen, 老人, was given to the man selected to report once a year for his village at the Cho-chou yamên. These three villages have now increased in number to eighteen, with still three Lao-jen for the whole number, and the three hundred people in the original company may now number four thousand. Their territory remains

the same as at the beginning of this dynasty, and seems ample for their accommodation.

Before mentioning more in detail their customs or peculiarities, it may be interesting for the reader to proceed with us up the trail to this unique settlement. It was the fourth day of April when Dr. Ingram, the writer, a colporteur, one servant, with our four animals and their two drivers, set out from Cho-chou to reach Shan-p'o. No one seemed to know quite what direction we were to take, or what we were expected to find. The outsiders who penetrate those valleys are very few. We were told to proceed to Chang-fang-k'ou, 張房口, 60 *li* from Cho-chou, and the entrance to the mountains was supposed to be there. Our animals proved to be abnormally slow, the saddles were hard and ill-packed. These things, together with a stiff north wind that blew in our faces, made the first day out one of great discomfort. Dr. Ingram kept warm by chasing the mallards and teal in the ponds and little mountain streams which we crossed. Four ducks were the result of this first day's shooting. Chang-fang is the most north-westerly of the market-towns of Fang-han-hsien, and is, to all intents and purposes, a thorough mountain town. It is supported by the traffic from the mountains, and supplies for the dwellers in the mountains are largely purchased there. The people gathered round us in a friendly way. Doctor Ingram was kept busy looking after their bodily ailments. We disposed of about sixty books, feasted on duck flesh in the evening, and prepared for our tour, beyond civilization, on the morrow. We were told that nothing was to be purchased in the mountains but millet and walnuts, or possibly a few eggs, so we purchased twenty-five catties of flour, thinking that amount would be sufficient for four men for six days. We found afterwards that the two donkey-drivers had secured the same amount for two men. Both parties proved to be well provided for. On the morning of the 5th of April we were fortunate in finding some fuel-gatherers, bound for the mountains, who would show us the way. It was fortunate we did so, as the paths out and from the village were many and circuitous. It might have been two miles before we struck the river and soon had left the plains entirely out of sight. We seemed to be ushered into a new world. The river was no small rivulet, but a stately stream of clear, blue water, changing its hues with the shades of the surrounding cliffs. It must be that this river has a branch diverging some of its water before reaching Cho-chou, otherwise it would not be the comparatively insignificant river found there. We crossed and recrossed the Chü-ma every few *li* on bridges made from woven withes of the mountain birch which, when dry, is very strong and tough. Perhaps two, sometimes three, abutments of

woven hollow basket work, filled with stones, would be found for the ends of the sections to rest on. These bridges seemed rather uncertain footing for people perched on high packs, so we considered discretion the better part of valor, and climbed down and up many times each day, with no small amount of grumbling. There are no villages for at least thirty *li*. Little bits of soil were cultivated here and there, and occasionally there was a house, but no settlement. Queer houses of Kao-liang were planted astride of swift running races, and we supposed they were water-mills for grinding flour. They did grind flour, not wheat, but incense flour. There were, perhaps, twenty such mills grinding up the wood and bark of the wild peach and apricot trees, very prevalent on the mountain sides. That was why we saw no larger trees of those varieties. They are cut down on reaching a certain size and ground into flour, carried to Chang-fang and made up into incense sticks. The mill is a clumsy affair, with an unusually large wooden turbine wheel in the water, with very heavy round stones above, rough and rude, but adequate to grinding wood. This makes a leading industry for the scattered peoples of the valleys, and we could but think that, perhaps, by our very mission, we might be taking bread from the people's mouths. Further reflection convinced us that if those trees, sown in such profusion on the mountains and now so beautiful in their spring dress, had been carefully husbanded by these same people, the profits from the fruit would be greater, more satisfactory and more constant than the gains from the incense.

The scenery grew more impressive as we advanced. The geological formations differ from those on the road to Kalgan, being more variegated, the cliffs steeper, and the stratifications more marked. Dr. Ingram estimated that from the surface of the river to the top of the cliffs, was at least 1,200 feet. They reminded one of the Palisades of the Hudson. Higher than those, they are also more interesting. They have the same general trap-rock formation, covered sometimes with limestone. At the base there would appear to be a first storey of solid rock, apparently only for a foundation, then there would be a lighter and more airy storey with strata a little different, then a third storey, and so on till the whole noble building stood before you, suggesting some of the huge structures in Chicago, but built by a celestial architect. This work bears the test, but shows the effect of time. With no effort of the imagination you could see cathedrals,* temples, domes, and minarets of ancient cities, pyramids of Egypt, leaning towers of Pisa, royal palaces, and fairy colonnades—architectural piles we were loth to leave and anxious to return to. On the bald face of the cliffs, where there is a little ledge,

* See Dr. Edkins' "Religion in China" for similar expressions. P. 251.

the friendly winds had brought a little earth and some wandering seeds, and there were blossoming beautiful flowers, so safe and restful out of the reach of vandal hands. Not an inch of soil is wasted by nature, and every spot had its touch of green or white. The rocks soon seemed like old friends, and we diagnosed the love of mountaineers for their lofty homes and mammoth friends. We thought we could say with Wordsworth: "And we have learned to look on nature not as in the hour of thoughtless youth, but hearing oftentimes the still sad music of humanity, not harsh, nor grating, but with ample power to soften and subdue." There was a charm about this lonely ride we never experienced in China. We shouted, and the cliffs gave back *double* echoes, so unusually clear that we fain would stop and converse with these hidden men of the mountains. The flowers from their inaccessible heights nodded down a welcome to us, and we seemed to have returned to that childhood of the race when the hills and cliffs were peopled with fairies and dryads who made themselves known to sympathetic spirits. No wonder Robertson could write: "When I have not perfect union with humanity, I find in trees and clouds, and forms inanimate more that is congenial, more that I can inform with my own being, more that speaks to me than in my own species. There is something in the very posture of looking up which gives a sense of grandeur, and that is the reason, I suppose, why all nations have localized heaven there and people the sky with Deity." If we had ever been inclined to a pessimistic view of life, or had soured on the general conditions of our human life, we felt for once that we could echo the words :—

"With other ministrations, Thou, O nature,
Healest thy wandering and distempered child:
Thou pourest on him thy soft influences,
Thy sunny hues, fair forms and breathings sweet:
Thy melodies of woods, and winds and waters:
Till he relent, and can no more endure
To be a jarring and a dissonant thing
Amid this general dance and minstrelsy;
But, bursting into tears, wins back his way,
His angry spirit healed and harmonized
By the benignant touch of love and beauty."
"If thou art worn and hard beset
With sorrows, that thou would'st forget,
If thou would'st read a lesson, that will keep
Thy head from fainting and thy soul from sleep,
Go to the woods and hills! No tears
Dim the sweet look that Nature wears."

If any man can go through such scenes, after leaving the dull flats of Chinese life and surroundings, and not be helped and healed by the gentle influences of Nature, he must be indurate indeed. The uplift that came to us is our apology for this excursion into poetry.

But we could not indulge in these pleasing reflections for any length of time, and on the arrival of noon came down to the prosaic

task of feeding the animals, quadruped and biped; the latter being satisfied with millet and eggs. We had reached the little town of Shih-men (Stone Gate), and there seemed nothing but stones in and out of the village.

From Shih-men the ascent was more rapid. We soon came to the highest ridge on the journey, rising eight *li* at a very steep incline. Here no riding could be done, even unladen animals finding all they could do to cling to the mountain side. At places the animals made a long detour, while men could manage to clamber straight up. Along the mountain sides we found men engaged in delving where it seemed there could be no earth. Their object was to dig up the roots of the trees which had been cut down for fuel and make the root-charcoal, the most valuable in the market. What little earth there was, would thus be worked over and over, and was afterwards sown with kao-liang, from which a spindling crop could be expected. It was in the afternoon. The sun was bright and hot, the mountain sides reflected what heat there was, no air was stirring as we clambered up, and we found this a very trying experience. We came up with a group of men descending the trail, who were laden with packs of sticks or poles which were to be taken to Peking to be made into arrows for Manchu bows and handles for baskets. By a bribe of money we secured a goodly stock, which proved a material help in the climb. No water was to be found in the ascent and descent till the base of the mountain was nearly reached. On reaching the top, hot and exhausted, we expected to sit and rest. The wind proved too fierce for this exposure, and to delay would have been dangerous. We had left China and had nearly reached Labrador. We were glad to find a secluded spot, lower down, and catch our breath. Opportunities for botanical investigation were offered by the nodding beauties along the way. The wild peach trees were a mass of glory. Humble daisies from secluded nooks courted our attention. Passing the ridge we entered still another world. We were where wheeled vehicles had never been seen and where civilization was a thousand or more years behind that on the plains. Speech changed, garb also, especially that of the women, and some customs. After a walk of twenty *li* we came to the river once more and reached a so-called inn at the little village of Lo-po-chiao-rh. We thought the name indicated radishes, but we were mistaken, the name was only, as correctly spoken, Lo-fu-chiao-rh, 羅府角, a corner of the estate of Lo. Here, as in all the villages up the valley, the clan arrangement prevails more markedly than in other parts of North China; each village, as a rule, representing only one surname, at most two. Thus Lo-fu-chiao-rh consisted of the Ch'en clan and no others. Two old

men were the patriarchs, and reigned in undisturbed tranquillity over their little realms. The village was surrounded by lofty mountains, and seemed to be entirely lost to the rest of the world.

Here we seemed to reach the head-waters of the Chü-ma for rafting purposes. It is the custom of the mountaineers to construct rude rafts, consisting of a bundle of Kao-liang stalks for floating support, alternating with a bundle of heavy material, such as green poles, to be made up into bows and arrows. These rafts are not more than ten feet wide, so that they can pass through between the abutments of the bridges, and are long and sinuous, stretching out like a huge serpent. When there are two men, one at the fore-end with a long pole and one at the rear like the upturned tail, the remainder of the raft partially submerged, the resemblance to the serpent is not wholly imaginary. These rafts descend in one day to Chang-fang, where the men sell their stuff, pocket the proceeds, and with their long curved steering-oars on their shoulders, tramp their way back to their homes. We spent the night at Lo-fu-chiao-rh. The beauty of the moon-lit sky, and the intense quiet of the vale, suggested the lines by Alcman, the Spartan poet, 700 B. C.:—

> "Now o'er the drowsy earth, still night prevails,
> Calm sleep the mountain tops and shady dells,
> The rugged cliffs and hollow glens:
> The wild beasts slumber in their dens:
> Even the busy bee forgets her daily toil,
> The silent wood no more with noisy hum of
> Insect sings; and all the feathered tribe
> By gentle sleep subdued, perch in the
> Glade and hang their drooping wings."

Leaving Lo-fu-chiao-rh our way lay along the river-bed, when not driven to the bluffs, where the travelling was very difficult. There seemed to be no definite trail, and we might have been pioneers for aught of a travelled road. Our bedding was torn by the thorns, and progress was slow. Mallards and teal were prominent everywhere. We lunched at the little poverty-stricken village of Tzu-shih-k'ou, 紫石口, where most of the people seemed to be afflicted with goitre. This huge growth on the neck seems to take nutrition from the brain. Here we saw several people who were idiotic, sitting in the sun and not able to care for themselves. This was certainly the poorest village it was ever our lot to see. Thin bony children surrounded us, and on leaving we were constrained to empty our cash bag, giving to each child a cash or two. They seemed to think that Ts'ai Shen (the God of Wealth) had indeed come among them. Beyond this town we met men carrying heavy baskets. We approached them, hoping to secure fruit, but met only a sullen response. We found they were carrying sulphur, which is a contraband article and subjects them to arrest, and if saltpetre is found at

the same time, they would be deported for life, if not immediately executed. We were not aware, when we reached the village of Ma-ko-chang, that we were in Cho-chou once more, having left Lai-shui and Fang-shan behind. The people seemed a grade cleaner, the goitre less frequent, and the villages were better built than the hamlets passed *en route*. These people are of another race, being of the stock of Yao and Shun, the best blood in China. As the evening of the third day was approaching, we came to the well-built village of Sang-yeh-chien, 桑葉澗. We were shown to the inn of the Yang family, not a specially distinctive term, as the people all belonged to the same clan. The elderly wife of the proprietor received us kindly, gave us a room to ourselves and proceeded to warm the *k'ang*. The master of the house soon returned, and was in no pleasant humor to find his house occupied by such a caravan. He said gruffly: "I keep no inn," and hinted that we might move on. We suggested that there might be difficulties in moving on at that time of the evening, and as we planned to remain several days it would be better for him to accept the situation. He became altogether too friendly thereafter, discovering ailment after ailment on his mortal frame till Dr. Ingram finished him with a fearful dose of quinine. The people were quiet and friendly, though absolutely determined to stare at us to their satisfaction. They were struck dumb with amazement. These people had no idea of an outside world. Few of them had ever left their native valleys. We found one man who had been to Tientsin, and he was a hero. We were now in Chung-p'o, the middle of the territory that belonged to Cho-chou. Here were people living in the age of barter, for we found very little money there, and millet was the medium of exchange. Small merchants, peddling cloth and thread, were found with cloth on one end of their pole, and millet on the other. A *sheng* of millet was a hundred cash, and that was the unit of exchange. Dr. Ingram engaged two men to go with him to the mountains in search of goats, and their revenue was to be four *sheng* of millet each. That was a memorable hunting trip to the mountain tops. There was a stiff climb of four hours, and then the top could only be reached by pulling one's self up by iron hooks caught into the roots of the trees. After a while snow was reached. Doubtless this snow will all disappear later on in the season. Three mountain goats were seen, but their eyes were quicker than those of the hunter, and they were off like the wind. A fox startled Dr. Ingram before he was ready for him, and disappeared in the jungle. Whirr-r-r, and a beautiful long-tailed pheasant flies away just out of reach. Then a fine grey squirrel tantalizes the visitor. This place seems a veritable paradise

for the hunter who comes properly armed and provided for a stay. The doctor comes back empty-handed, but rich in experience. In the meantime the writer was trying to study the people. We sent our card to the *lao-jen* which, as we learned afterwards, threw him into great consternation. He immediatly sent to a neighboring village to an ex-*lao-jen* and begged him to come over and lend assistance. Saturday in the afternoon they called at the inn, the real *lao-jen* proving to be a mild and inefficient man, about thirty years old, chosen for the position because of his wealth. It seems the position is no sinecure—the Cho-chou magistrate demanding each year the full sum of the revenue due him—Taels five hundred—which sum is collected by a small tax on land. If the *lao-jen* fails to collect the full sum, he must make the amount good from his own resources. Hence only a well-to-do man is allowed to hold the position. Furthermore, the trip to Cho-chou must be made during the last month of the year, hence the *lao-jen* must be young and equal to such a difficult journey. The *lao-jen* had nothing to say, and seemed ill-at-ease and fearful of catastrophe. The ex-*lao-jen* responded to questions till we touched the matter of their origin in those valleys, when he assumed a silence we were not able to break. It was quite natural they should not care to discuss their descent from a band of rebels. They supposed we had some political purpose in visiting them, and doubtless to this day do not believe that we told the whole truth concerning our visit. The minds of the people seemed deadened by their long life of exclusion from the rest of the world. As to dialect, the differences are no more marked than one would suppose, starting with the Shansi patois. We understood the people easily, and there seemed to be no difficulty on their part in understanding us.

We asked what gods they worshipped, and they said the "Shan Shen," spirits of the mountains. In the Canon of Shun the Emperor is spoken of as offering "appropriate sacrifices to the hills and rivers, and extended his worship to the host of spirits," 望于山川, 徧于群神. In commenting on this passage Dr. Legge says: "Such was the solemn worship of Shun, a sage, a perfect man, according to the Chinese ideal. It was offered in the year B. C. 2283, so soon had men departed from the truth of God and added to his worship of their own inventions." If the Emperor, Shun, who seems to have been such an enlightened ruler, could so soon have deviated from the worship of the one true God, we cannot wonder that these nature peoples, hidden from the great movements of the world, should have never got beyond the spirits who frequent hills and streams. Little shrines were seen on all sides of their houses—north, east, south, and west. The women seemed especially superstitious.

The men did not appear less so. Never before had we seen men wearing the Pi-hsieh, or red charm, which is supposed to be the prerogative of women and children on the plains. They seemed to be people of naturally good parts of mind and heart and only need opportunity to develop. The houses were built mostly of stones, with tile roofs, and were strong and substantial. The lanes between the houses were narrow, and everything was done to save space and keep out of the reach of the waters that come down the valley during the rainy season.

The women reminded us of the women of Japan, both as to size and looks. They wore no stockings on their feet, only pieces of cloth wound round and drawn in about the toes, giving the appearance of being bound, but without the substance. The shoes were universally of red cloth for old and young alike. The soles were of the full length of the shoe and rounded up in front, reminding us of the upturned prow of an Indian canoe.

The most difficult part of our narrative will be the description of the arrangement of the hair by the women. We regret not having a camera to help us in this part of the program. The front hair of married women, as is usual everywhere, is pulled out and the remainder is brought over the head and gathered together and wound with red cord, nearly as large as a clothes-line, for a space of eight inches. The hair is then divided into two strands and carried back to the beginning of the coil, twisted several times and fastened. We saw no ornaments on the heads of any of the women. Doubtless they have ornaments, but bring them out on special occasions only. If we had gone armed with bright colored presents for the women, we might have solved the problem of the arrangement of the hair, and perhaps have brought back a pair of their shoes, the failure to do which we have not ceased to deplore. No persuasions in the line of money could bring the women to part with a pair of shoes. They said to do so would bring bad luck. They seemed to have the same idea that obtains in Africa that if you possess any article belonging to another person in some way his life is in your hands.

The life of the people seemed to be profoundly monotonous. New ideas disconcerted them. Beyond the ordinary avocations of work in the fields, their lives have absolutely no outlet. The only break in the dead level of monotony is the occasional advent of a company of strolling actors. The ignorance of the men was apparent. On showing my watch to them one man remarked that it would be of no use "when the sun went down," taking it for a sun-dial.

The preparation for departure brought its own trials. Cash not being on hand in sufficient quantity, and not having a supply of

millet, to settle accounts for our accommodation at the inn, we were compelled to bring out a small lump of silver. The landlady of the inn was non-plussed, as she had never seen silver before. There were no scales on which to weigh it, and no place to sell it, if weighed. It might be counterfeit also. She was in considerable distress of mind for several hours, till she recalled the medicine-vendor, who had come from the outside world and who would know the price of silver, and, without doubt, had scales to weigh it. She sent her son and another man along to observe and testify that the silver and its weight were properly adjusted, which was done rather to our loss. Till the very end we hoped she would relent and secure for us a pair of shoes such as the women wore, but she only became sterner than ever as we pressed the case.

The return journey was more easily accomplished than the former. Our march was heralded up and down the valley, and crowds of men and women gathered to see us go by. The people seemed glad to see us where we had stopped before, and the climbing was less difficult. Dr. Ingram succeeded in bagging a black crane, only found in mountain altitudes, and now it adorns the museum in Tung-cho College. Leaving Chang-fang-k'ou early on the morning of April 12th we thought the opportunity too good to be lost of paying a long-planned trip to Hsi-yü-ssu, 西域寺, or Temple of the Western Religions, noted as an ancient shrine of the Buddhists, and from its name, Hsi-yü, said to have had foreign occupants in the ages agone. Many interesting stories are prevalent concerning this monastery, some of which are told in Dr. Edkins' writings, he being the only modern foreigner who has visited the place. The premises are very large, remarkably clean and well kept, with beautiful spring water flowing through the courts in stone aqueducts. There are 600 resident priests, whom we saw at services; some also preparing for induction into the priesthood. There was a surprizing number of gods, among which we noticed one of pure crystal. We did not take time to visit a celebrated cave, well-known in Buddhist history, or to see some of the precious relics in the temple. The priests here are very careful in their training of neophytes, and to belong to Hsi-yü-ssu is a card of value to any priest. We passed on our return by the rice-fields which supply the rice for the Emperor's table—land which belonged to the Seventh Prince, father of the Emperor. Having come in sight of the Cho-chou pagodas, we were on historic ground. This was the border-land during the long and desolating wars between the Chinese and the Kitan Tartars. Over there is the celebrated peach-orchard where Chang Fei, Liu Pei, and Kuan Yü made their well-known pledge of eternal friendship.

But we cannot take up these points of historic interest. They do not pertain to the subject before us, and are worthy a paper by themselves. Suffice it to say that by April 12th, in the evening, we were once more in Cho-chou, and never did the place seem so attractive. The roar of the steam-cars informed us that we were still in this work-a-day world with plenty of problems staring us in the face waiting for solution.

In conclusion, we can only wish that those of our readers who have had the patience to read this account through to the end, may some day make an exploring trip as profitable and meet people as strange and interesting as those mentioned in the above narrative.

Should we endeavor to keep all Church Troubles out of the Yamên?

BY REV. PAUL D. BERGEN.

(Concluded from June Number).

WE pass on to the next question, "How often did you find subsequently that you had imperfectly understood the case, and wished that you had not taken it up at all?" This is a rash question. It is asking how often we have allowed ourselves to be deceived. Sometimes cases have been presented with a winning plausibility. Nevertheless we begin to listen skeptically, but finally with sympathy and indignation. We make enquiries which seem to confirm the statement of our friend. We put the case through with English-Saxon vigor. But later the awful truth comes to light that we had been conducting ourselves to careful conclusions from false premises. Under the impression that the wolf was a wounded sheep, we nursed him tenderly through to a denouement, both dramatic and humiliating. There were certain factors of the problem of which we were kept in ignorance. We had, in short, been hoodwinked. But perhaps, as this feeling interferes with our peace of mind, not to mention digestion, we go on deceiving ourselves, hoping, silently, piously, and intensely that some good may come of it after all. And possibly some good does come out of it. But alas for our self-respect, which totters on its foundations after some such experiences, and for our faith in human nature. And the men who give us false notions of the case, are not deliberate villains, or wolves in sheep's clothing in every instance, by any means.

Facts, however, which would not help their particular side, are given burial. They may be good men generally and sincere Christians. They do not regard such partial presentation as lying. It is to them simply justifiable legal practice. So we must not allow ourselves to be too unmeasured in our wrath when unwelcome revelations turn up later. There might be some impression given, however, as to our duty of telling the whole truth. Of the missionaries who were asked the question, "How often they had misunderstood the case?" only 26, I regret to say, are prepared to admit that they ever misunderstood a case which they had to deal with. Honor to these immortal 26 who have owned up! Of the 47 remaining, a few have had no experience, a few others are non-committal, but the remainder, about 30, maintain that they have in every case understood the affair and did not regret having taken it up. Possibly this question ought to have been divided. We are sometimes glad that we put a case through, even when subsequent developments have proved to us that we had been under wrong impressions. On the contrary we have occasionally regretted having taken up a certain suit which we had understood fairly well. There are here, as elsewhere, two extremes to be avoided: 1st, That of giving an easy belief to any story told us because it comes from a trusted man. 2nd, The opposite of this, viz., an inveterate skepticism which prejudges the case as false.

It is of the utmost importance that we hear all sides of the trouble, and if possible directly from the principals, even when the opposition may be very hostile. It is also necessary that we understand the case in its details, know the individuals concerned, and their relations with each other. If we can trace trouble to its remote origin, so much the better. We must impress upon our people that the first thing we want is truth, and that we will proceed to no action until we have it.

The following are examples of the answers received to this question: One venerable missionary, after 41 years' experience, writes frankly and beautifully, "Not seldom;" and adds, "I discourage appeals to Consul and mandarin as far as I can; but I cannot always refuse them, and I am writing to-day to a missionary at a distance, suggesting that he seek protection for a threatened Christian."

Another, after 11 years' experience, writes, "Having, as private adviser to Chinese officials, known many such cases I feel sure that in almost every instance the cases would never have been touched if they had been fully understood by the missionary."

Another, who has had 14 cases before the mandarin, replies *de profundis* that he is convinced now that on each occasion he did not get to the bottom of the case, and wishes now he had let them alone.

Another, of over 36 years' experience, writes in a chastened strain, "In earlier years I often made mistakes. Consequently, repentance was often the result of my interference." Repentance, it is to be here supposed, is on the part of the missionary. This brother is now strongly opposed to interference in any form. Others have replied more definitely, stating that in one, two, or three cases they feel that harm followed through their imperfect comprehension of the situation.

On the other side of the question there are many answers.

One brother, of 17 years' experience, and who states that he has spent most of his time in the country, and has had to do with "hundreds of cases," answers, with an audacity that almost takes our breath, "Not once!" in his experience has he regretted having taken action. He states, "I always try to go to the bottom of each case, and if not thoroughly satisfied drop them." I suppose most of us try to get to the bottom, but in such deep-sea work do not always succeed. No doubt the hundreds of cases referred to by this brother include all kinds of difficulties, whether settled in or out of court.

We close our meditation on this rather sad topic with the elegiac lines of James Edmiston, that may have voiced the unspeakable emotions of more than one of our hearts when our confidence in men had received a rude shock:—

> Along my earthly way,
> How many clouds are spread!
> Darkness, with scarce one cheerful ray,
> Seems gathering o'er my head.

We have arrived now at question number 8.

"Have you had cases where the Christians by means of yamên assistance, secured by you or by the name of the church, won lawsuits of a purely private character, or even inflicted positive injustice on their non-Christian neighbors?"

We reflect so much on the Christians as being persecuted that we forget that occasionally the tables are turned, and Christians become the persecutors of their non-believing neighbors.

Twenty-one correspondents answer that they have known of such cases.

Forty-seven reply that they have had no experience with such. The answers of several others are more or less vague, and a few did not answer the question.

But it speaks well for the self-restraint of Protestant Christians that 47 out of the 73 can reply definitely that no such evil has occurred within their observation. On the other hand, it may be a surprise to some that 23 out of 73 missionaries admit having come across such cases.

That is, nearly one-third of the correspondents have noted that Christians, under their care or in their neighborhood, have been guilty of prosecuting lawsuits for private gain, using the name of the church, and have taken thereby unfair advantage of their unbelieving neighbors, who feared the power of the foreigner.

This is the sort of things which we, as foreign missionaries, must discipline most severely, It is an inexcusable use of the yamên, and likely to involve the local church in a sea of ills. It may destroy the work in the vicinity. It will at any rate produce friction and rob the young church of its spiritual character, confirming outsiders in their previously formed low estimate of Christian work.

The tenth question is a very general one, and therefore difficult to reply to briefly. Its object was simply to obtain a concensus of missionary opinion. It is as follows. "In your opinion would the church at large in China be more spiritual and vigorous to-day if yamên intercession had never been sought by foreigners for Chinese Christians?"

Twenty-one reply in the affirmative, and 24 in the negative; 20 are non-committal. These answers prove that there are decidedly two sides to the question. It may be remarked, however, that all but three of these non-committal brethren would be willing under certain circumstances to ask assistance from the yamên.

Nevertheless it is interesting to note that the 73 missionaries are divided so equally into the three camps, about a third in each—for, against, or non-committal.

In addition to the above we have thought it might be profitable to cull out, from the 73 answers to the 10 questions, the replies of those who have been over 20 years in the field.

Twenty-five brethren, who have completed this period, replied to the questions. They represent 13 societies in widely different parts of the empire. Of these, nine have finished over 30 years of service. And four of these—Dr. Crawford, of Taingan; Bishop Moule, of Hangchow; Dr. MacGowan, of Amoy; Dr. Taylor, of Shanghai—have made the glorious record of 40 or more years in the harness.

Only one of these 23 veteran missionaries would decline under any circumstances to ask for yamên intercession.

Hence we conclude that the results of our missionary experience and conviction are, that it is our right and privilege to ask occasional aid for our native Christians. Barely over half, however, are prepared to make an unqualified reply that the results of their asking for aid were good. Twelve only give an affirmative answer. On the other hand, only three have the conviction that the results of their negotiations were bad. Four express themselves as in doubt. Three have had no experience. One says, "Good seldom resulted."

However, those who were doubtful incline to the affirmative view—that the results were on the whole for good. So that we really have, counting out the three who had no experience, and adding the one who thought that good seldom resulted, to the list of negatives, 14 who incline to think results favorable to four who are of the opposite opinion, or a majority of nearly four-fifths.

Hence we conclude that, in the opinion of the most experienced missionaries in the empire, the balance of judgment pronounces the results of official aid, as hitherto used, as on the whole good.

With seven exceptions, all have noted a tendency on the part of native evangelists to take up lawsuits for Christians on their own responsibility. This is a state of affairs that calls for great care on the part of the missionary in charge.

In reply to the question as to what should be done in the case of false accusations against native Christians before the official, the answer of 22, out of the 25, might be catalogued as all advising a temperate, respectful, and friendly presentation of the facts of the case to the official. One missionary only recommends that the Chinese Christian be left to his own resources. A few take pains to qualify their position by saying they would stop short of legal action, and would do nothing beyond friendly presentation.

In regard to the query as to whether the church would have been more spiritual and vigorous if yamên assistance had never been sought, we find nine non-committal answers, nine answering in the negative, while only three venture the conviction that the church would have been better off if official help had never been asked for. It would be extremely interesting to quote at length from the opinions of these veterans of service, did not the limits of the paper prevent. The following, however, must suffice. Dr. Hudson Taylor writes, "I could not definitely say, in reply to the first question, that I would decline under any circumstances to ask for yamên intervention on behalf of native Christians. I should be very unwilling to do so—as a rule should decline, and in no case demand it as a right. I can imagine, however, that if on friendly terms with an official, where I knew Christians to be falsely accused or misrepresented, one might feel it a duty to let the official know the truth. It appears to me, however, to be taking low ground. The children of God can appeal to Him, and the faith and hope of native Christians are much more likely to rest in God, where they see the missionary trusting in Him and finding prayer a sufficient resource. While I have no personal experience of official intervention in church troubles, I have, of course, known of many cases—in some of which apparently good came out of it, in others of which, very manifestly, harm came out of it. As to our attitude when Chris-

tians are falsely accused before the magistrate for purpose of persecution: While, as I have said above, under some circumstances I should feel it right to let the truth be known to the magistrate, I should carefully avoid putting any pressure upon him, urging the injured Christians to trust in God, and to remember that the Christian calling is first to do good, second to suffer for it, and third to take it patiently. In reply to the last question, I have not the slightest doubt that the church at large would have been more spiritual and vigorous had yamên intervention never been sought by foreigners for Chinese brethren."

The 41 years' experience of Bishop Moule leads him to say, "I discourage appeals, both to Consuls and mandarins, as far as I can, but I cannot always refuse them."

During his long missionary service he has sought official aid, but "not often." The venerable Dr. Crawford, with 46 years' of missionary work, writes that while he could not say that under no circumstances would he request aid, yet would generally decline to do so on the ground of expediency.

During his long missionary career he states, however, that he has never once applied for official intervention in church troubles. He is also of the opinion that "Yamên intervention has generally been injurious to the cause of Christ in China."

Summing up briefly the results of this inquiry, we note the following points, which will embody the views of a very large majority of the Protestant missionaries of experience in the empire:—

First, That it is highly desirable to keep church troubles out of the yamên, but that there are times when we cannot do so without violating our sense of justice and our sense of duty toward an injured brother.

Second, Official assistance is to be sought in such troubles only when all other means of relief have been tried in vain. Always seek to settle these difficulties out of court. "Blessed are the peacemakers."

Third, When official assistance is requested, our bearing should be friendly and courteous, in the spirit—at least in the first instance—of asking a favor of the official rather than demanding a right. If the official seems quite insensible to such a spirit, a severer attitude may become necessary. Nevertheless we should be extremely careful about trying to bring pressure to bear on an official.

Fourth, In the presence of the native Christians, and especially of those chiefly concerned, as well as in our own closets, we should cherish a deep sense of our absolute dependence on heavenly rather than on earthly protection, and remind the Christians that, as Dr.

Taylor has so tersely put it, their duty is, "to do good, suffer for it, and take it patiently."

Fifth, Only in grave cases should matters be pushed to the point of controversy, or formal appeal.

Sixth, Christians and evangelists should be solemnly warned against betraying an arrogant spirit upon the successful termination of any trouble.

Seventh, Previous to the carrying of a case before the official let the missionary be sure of his fact. Each case should be patiently, thoroughly, and firmly examined. Receive individual testimony with judicious reserve. Be not easily blinded by appeals to the emotions. Be especially ready to receive any one from the opposition, and give his words due weight. Do not be too exclusively influenced by the judgment of any one man, however trusted.

Eighth, In the course of negotiations beware of insisting on monetary compensation for the injured Christian. In greatly aggravated cases, this may occasionally be unavoidable. But should it be made a condition of settlement, see to it that the damages are under rather than over what might have been demanded. It is almost sure to cause subsequent trouble both within and without, if a Christian receives money under such circumstances.

Ninth, When unhappily involved in a persecution case with the official, we should remember that we are not lawyers, and therefore make no stand on legal technicalities, nor allow ourselves to take a threatening attitude, although we may be subjected to provocation; we should be patient, dignified, and strong in the *truth*, making it clear to the official that this is all that we seek in order that the ends of justice may be satisfied.

Tenth, It would be well, on every fitting occasion, to exhort those under our care to avoid frequenting yamêns, or cultivating intimacy with their inhabitants, unless indeed we feel assured that their motive is the same as that animating our Lord when He mingled with publicans and sinners.

Eleventh, The higher and more vivid the religious conceptions of our people, the less fascinating will that which is purely secular become. If we can succeed, by the Holy Spirit, in filling them with spiritual power, they will care less for the petty influence and notoriety that comes from the great gate of the yamên.

In closing this paper, we have a feeling of satisfaction, and almost relief, in discovering that the missionary body has not had nearly so much to do with lawsuits as has been popularly supposed.

No doubt the far greater number of missionary cases that have come before mandarins or Consuls, have been those that

concerned foreigners as such, and have had nothing to do with our native brethren.

And we gather also, from the tenor of these replies, that missionaries have always been reluctant to interfere, and as a rule have been moderate in their demands and quick to offer the hand of reconciliation.

With these records before us, and considering the charitable and wise spirit shown by missionaries in these trying persecution cases, we cannot but feel that even the Chinese yamên has been repeatedly used of God for the establishment of His church in China; but while this is true, let us ever bear in mind the admonition of the Missionary Apostle who has declared that the weapons of our warfare are not carnal.

Dr. Griffith John in Hunan.

I.

I HAVE just paid a fourth visit to Hunan, accompanied by my colleagues, Messrs. Sparham and Greig. My first visit to that province was in 1880, my second was in 1883, and my third was in 1897. On my first and second visits I was accompanied by Mr. Archibald, of the National Bible Society of Scotland, and on my third visit by my colleague, the Rev. C. G. Sparham. On the first visit we had a very narrow escape at Siang-tan; on the second visit we were in imminent peril at Lung-yang; and on the third visit we were pelted out of Hêng-chou. On this last visit we suffered no persecution whatever; indeed there is hardly a trial of any kind to record.

Our main object in visiting Hunan this time was to inspect the work done by Mr. P'êng Lan-seng and his fellow-labourers during the past two years, and to do what lay in our power to help it on. We have returned more than satisfied with the results of the journey. In every important particular we succeeded far beyond our most sanguine expectations. Our success is to be ascribed in a great measure to two stringent despatches sent by the Viceroy Chang Chih-tung to the officials in Hunan, respecting us and the object of our visit. We heard of the Viceroy's instructions everywhere, and everywhere did they secure for us prompt and ample protection on the part of the local officials. And here I must refer to our great indebtedness to our Hankow Consul, Mr. Warren, for the great service rendered by him to us by bringing our case before the Viceroy and getting him to issue his orders for our pro-

tection. But for the Consul's sympathy and aid the tale which I should have had to tell would have been a very different tale from the one which I am now about to give.

We went on board the steam-launch *Lihan*, on Monday evening, 24th of April, and started at half-past four the next morning. We passed Yo-chou early on the morning of the 26th and arrived at Chang-sha on the 27th, about 8 a.m. The distance from Hankow to Chang-sha is about 880 *li*, and native boats usually take from ten to fifteen days to make the journey. On our previous visit we did it in eight days, but our good luck was looked upon as something very extraordinary. This time, thanks to the little *Lihan*, we did it in two days and four hours. At Chang-sha we had no difficulty in procuring a native boat to take us on to Hêng-chou. Within two hours of our arrival all our belongings were transferred to the new craft, and we were in full possession.

The 27th and 28th were spent at Chang-sha, and nearly the whole time was taken up with the important work of receiving officials, both civil and military, and discussing various points of interest with them. The first point that came up was that of our admission into the city. They at once allowed our right to enter; but begged us not to press it, on account of the examinations that were going on. The second point was that of our being allowed to procure a house at Chang-sha for missionary purposes—a house in which a native evangelist might live and carry on his work and the Christians meet for worship. Seeing that entering the city would amount to nothing more than being carried into it and out of it in a closed chair, and that in the dark, after the Dr. Wolfe fashion, we came to the conclusion that it would be our wisest policy to give up the first point if by so doing we could carry the second. So we told them that, though very anxious to enter the city, we would not in the circumstances press our right to do so, if they would give us permission to purchase a house at Chang-sha, stamp the deed in the event of our succeeding in finding a seller, and protect the Mission when once established. This proposal was no sooner made than they jumped at it, thinking, no doubt, that any effort put forth by us to procure a house at Chang-sha, would be labour lost. But we had already found a seller, and he was in the boat listening to the conversation between the officials and ourselves. No sooner did they take their leave of us than the deed was written out and the earnest money paid. Having got the house we sent word to the officials to inform them of the fact and to request them to fulfil their promise and stamp the deed. For this, however, they were not prepared. They never expected us to succeed, and they never intended that their premises should be taken as serious by us. On

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the morning of the 29th we waited some hours to see if any action would be taken, but none of them came near us. The district magistrate sent his card, but would do nothing more. Liu Kao-chao, the military official in charge of the city, went so far as to return my card. Later on, however, a messenger was sent by him to say that though nothing could be done at that time, the matter would be put through on our way back to Hankow. Another empty promise, of course. Seeing that the officials had come to their wits' end, and that to wait any longer would be simply wasting time, we resolved to proceed without further delay on our upward journey. The captain was ordered to start, and we soon found ourselves sailing up the Siang, followed by two gunboats specially detailed to escort us to Siang-tan. At Chang-sha we were treated with the utmost kindness and respect by all the officials. They not only called on us, but sent us several presents of more or less value, and did all in their power to make our visit a safe and pleasant one. The prefect sent a valuable present of canned fruit, which we found very useful during the rest of the journey.

We arrived at Siang-tan on the 30th, early in the afternoon. No sooner did we anchor than a number of Christians came on board our boat. We were delighted with most of them and with their knowledge of Christian truth. Most of them had just come from the morning service, where Mr. T'an, one of the converts baptized by us at Hêng-chou on our previous visit, had been expounding Matthew 25. We were greatly pleased with their knowledge of the New Testament and their evident sincerity. In the course of the day twenty-six enquirers came forward as candidates for baptism, and after a careful examination we fixed on eleven of them as worthy. In the evening we had a service on board the boat, when Mr. Sparham, Mr. Grieg, and myself spoke, and eleven of the converts were baptized. Nineteen years ago I was driven away from Siang-tan in a most ignominious fashion; on the present occasion it was my unspeakable privilege to take a part in establishing a Christian church at this the greatest mart in Hunan.

Some months since we hired a house in Siang-tan for Mission purposes. On our arrival we found that the chapel was well known, and had a good reputation. But when we saw it we came to the conclusion that it was altogether too small for our use, so we requested two of our influential friends at Siang-tan to try and get us a larger house, and, if possible, a house better situated. This they promised to do. On our way down, we called at Siang-tan again, and, to our great delight, found that our two friends had succeeded in getting us a magnificent house in the busiest part of the busiest

thoroughfare of this busy commercial centre. The river street at Siang-tan is about seven miles in length, and divided into eighteen sections. The house is in the tenth section, the most populous of the eighteen. The house cost from two to three thousand taels to build; we bought it for one thousand taels, ground and all. It seems that it has been looked upon for many years as a haunted house, and hence our good luck in getting it so cheap. We had no difficulty in passing the deed through the *yamên*. The magistrate not only stamped it with his official seal, but showed his good will by doing so without charging the usual *yamên* fees.

As on former visits, so on this, I was greatly struck with the importance of both Chang-sha and Siang-tan. Chang-sha is a noble city, with an imposing river frontage, and beautifully situated. Siang-tan, though not as prosperous as it once was, is still a thriving place. With the introduction of steam appliances on both land and water, these two cities must take a new start and become centres of immense importance. I am glad to see Yo-chou opened. It is a step in the right direction, and will tell beneficially on the future of Hunan. But it is only the first step. To stop there would be a tremendous mistake. What we need is to open Chang-sha and Siang-tan, and that without delay. There are thousands of people at both places who would hail the event with unfeigned joy. Open these two cities, and you open the whole of Hunan, and its vast resources will be accessible to you.

We left Siang-tan early on the 1st of May, and arrived at Hêng-shan on the morning of the 5th. The two Chang-sha gunboats returned from Siang-tan, and two Siang-tan gunboats were detailed to escort us to Hêng-chou. The Siang-tan magistrate also sent a boat along with us, with four soldiers to protect us on the way. There was no necessity for this extra vigilance on his part; but it was apparently his way of showing his respect for the Viceroy's orders. As we approached Hêng-shan we were met by the gunboat stationed at the place, and a salute was fired in our honour. The shore in front of us presented a wonderful appearance. There were hundreds of people standing there awaiting our arrival, and among them there were more than two hundred converts. Some of the converts were carrying a *Wan-ming-san* (myriad names umbrella), and four honorific tablets which were intended as presents to Mr. Sparham and myself. The *Wan-ming-san* is a complimentary umbrella inscribed with the names of the donors, the gift of the people to their benefactor, and given to officials generally. Presently Mr. P'êng came on board, holding the *Wang-ming-san* in his hand, and addressing me, he said: "This *Wan-ming-san* I present to the venerable Pastor in the name of the church in Hêng-

shan." Then two of the tablets were presented to Mr. Sparham, and two to myself. At Hêng-chou another *Wan-ming-san* and a number of tablets were presented to us. At Lei-yang city a similar presentation took place; so also at Sin-shih-kiai, a large town in the same district. We have brought back with us three *Wan-ming-san*, three scarlet umbrellas, and a large number of tablets and scrolls, all presents made to us by the Hunan Christians. They are now being exhibited at one of our Hankow chapels for the benefit of the Hupeh Christians. The sight of these presents is making a deep impression on the minds of the latter. They have been earnestly praying for the conversion of Hunan for many years; and now they have before their eyes a proof that a great and a prosperous work is going on there.

In course of the day the district magistrate and other officials called on us, and we were treated with the greatest respect by one and all. On the following day the magistrate sent us four chairs with ten chair-bearers to take us to the chapel. He sent me his own chair with four bearers. Our chapel is outside the West Gate, and to get at it we had to be carried right through the city. The people were naturally curious to see the foreigners; but that was all. There were no stones, no angry looks, and no opprobrious epithets. At the chapel we had a service, at which we all preached, and at the close of which 57 persons were baptized. These 57 were chosen out of 325 candidates, as the result of a very careful examination. There is a fine work going on in all the Hêng-shan district. Besides the city itself there are eight out-stations, and everywhere the prospect is bright and encouraging. The converts are living at peace with their neighbours, and the *Fu-yin-hui*, or "Gospel Church," is spoken of with respect by all.

We left Hêng-shan about midday on the 6th and reached Hêng-chou early on the 8th. It was impossible not to contrast our experience on this visit with that of our previous visit, a little over two years ago. On that occasion we were greeted with a perfect shower of stones as we approached the city. We anchored in the immediate vicinity of a number of gunboats, but no notice was taken of us, and when attacked by the mob not a soul showed the least inclination to pity or help. The authorities absolutely refused to protect us, and we were compelled to leave without having set a foot on shore. How different on this occasion! On this occasion a gunboat was sent to meet us and bring us to a safe anchorage. No sooner did we reach the naval station than we were placed in the midst of six gunboats, having three on our right and three on our left. When we crossed the river we were accompanied by two gun-

boats. When we reached the landing place we found that a strong guard was stationed there to protect us and escort us to our own house. On our arrival at the house a salute was fired in our honour. The officials were all attentive, and the people were delightfully quiet and respectful. Everything was done to show the people that we were under official protection, and nothing more was needed in order to secure for us perfect immunity from all trouble during our stay at Hêng-chou.

Our first house at Hêng-chou was a native building somewhat altered and adapted to our wants. In the beginning of last year the mob, instigated by the gentry, had the kindness to attack it and rase it to the ground. The present building is semi-foreign in its appearance, and consists of a chapel, a vestry, and a book-room, two rooms for the foreign missionary, a study for Mr. P'êng, and a suite of rooms for his family. The chapel is a little gem, and the rest of the building is in harmony with it. The whole is solidly built and beautifully arranged, and reflects the utmost credit on Mr. P'êng as architect. We had some delightful services at Hêng-chou with the Christians. I shall not soon forget the Tuesday morning service held in our beautiful little chapel, when thirty persons were baptized, and Mr. Wang Lien-ch'ing was formally set apart for the work of an evangelist. The church at Hêng-chou being our Mother Church in Hunan, it is impossible not to feel the deepest interest in it. It has already become the centre of a great work. What its future will be it is impossible to say. It is my impression that a grand future is before it, and that the work will extend from Hêng-chou to the borders of Canton on the one hand, and through Kiang-si to the borders of Fukien on the other.

During our stay of two days at Hêng-chou we had to consume four big feasts, a task which taxed our strength to the utmost. The Hunan converts are very hospitable. Wherever we went we found the inevitable feast awaiting us, and generally more than one. And I must say that the feasts were all good—some very good. It is seldom I have tasted anything in Hupeh so good.

> "There's no want of meat, Sir;
> Costly and curious viands are prepared,
> To please all kinds of appetites."

—*N.-C. Daily News.*

(*To be continued*).

Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

"*Learn!*"

BY THE VICEROY CHANG CHIH-TUNG.

(Translated by Rev. S. I. Woodbridge.)

(*Continued from page 244.*)

VOL. II. PRACTICAL.

CHAPTER IV.—*The Study of Regulations.*

THE educational institutions of every foreign country may be divided into technical and collegiate. The former teach subjects that are very profound and abstruse, embracing inventions unknown to the ancients and the discovery of new appliances now hidden from the world. It thus possesses an unlimited curriculum. The collegiate course is regular and the curriculum definite. The student graduates in three or five years as the case may be, not alone but constituting one of a class who have been under the same professors and studied the same books. These classes are started with a number of students. If some fail to pass their examinations through indolence or sickness, they are dropped. If others, through diligence, master their allotted tasks, they are not allowed to take up lessons outside the regular course of the class. The students with inventive genius go into one class and the dullards into another. No branch is taken up without maps and illustrations; no department without mathematics; and no recitations without ample elucidations of the subject. There are no students who are not given the opportunity of understanding what they study, and no professors who are not versed in their departments. Thus the latter are not harassed, and the former, who are made to understand that the art of explanation *is* learning, are not embittered.

By knowing what institution a man comes from, it can be discovered at once what branches he has studied, and by knowing how many years he continued in the institution one can discover how far he has progressed in his studies. Civil and military officers, farmers, merchants, artisans, all classes and conditions of men go to school. The lower schools teach the elementary branches, astronomy,

geology, drawing, arithmetic, languages, drill, etc. The higher schools algebra, logarithms, chemistry, therapeutics, government, and the languages of all countries. The universities are higher still. These institutions grade the students into two or three classes according to their mental equipment.

If the government wishes men of ability for certain posts, it selects them from these institutions. The men are qualified to fill these appointments and hold certificates to this effect. The course of study is marked out by experienced professors, and the government school board approves. The prospectus is distributed among the people; several years afterwards it is revised or corrected to suit the needs of the times. These institutions are founded mostly by wealthy alumni, but in part by the government. The students pay their own expenses and expect to get an education, not loaves and fishes; the poorer pay less than the rich. The money subscribed by individuals is used for buildings, professors' salaries, books and apparatus, not for stipends for the students.* Thus those who matriculate see the advantage of the course and are willing to pay for it. After graduating in their department, whether official, merchant, artisan, or what not, they possess the means of making a living, and are not cast out on the world to freeze to death, or starve. Consequently in every country there are myriads of high schools, thousands of colleges, and hundreds of universities, whose expenses are not paid by the officials, or defrayed entirely by wealthy individuals. The methods of establishing these institutions are, generally speaking, the same in all the countries of the world, and we suggest that they be adopted also by the Chinese.

Chapter V.

The Extensive Translation of Books.

To the plan of employing foreigners as instructors in our schools, which has obtained for the past ten years, we offer the following objections: First, these men do not speak Chinese, and hence are obliged to use interpreters. These are of a low order, and can speak only the words of the instructor without apprehending the subject matter of instruction. Mistakes and errors, then, are easily and rapidly generated; for in case some new idea is to be imparted to the student which the interpreter does not understand, he will either omit the explanation altogether or throw in his own meaning in order to save his face. Second, admitting that there are some qualified interpreters, we submit that the foreign method of instruction is slow. The instructors meet their classes only five

* There are also a few free schools for very poor children which teach the elementary branches at a small expense to the pupils.

or six hours *per diem* and then teach but one or two branches. And they do not exhaust the fountain of their knowledge, but dribble it out to make it last longer. It requires a whole year to complete a course of addition and subtraction. But admitting that there are some foreigners not averse to labour, their influence is circumscribed, because they are so few. They require high salaries, and the Chinese who have studied under them do not amount to much, because, as Chu Hsi puts it, "what was learned did not stick in the memory." The defects of the present system then are: First, the inferior quality of the instruction given; and second, its narrow and limited extent.

The same objections hold against employing foreigners as superintendents in our manufactories, etc. In the San Tai (1900 years B. C.), the Chow, Han, and Sui dynasties, there were schools of languages in China. Wei Yuen, of Shao-yang, during the reign of Tao Kwang, translated all the newspapers and books of foreign countries into a work called the *Hai Kwoh T'u Chi.** This was the first effort made to give the Chinese a knowledge of Western governments. Fung, the Shanghai Taotai, established a school of languages and translated many books during the reign of Tung Chi, and took the first step towards giving the Chinese an insight into foreign learning. These two men were hero pioneers.

If Chinese students first learn their own language thoroughly, master the Western tongue and then finish with a foreign teacher, intercourse will be easy and safe. Without the foreign teacher it will be better still if the students use the "language without a teacher" books. In the making of treaties, the carrying on of diplomatic correspondence, etc., the Chinese and foreign texts often disagree. In that case the foreign text† is taken as the true interpretation, and we are often befooled. This is a legacy which entails untold injury upon China.

We have met many foreigners who are thoroughly versed in the language and literature of our country, but we have seen few Chinese who know much about Western literature; although they often meet face to face with foreigners, they do not seem to grasp their full meaning in conversation. In this way many opportunities are lost and much busine[illegible] is delayed. Generally speaking, English is the language of shopkeepers, and French is the language of diplomacy.

The Japanese have made important selections from all the books of the West and translated them into their own language.

* 海國圖志, prepared by 魏源.

† The Chinese text of the English treaty, Art. L., reads in part: 自今以後遇有文詞辨論之處總以英文作爲正義. TRANSLATOR.

By learning Japanese we can possess ourselves of this store of information without troubling about Western literature.

Translators may be divided into first class, middling, and poor. The Chinese who have a knowledge of a few polite phrases and of the day-book and ledger only, are not taken into the account. The first class are those who can translate any document or book, say on law, into Chinese. The middling are those who can translate along one line only, say astronomy or mining. The poor are those whose knowledge is limited to common despatches and correspondence, and who know the names of objects. It requires ten years of study to be a first class translator, five years to be a middling, and three to be a poor.

But we cannot wait ten years for capable translators to meet the emergency; even if we could, the men would be untried as officials, and perhaps their bent of mind would be unsatisfactory after they had qualified themselves for translators. We must put the useful books of the West into Chinese and scatter them far and wide among those who are ignorant of Western languages, among the wide-awake officials, the impecunious literati, the scholars replete with Confucian lore, the merchants, workmen, the old and the young, to be used and appropriated by them in their different spheres. There are three ways in which this can be done:—

1. By establishing numerous schools of languages in each province.

2. By requiring the ministers and consuls abroad to translate the important books of the country in which they reside into Chinese.

3. By encouraging the wealthy and influential book-sellers in Shanghai to print more of the works they have been issuing. There are many philanthropic men who have done much work in translating, who have won a great reputation and wrought much benefit to China. Let us encourage these.*

Wang Chung-ren has remarked: "A man may be said to be like Rip Van Winkle when he possesses a knowledge of the past, but not of the present; possessing a knowledge of the present and not of the past, he is deaf and blind." Let us alter this a little and say: A man who has a knowledge of foreign ways and is ignorant of Chinese, is become a brute; possessing a knowledge of Chinese and not of the West, he is deaf and blind, for in this event should the foreigner overcome him, he will not believe it; should he devise means for his overthrow, he will not perceive it; should he warn

* These books are sold at a profit and are more meritorious than the common 功德 tracts and more useful than works on examinations. The book-sellers should print them in large type, for busy officials are above middle age and have to read by lamplight and cannot do this if the type is small. These remarks refer also to newspapers.

him, he will not hear; should he be swallowed, he will not know it; should he ruin him, he will not see it. If this is not being blind and deaf, what is it? Let the young men who have not yet entered upon their official career study foreign languages, and not be discouraged at the outset. The older men can learn from translated books. It is more expedient to learn Japanese and translate their books. To sum up: To learn from a foreign instructor [with an interpreter], is not so good as becoming conversant with foreign literature; and to translate European books, is not so profitable as translating Japanese books.

(*To be continued.*)

Address of President Ibuka at the National Convention of the Students Y. M. C. A., Shanghai.

AS the representative of the Student Christian Union of Japan, it is my privilege and pleasure to bring to you a most cordial greeting. I wish also to express to you my own thanks for your kind invitation to be present with you and for the warm welcome that I found awaiting me.

God, in His providence, has in many ways bound Japan and China most closely together. For centuries we have been near neighbors, separated only by a narrow sea and united by an intercourse that has been almost unbroken. For centuries also it was our custom to look up to China as our teacher. It was from you that our ancestors first learned the wonderful art of reading and writing. To you we are indebted for our weaving and many more of our daily industries. The code of Confucius, which has become the foundation of the ethical system of Japan, is another of your gifts. Buddhism, too, was brought to Japan by the hand of China. There were days in our history when the brightest minds in Japan came to you in search of knowledge and wisdom, and then returned home to be looked up to as masters. And need I say that the ancient literature of China has been to Japan what the classics of Greece and Rome have been to Europe?

All these things bind us together; but now at last we are bound together by a new tie—the tie of Christian fellowship. We are more than friendly neighbors, we are brothers in Christ and co-laborers in a common cause. It is this that has brought us together to-day; and it is this above all else that kindles in our hearts the deepest sympathy for you in this crisis of your history. For no one who does not close his eyes to the scene, can fail to see that your Ship of State is now under heavy

stress of weather. The very integrity and independence of the great Empire of China seem to be imperilled. We Christians of Japan stand looking on—believe me—with an interest that is deep and unfeigned. We cannot but be convinced that if China would escape untold sorrow she must accept a new environment. She must be an eager student of modern civilization, with all its wonderful applications of modern science and art. But even that is not enough. The supreme need of China is the same need that was so manifest in the old Roman Empire. What China needs is life—a new life; the life that has its foundation in the religion of Jesus Christ. Science alone, and the whole range of merely material civilization, will not suffice. Here we can speak from experience. In Japan our statesmen and educators are already learning this truth. For thirty years Japan has been busy with Western civilization in its manifold forms. We have a railway system stretching over 3,400 miles. The telegraph and the telephone, the electric light and the electric car have now become old stories. The army and navy are completely modern in their organization. Schools of various grades have been established where all the sciences and several of the European languages are taught. The civil and criminal codes have been thoroughly revised in accordance with the generally recognized principles of law. To crown all, Japan has now a constitution and a representative form of government.

I think you will agree with me that that is a fair show of progress for only a short quarter of a century. Perhaps you may be inclined to say that we have moved almost too fast. Naturally, we ourselves do not think so; we think we may justly be proud of what we have done. But in spite of all this progress there is one thing that candor compels us to admit. With all these reforms and advances, and accompanied as they have been by a general education of the nation, the *moral life* of the people is not for the better; on the contrary it seems to be rather for the worse. The new civilization, without removing the old evils, has added new ones. The worship of Mammon is far more general and intense; drinking and gambling are much more prevalent; bribery and profligacy far more openly practiced than formerly. And so our new civilization has not proved an unmixed good; it has brought its bane as well as its blessing. And therefore I repeat what I have just said. Modern civilization, without the root from which most that is noblest and best in it has sprung, is sure to be disappointing. It has no more *life* in it than a cut flower.

But does not this fact, my friends, give to this Christian movement of yours a meaning we none of us really appreciate? One thing, however, you may be sure of. You stand to-day in a place of

great responsibility. To you it is appointed to be new life-centres in your schools and your families. I cannot but believe that God has still in store a future for the Orient—for Japan and for China—rich with blessings. May He graciously grant to you—to you young Christian leaders and reformers—the high honor of preparing the way for the coming of His kingdom, when this whole vast Empire of China shall be regenerated, and when Christ shall be King!

The National Students' Christian Convention.

BY SECRETARY ROBT. E. LEWIS.

THE second triennial convention of the College Young Men's Christian Associations of China closed its sessions in Shanghai on the 22nd of May. The sessions were conducted in mandarin, and therefore no mass-meetings could be held in Shanghai. The delegates, however, had been selected so as to make the mandarin as uniformly acceptable as possible. One of the obvious results of this plan was the new purpose formed by many Chinese and foreigners, who come from local dialect places to study mandarin. In this respect it is evident that the convention had a perceptible influence on the problem of a uniform language for China.

I. *Delegates to the Convention.*

The delegate body was composed of Chinese and foreigners connected with the colleges of China. The most northerly points represented were Peking and Pao-ting-fu; from the latter point the delegate traveled 900 miles to reach the convention. The most westerly was Wuchang, and the most southerly was Foochow. The majority of the delegates came from colleges located at the following points—at several of these cities there are from three to six colleges each—T'ungchow, Peking, Pao-ting-fu, Chefoo, Têngchow, Weihien, Wuchang, Kiukiang, Nanking, Chiukiang, Shanghai, Ningpo, Hangchow, Soochow, and Foochow.

Total number of delegates: 102

Foreign Delegates.

Fraternal Delegate (Japan)	1
Foreign Professors	44
College Secretaries	3
Total, foreigners,	48

Chinese Delegates.

Chinese Teachers	19
„ Students	30
„ Pastors	3
„ Business Men	2
Total, Chinese,	54

Average Age of Chinese	25 years.
Number of Provinces represented	9
„ „ Colleges „	24
„ „ Cities „	25

II. *The Programme of the Meeting.*

The convention opened Friday evening, May 19th, and closed Monday evening, the 22nd. Rev. D. Z. Sheffield, D.D., was elected chairman of the convention. His mastery of the mandarin, and his knowledge of the work of the Associations, made him a most acceptable chairman. The address of Friday evening was given by President K. Ibuka, of Tokio, chairman of the National Student Union of Japan. Saturday morning an address was given by Frank Kellar, B.A., M.D., of Hai-nan. Saturday afternoon the Rev. C. W. Mateer, D.D., addressed the convention on the opportunity before the Association to establish its work among the students of the government examinations. He was followed by President J. C. Ferguson, M.A., who showed the need, opportunity, and practical methods to be pursued in establishing, in the great port-cities, Associations among the Chinese business men. Mr. Lewis pointed out the important position of business men in the church at home and showed that the missionaries at Peking, Shanghai, Foochow, and Hongkong have earnestly requested that this work be started.

Saturday evening Messrs. D W. Lyon and H. W. Luce gave addresses on the subjects of Bible Study and the Morning Watch. Sunday morning Rev. C. W. Mateer, D.D., preached the convention sermon on soul-winning. This was perhaps the most searching address of the convention. In the afternoon Dr. Kellar again addressed the convention. Sunday evening Revs. Mung, of Pao-ting-fu, and F. W. Baller, of the China Inland Mission, spoke on the Baptism of the Spirit.

On Monday morning Dr. Sheffield gave an address on the importance of training able men for life-service as secretaries in the Association. This session marked the conclusion of the important business of the convention. The National Committee, which is to conduct the work for the next three years, was chosen as follows: Revs. A. P. Parker, D.D.; J. C. Ferguson, M.A.; D. Z. Sheffield, D.D.; W. Banister, B.A.; H. H. Lowry, D.D.; L. H. Roots, B.A.;

and the following Chinese: Messrs. Ding, of Foochow; Zia and Tsur, of Shanghai; Dr. Wong, of Hongkong; Liu, of Chefoo; Ong, of Amoy; and Kao, of Foochow.

Monday afternoon addresses were given by Revs. K. Ibuka, R. R. Gailey, and Timothy Richard, on the work of the Association in the new government colleges. The last session of the convention was a farewell meeting, in which many of the delegates took part.

III. *Features of the Convention.*

One of the most important features of the convention was the visit of President K. Ibuka as fraternal delegate from Japan. He came to China at the invitation of the National Committee and as the head of the student work in Japan. The Educational Association invited him to address its convention on government education in Japan, and he gave two addresses at the Young Men's Christian Association gathering.

During his stay in Shanghai numerous conferences and meetings among the Japanese residents were held, which it is hoped will result in a definite Christian Association for work among the Japanese young men of the city. President Ibuka, as the guest of the National Committee, visited Nanking and addressed the students there.

The Chinese delegates were entertained in native houses near the Anglo-Chinese College. They were thrown so closely together that language and custom differences were soon overcome, and many stimulating conferences were held at their quarters on various phases of the work of the Associations.

The students of the Anglo-Chinese College spared no pains in preparing for their guests. One noteworthy decoration of the convention hall was transparencies bearing the names of the national student movements of the world, placed on the walls with the national flags of the various countries above them.

(*To be concluded.*)

Notes and Items.

Educational Association of China.

Meeting of the Executive Committee.

The committee met at McTyeire Home at 8 p.m., May 25th, 1899, and was opened with prayer by Dr. Mateer. Present: Dr. A. P. Parker (Chairman), Rev. J. C. Ferguson, Rev. Timothy Richard, Rev. W. N. Bitton, Professor E. R. Lyman, and Rev. J. A. Silsby. There were also present, upon invitation, Dr. C. W. Mateer, and Mr. John Stagg representing Macmillan & Co., of London. The

minutes of the previous meeting were read and approved. Upon motion, Mr. Silsby was elected secretary of the Executive Committee for the present triennium.

It was voted that 600 copies of the Report of the Third Triennial Meeting be printed in the same general style as last year, that a list of those in attendance at the meeting be published, and that a list of the schools represented in the Association be appended.

After some general discussion it was decided that the following books published by Macmillan & Co., be approved and recommended to the schools of China: (1) The New Orient Readers, (2) Official Copy-books, (3) Word Building, Transcription, and Composition, (4) English Grammar Series, (5) Hand-book of English Grammar and Composition, (6) Hints on the Study of English.

It was, upon motion, "*Resolved*, That it is advisable for us to publish a geography in Chinese and also in English, a series of Readers in Chinese and a series of Science Readers, and that the Primer and first three of the series of New Orient Readers be accompanied with Chinese translations."

Mr. Ferguson was requested to draw up a letter to Messrs. Macmillan & Co., reporting the action of the meeting in regard to the publication of certain text books for the use of schools in China.

The committee then adjourned.

J. A. SILSBY,
Secretary.

We have received a beautifully illustrated pamphlet, giving some very interesting facts regarding the work of the North-China College and Gordon Memorial Theological Seminary at Tung-cho. Rev. D. Z. Sheffield, D.D., is president of the former and Rev. C. Goodrich, D.D., is dean of the latter.

We are told that "although so modest in their pretensions, the college and seminary stand at the head of a flight of educational stairs, climbed by the lads with no less of effort than is demanded in more favored countries. Everywhere that the first influences of the church have gone, is to be found the little village school established that the children of converts or inquirers may not grow up in the darkness of total ignorance. Its cost is next to nothing, and its instruction is of the primary order. There follows for the favored boys a higher school at the central station nearest their home, answering somewhat in its course to our grammar schools at home. Chosen lads of best promise are from there sent up to Tung-cho to the high school, or academy, where a course of four years fits them for entrance into college. Thus, before they enter on the college course, they have been for years in a Christian

environment and under Christian instruction; and if likely to prove themselves unworthy of a full equipment for Christian work, they have in all probability early shown their unfitness and fallen out by the way. It is for boys thus carefully selected and patiently prepared that the college provides instruction."

We note that no English is taught and no other language than Chinese. This will appear as a mistake to many. We are glad to see that manual labor is required of the students. This is done not only "that they may aid in their own support," but what is more important to break down "that pernicious hereditary conviction that a 'scholar' must be above all such base uses, and that any form of industrial labor for an educated man is a disgrace." The students are paid fifty cash an hour for their agricultural labor.

Statistics of the two institutions are as follows:—

Statistics of North-China College. 1897-8.

Undergraduates, in Academy, 38; in College, 65.

Graduates, 7 classes—Total number 41; of these there are:—

Ordained Pastors ...	6	In Theological Seminary	6
Evangelistic Helpers	7	Class of '98, not determined	9
School Teachers	6	In Secular Work ...	2
Medical Helpers	2	Deceased	3

Statistics of Gordon Memorial Theological Seminary, 1897-8.

Undergraduates, 9.

Graduates, 6 classes—Total number 53; of these there are:—

Ordained Pastors ...	6	Personal Teachers ...	2
Evangelistic Helpers	35	Unaccounted for	3
School Teachers ...	5	In Secular Work	4
Medical Helpers ...	1	Deceased	7

Correspondence.

A CORRECTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I confess that on looking over "South Formosa Notes by Rev. W. Campbell" in last number of the RECORDER "I gaepit wide but naething spak" since the article does not happen to be a production of mine at all. It first appeared in the Hongkong *China Mail* of 20th March as coming from "Our Own Correspondent," whose place of honour I have neither the time nor the talent to aspire to. His "Notes," dating from last December, are a continuation of similar statements published about two years ago in China, London, and Glasgow,—statements which keep ringing the changes on the inaptitude of Japanese rule in Formosa, and which quite apparently emanate from one or another of the four European gentlemen residing in Tai-nan-fu. No matter, however, who the writer may be; some persons, both here and at home, regret that those statements

are again being put in circulation under the veil of anonymity. Their alleged one-sidedness has already called for adverse remark more than once, while this is not the first occasion on which, for obvious reasons, I have objected to their authorship being foisted upon me. I do not think it necessary to say anything about them myself in the way of criticism, and would be quite content if "Our Own Correspondent" only signed his contributions. This is surely the least that can be expected from one who feels constrained to make use of the newspapers for calling attention to the shortcomings of other people.

I am,

Yours truly,

W. CAMPBELL.

A CRITICISM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Having been Chairman of the Committee of the Shanghai Conference on Brief Introductions and Notes on the Scriptures, and also being a member of the Executive Committee to select the annotators, I have naturally taken great interest in the new Commentary on the New Testament.

Now that it has been issued I wish to thank the Tract Societies for publishing it and the Presbyterian Press for the exceedingly neat and attractive manner in which they have gotten it out.

Of course I have not had time to read through the three stout volumes which comprise the work, but am much pleased with what I have seen generally. My attention, however, has been drawn to one point by a notice of the book in the RECORDER. I refer to the unfair note on baptism on Matt. iii. 1. The annotators were requested to prepare notes "for *general* use." (See Conference Minutes, p. xiv). It is to be regretted that the brethren chosen to represent the Baptists among the commentators should have withdrawn, and so left a large denomination with no share in making the notes. It may be said that this is our own misfortune or fault. This is true. Yet I had hoped that a nice sense of honor, and the fact that the notes were to be for general use, would have prevented the writers from allowing anything distinctively sectarian to be published. It was understood that the notes were to be based on the "Annotated Paragraph Bible" of the Religious Tract Society and the New Testament with notes prepared by Dr. Justin Edwards and published by the American Tract Society.

It was on this account that we requested the Tract Societies to publish the Commentary.

I must protest against the comment on Matt. iii. 1 relating to baptism:—

1. Because it is unscholarly and out of date. It is admitted by most modern scholars that Jewish proselyte baptism was not distinctly mentioned until the fifth century after Christ. This has been shown by Gill, Schneckenburger, and others. "Recent leading writers generally concur in Schneckenburger's view, *e.g.*, Winer, Meyer, Ewald, Black, Cremer, Keim, Keil, Godet." Reference to Roman lustrations is entirely out of place.

2. It is unfair to the Tract Societies. They supposed they were printing a work written on the same lines as those they had published in English.

3. It is unfair to our committee, who asked the Tract Societies to publish the work, presuming that it would be adapted to "general use."

It is a pity that this work, generally so good, should be spoiled by

this "dead fly that causes the ointment of the perfumer to give forth a stinking savour." (Eccles. x. 1.)

The notes on the baptism of Jesus will also prove unsatisfactory to many, as they make no mention of the fact that He was baptized as an example to us. He was baptized simply as a devout Jew. "So in substance Meyer, Ewald, Bleek, Farrar, Geikie, Edersheim." To say that Jesus was baptized as the Messiah, or as a high-priest is, to say the least, uncalled for, and is a mere hypothesis without proof.

It is to be hoped that these one-sided comments will be omitted in the next edition of this long-expected work.

R. H. GRAVES.

Our Book Table.

We have received from the Commercial Press, Shanghai, (a purely native institution) a copy of the "English and Chinese Fourth Reader," being the Fourth Reader of the Christian Literature Society of India, translated into Chinese and with the Chinese and English printed together on the same page. This makes the book valuable, and the Commercial Press are doing a good work in giving us these books one after another. We are sorry to remark that they are not so well printed as they might be.

Tenth Report of the Medical Mission at Tai-yüen-fu, Shansi, North China, (Schofield Memorial Hospital) for the years 1897–8. Under the care of E. H. Edwards, M.B., C.M. and A. E. Lovitt, M.R.C.S., L.R.C.P.

The Report says: "Even the 'pen of a ready writer' would fail to convey to those who have not been in China any adequate idea of our actual surroundings. Failing the 'ready writer' we have endeavoured to remedy the defect by inserting a few photographs.

"After fifteen years' work in the capital of this province the hospital has become fairly well known, and every out-patient day a promiscuous crowd gathers in the waiting room on the street. On busy days the street in front will be occupied by conveyances, such as are shown in the illustration, and vendors of food and sweetmeats find customers among the waiting patients."

The photographs convey new ideas to the readers in the home land, and the formulators of future mission Reports would do well to follow this plan. 9,069 patients were treated during the year.

Tenth Annual Report of the Canadian Presbyterian Mission in North Honan, China, for 1898.

"In addition to the evangelistic work carried on at the stations at the outset, lengthy and frequent tours by missionaries and native helpers of this Mission were made to many parts of the province, fairs were visited, and advantage taken of the presence of multitudes of people at the idol festival held annually in the city of Hsun-hsien to preach the Gospel there. In these several ways the good seed of the kingdom was sown broadcast.

"Classes for the instruction in Christian truth for all interested therein were begun at an early date and are still held regularly. In these the missionaries get into closer contact with the converts, than is possible on other occasions, and efforts are made to induce each one to witness and work for Christ."

Medical work is also carried on.

A comparative statement shows the number of communicants in 1893 to have been 5; in 1898, 70.

古史探源. The Childhood of the World, by Edward Clodd, F.R.A.S. Translated by Rev. Timothy Richard.

Mr. Richard always shows great judgment in the choice he makes of books for translation. We know of no book in the English language better suited than "The Childhood of the World," to give the Chinese a comprehensive view of the gradual development that has taken place in the civilization of man and the *pari passu* gradual development in his knowledge of God.

As the Christian religion claims to give the most complete knowledge as to God's character, and as Christian civilization claims to be the highest the world has yet seen, it is very important that we show the Chinese how God has gradually educated the world up to the point of receiving the highest revelation and accepting the best civilization. A perusal of this book ought to lead them to see how there is one "far off divine event towards which the whole creation moves."

It is almost unnecessary to say that the work of the translator has been done most conscientiously. We have compared numerous passages of the translation with the original, and have been struck both by their literalness and by the way in which the spirit of the original has been preserved. We think that this book could be well introduced into schools and colleges as one of the text books for imparting religious instruction. It should also be widely circulated among Chinese scholars in order that their minds might be directed to the true philosophy of history.

F. L. H. P.

The Story of Kuling. By the Rev. Edward S. Little. Presbyterian Mission Press, Shanghai. Price, 25 cts. each, or five copies for $1.00. May also be obtained from the author at Kuling.

To all who admire indomitable pluck and untiring energy, we heartily commend the perusal of this little pamphlet of 42 pages. It is also interesting as showing "the ways that are dark and the tricks that are vain," for which the Chinese officials are "peculiar," and how their trickery may be successfully met by straightforward dealing when united with dogged and persistent perseverance.

The "Story of Kuling" is intensely interesting as well as instructive. We are glad Mr. Little has published it. We are sure that the hundreds who every summer enjoy this delightful Resort will feel, after reading it, that an immense debt of gratitude is due to him for the skill and tact with which he conducted the negotiations which led up to its acquisition, as well as for the unselfishness shown in his turning it over to trustees for the public good.

It was a difficult task which Mr. Little laid out for himself in acquiring a tract of land for a sanitorium for the Yangtze valley, and the frank, straightforward manner in which he accomplished it, is beyond all praise. He carried out to the letter the regulations which were issued some years ago for the purchase of land in the interior, viz., first obtaining the consent of the local gentry and officials. The deeds were properly executed by the officials, and there would have been no trouble had it not been stirred up by a jealous scholar who had not got a "squeeze" out of the transaction.

While Mr. Little received help from some friends, which he generously acknowledges, it is certain that he bore the brunt of the fight and is entitled to the credit of obtaining Kuling.

He got most of the cash why should he care about the credit?

"Twenty-six Years of Missionary Work in China," by Grace Stott, of the China Inland Mission, with a preface by the Rev. J. Hudson Taylor. Eight illustrations. Third Edition. Hodder & Stoughton, London. Presbyterian Mission Press, Shanghai. Price $2.00.

If the reader who opens this book and looks upon the faces of Mr. and Mrs. Stott, sees in them old and long-loved friends, he feels a peculiar pleasure as he enters more fully than ever before into the story of their life and work. But for many of those who have never had the privilege of their acquaintance in the flesh this book will bring a spiritual acquaintanceship that must prove a real blessing. One has said, "it is better to find a friend than to discover a star," but we hope many readers will find, in the truest sense, "friends" in this book, and be also inspired by the reading of it to join in the search and finding of thousands upon thousands of souls in China, who are to shine as stars in the Heavenly Kingdom forever and ever.

It is a simple story of missionary work. The shadows of persecution, desertion, unfaithfulness, backsliding, weariness, peril, violence, and death come over the picture, and Satan seems at times to be triumphing, but the story in its entirety is just another proof of "God over all;" and as one follows it from cover to cover, he can only praise God for what *He* hath wrought. "Lift me up that I may give another note of praise," was the last longing in the heart of George Stott, and this story of their life work by his wife, is an uplift to *us* that we too may give another note of praise to the God who has been their stronghold in every trouble and already given such rich reward to their united service. The special interest in this book is its simple recital of every-day facts. As we read we joy and sorrow with them over the gladness of the bright days and the shadows of the dark ones. The persecutions in the early time of their work, leads Mr. Stott to say, "Satan seems to break loose every now and again and do all the mischief he can to the Christians;" but it proved the testing that severed the gold from the dross, and probably helped largely in laying the solid foundation upon which the work of God in Wenchow was built.

Chapters ix. and x. on the "Chosen Instruments," should strengthen the faith of any of us who work on material that seems so unpromising. The opium smoker, the beggar, the timid child, the half-paralyzed boy, all become workers in the Lord's vineyard, and the secret is simply that "great faith in the power of God." (p. 126.) Perhaps a prayer we as workers in China to-day need most to offer is this, "Oh God, prepare me to help Thy chosen ones and bring them to me." It was a prayer Mr. and Mrs. Stott saw answered again and again, as the pages of this book testify. The chapter, "He will answer thee," is full of interesting personal incidents, which are a special feature of the whole volume. The blind opium smoker, who after twelve or fourteen years' devotion to his pipe, first heard of the Lord and knew he could not be a follower of His and still smoke opium, tells his story in these words:—

"I had decided not to take any medicine, but trust in the Lord, so I knelt down and prayed. I told the Lord how bad I felt and how the desire for opium was tormenting me and how helpless and weak I was. When I prayed the desire left me, but about midday it came back again, and again I resorted to prayer, and was relieved. And so for three days, three times a day, the desire returned, and was each time relieved by prayer alone. *Then* I got the final victory, and have never had any desire for the drug since."

The pastor's story and the O-dzing woman's story in the same chapter both prove the revealing unto "babes" of those deep things of God which are hidden from the "wise and prudent," and the story of the "sermon preached by a tree" illustrates God's own way of working when seed that has been prayerfully sown seems to lie dormant or even dead.

After twenty-three years of singularly devoted service in China, Mr. Stott went in to see the King, and his wife again took up the work. The story of these last few years shows how abundantly God has answered her husband's prayer that she might have strength and guidance and companionship. But all these hundreds of native Christians, and the work in sixty out-stations, are not only a gift of faith and prayer; they are a growth that has come from the *constant feeding on and diligent study of the Word of God*, and the result of years of faithful, earnest work, no less than believing prayer. Many of the native Christians have proved true "helpers together,"—both the men and women carrying the Gospel to others as soon as they received it themselves, and in a group of twenty-six Chinese preachers we see sixteen of them are unpaid workers. We hope many of our readers will enjoy this volume, for it is both a privilege and inspiration to read it. It is another proof that even now God is bringing in "these from the land of Sinim."

Editorial Comment.

On Saturday, June 17th, news was flashed round the world that three more missionaries had been killed by a Chinese mob; this time in Kien-ning, inland from Foochow. A mob there certainly was, but happily the news of the death of the missionaries turned out to be false, they having escaped and been brought safely to Foochow. Rev. D. W. Nichols, of Nan-chang, also had a very narrow escape, but was rescued and protected by the officials and gentry, which fact we are glad to record.

Such occurrences are likely to take place for a long time to come, even though the officials are friendly, so we do not attach any particular significance to them. As long as the common people believe, as most of them undoubtedly do, that the missionaries take out eyes to make medicine, and the hundred and one other foolish stories which are constantly circulated about them, the fuel is laid, which only requires the match to set it aflame. Only this very day a Chinese woman in Shanghai, who lives surrounded by foreigners, on the Bubbling Well Road, was heard to remark that there was a church being built near where she lived, and that the eyes of the converts were surely taken out at death! She made the remark in perfect simplicity to a foreigner, as if it were a well known matter of fact. Enlightenment will gradually disabuse the minds of the people of such foolish ideas, but it will not be brought about in a day.

OUR friends of the Anti-Opium League are pushing the crusade with vigor. They have issued an edition of 5,000 copies of the book, "Opinions of Over 100 Physicians on the Use of Opium in China," a copy of which they are sending free to every missionary in China. They have started an anti-opium paper, which is to be published bi-monthly, and is edited by Rev. J. L. Hendry, of Shanghai. 5,500 copies of the first issue were printed.

* * *

In soliciting funds to carry on the work they have not hesitated to appeal to the Chinese, and have in many instances met with a ready response in the way of liberal contributions; one Chinese compradore in Shanghai giving fifty dollars and promising more. Many of the Chinese are in hearty sympathy with the Society, and will be more and more so as they see the work being prosecuted with vigor. Like us in every other good cause, if we wish for success, we *soon agitate*, and that is just what our friends of the A.-O. L. are doing. We are sure their efforts will meet with the hearty sympathy and support of the missionaries all over China.

* * *

In this connection we might mention the interesting experience of Rev. Arnold Foster, as given in a home paper. Mr. Foster says :—

"I arrived at Hongkong on February 17th, on my return to China. On that day, or a day or two previously, a competitive examination had been held under government auspices for a government clerkship of the value of forty dollars per month. The candidates were to be English-speaking Chinamen, and as a part of their examination they had to write an English essay on a subject chosen by the government examiner. The theme he selected was 'The Effects of Opium Smoking.' It will not be supposed that the candidates thought that they were expected to denounce a habit from which the Colonial Government derives a considerable revenue, yet *every one* of these young men spoke in terms of unmeasured disapproval of the habit and of its effects upon the smoker."

* * *

WE have received from Rev. J. D. Davis, D.D., Kyoto, two pamphlets, the smaller of which is reprinted from the *Japan Evangelist*, and is entitled "The Personality of God." It is intended, as it is adapted, to meet the shallow pantheism current in our neighboring empire, many of whose educated men seem to think that what Victor Hugo's Senator calls "the Jehovah Hypothesis" is in Western lands practically obsolete, or at least obsolescent.

The other booklet is called the "Pentateuchal Question, a Conservative Mediating View." Dr. Davis was one of the earnest teachers who gave his life to the Doshisha, lately restored in some measure to its original purposes, and several years ago published a "Hand-book of Christian Evidences," in which he took the conservative side of most matters of Biblical criticism. He has bestowed much study upon the intricate questions involved in Old Testament exegesis, and has convinced himself that while there is considerable truth in the critical views of diverse authorship of the various books, we are not to follow the conclusions of radical scholars, whether Dutch, German, or Scotch, in a blind way, but to maintain steadfastly the supernatural element which

they so often leave out of view The whole matter of verbal Old. Testament criticism is too complicated for any but Hebrew specialists fully to master or even to understand, and it is as necessary for most of us to take our views in these lines at second hand as in astronomy or chemistry. There are many readers of the RECORDER who fully believe that Paul wrote the Epistle to the Hebrews, that the book of Isaiah is all from one hand, and that every part of Jonah and Daniel is historic fact. Those to whom few or none of these positions are any longer tenable, have to decide in what light they will put before the most intelligent Chinese under their care what they suppose to represent the most probable realities. To teachers of both classes Dr. Davis' pamphlet will have a special interest as representing the thought of one who has been over the ground with restless Japanese minds predisposed to believe everything new, because it is new, and to doubt the old, because it is old. No harm can ever come to the cause of truth by temperate and fair discussion of fundamental verities, but he who once loses hold of the supernatural is in wandering mazes lost.

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WE are indebted to Mr. Granville Sharp, of Hongkong, for a copy of the first two issues, January and March, of the "Anglo-American Magazine," published (at $2.50 per annum) in New York and London. This is a new journal to fill a new place, and most of the articles have the ring of practical business sense, which indicates that an Anglo-American Alliance "to keep the peace of the world," has behind it great commercial and philanthropic backing. Mr. Sharp's contribution on certain characteristics of the Chinese, whom he has met in his forty years' residence in Hongkong, contains some things which would certainly excite suspicion if found in the book of a transient traveller, such as the tale of "A 'Pun," who positively refused a rise of a dollar a month in his wages, on the ground that neither he nor his wife in Canton had any use for more than six dollars per mensem! The same man often brought to his master little squeezes which he had to accept to save trouble, but which he invariably and politely turned back to his employer on the ground that they "belong master." It is refreshing to read, however, that at a later date, and for some unexplained cause, A 'Pun was brought to accept $15 a month. Mr. Sharp tells us that he employed nineteen natives to look after his business during his visit to England and the United States, with a Portuguese clerk and two Englishmen as referees in case of need. Mr. Sharp has a habit of putting to the credit of his employees in his ledger, at six per cent interest, various sums for good conduct by way of insurance against future needs, and he says that he has at present $4,000 of this sort on his books. Such treatment ought to produce good servants, and we are not surprized that he has in his employ the children and grandchildren of those with whom he began a generation or more ago.

Mr. Sharp is a descendant of the Granville Sharp, who resigned from the Ordnance Department of the British government on conscientious grounds when there was an attempt to coerce the American colonies. He had prepared a lecture which he did not have time to deliver during a brief stay in New York, but subsequently gave it in Hongkong under the title "China, Anglo-America, and Corn." It is refreshing to find a business man of long experience in the Far East, who not only believes the Bible, but who is not ashamed to quote from it in public and in print. Men who have faith in moral issues as related to their own lives, are the ones best prepared to give intelligent opinions as to the kind of forces adequate to renovate the worn-out empires of the East.

* * *

Mr. Sharp's notes on Chinese traits are supplemented by those of a gentleman who has lived thirteen years in Japan, and held an important position, which enabled him to judge accurately the peculiarities of the Chinese and the Japanese. Among other things this gentleman (who prudently withholds his post-office address) says that "the most serious drawback and defect in the school and colleges of Japan is that students invariably usurp to themselves the right to dictate class policy. Thus, if any teacher is deemed by the students to be incompetent or displeases them by the choice of text-book, or handling of his subject, they at once strike in a body, refusing to attend until the offending teacher has been dismissed or brought to submission. In these sadly too numerous instances of insubordination the students are usually victorious." Most educators in China will probably regret that they may have made arrangements which will prevent them from suddenly leaving the work of instruction in the Celestial Empire for that in the land of the Rising Sun!

* * *

We are glad to welcome a copy of the Acts of the Apostles, in Mandarin, being a tentative edition prepared by the General Conference Committee and issued by the British and Foreign Bible Society, American Bible Society, and National Bible Society of Scotland, conjointly. In the Introduction the Committee says:—

"After a long time—too long—the Mandarin Committee of Revison have at last held a meeting at Têngchow and completed their work upon the Book of Acts. They regret exceedingly that the whole work is not in a more forward state of progress. It should, however, be stated that a large part of the New Testament has been canvassed by a number of the Revisers, and it is the hope and purpose of the Committee to have yearly meetings from this time onward and to push the work with all possible expedition."

We expect to review the work more critically hereafter, and only venture to express the hope that the work of the Committee, which has been thus fairly launched, may progress more rapidly in the future.

Missionary News.

Mrs. Bondfield wishes us to announce that as she is leaving Shanghai shortly for England she has resigned the Secretaryship of the Tien Tsu Hui, and that in future any literature published by the Society may be obtained from the Hon. Secretary, Mrs. Barchet, 51 Rifle Range Road, Shanghai.

From the statistics of the North-China district of the London Missionary Society (including Tientsin, Peking, Chi-chow, Yen-san, and Ch'ao-yang) we notice that at the end of 1898 they had work in 83 out-stations and had a staff of 45 preachers, 36 school teachers, 19 colporteurs, and 14 Bible women. They reported 3,141 baptized persons, of whom 1,748 are church members (in some parts of the district adult baptism is not equivalent to church membership) and 1,274 adherents. Native contributions during the year amounted to Tls. 1,013, besides Tls. 514 for medical purposes. There were 566 baptisms during the year, against 390rep orted in 1897.

A. K.

Methodist New Connexion, China Mission.

RETURNS FOR YEAR ENDING FEBRUARY 28TH, 1899.

Year of entrance	1860
Ordained missionaries	7
Missionaries' wives	7
Male physicians	2
No. of stations	3
viz., Tientsin, Shantung K'ai-p'ing.	
No. of out-stations	194
Communicants	2,513
not including children under 12.	
Probationers	2,062
No. of day-schools	39
,, ,, scholars	530
Preparatory schools...	2
,, scholars*	14
Training institution...	1
,, ,, students* ...	15
Girls' school	1
,, scholars	11

* Students in training as native preachers are chosen from the scholars in preparatory schools, who are originally drafted from our day-schools. It may be added that we have in active work three ordained native pastors and 47 native preachers, unordained.

JOHN HEDLEY,
Secretary.

Anti-Opium League in China.

CONTRIBUTIONS.

Brought forward from last year	$60.71	
Mr. H. J. Openshaw (Kai-ting)	10.00	Per Rev. W. M. Upcraft
Dr H. M. Hare (Kai-ting) ...	5.00	
Rev. J. Endicott ,, ...	5.00	
Dr. R. B. Ewan (Chen-tu) ...	3.00	
Miss L. A. Brooks ,, ...	5.00	
,, Maud Killam ,, ...	5.00	
Rev. H. O. Cady ,, ...	3.00	
Dr. H. L. Canright ,, ...	3 00	
Mr. N. E. King (Sui-fu) ...	5.00	
Rev. G. W. Bondfield ...	2.00	
吳傳臣 (Soochow)	4.00	
陳尊山 (Shanghai)	10.00	
陳芝山 ,, ...	10.00	
	$130.71	

W. H. PARK, M.D.,
Treasurer.

Issues from Mission Press. June.

基督實錄. Life of Christ. 8vo. S. D. K.

聖公會要道. Elements of Christian Doctrine. Vols. VI, and VII. American Church Mission.

花圖書. Specimen Book of Cuts. Vol. II. Chinese Tract Society.

使徒行. Acts. Mandarin. Three Bible Societies.

李杜氏記 In Memoriam,—Pauline Dubose Little.

公禱文. Prayer Book. Wên-li. American Church Mission.
天文圖說. Hand-book of Astronomy. Educational Association.
除煙報. *Anti-Opium News.* A.-O. L.
孩童衛生編. Lessons in Hygiene. Vol. I. Scientific Book Depôt.
Deutsch-Chinesische Lectionem. P. Kranz.
Nying-Po T'u-Wô Ts'u 'Ôh. Romanized Primer.
Report of the West China Medical Mission of the M. E. Church.
Story of Kuling. Rev. Edward S. Little.
Hand-book of Birds. Educational Association.
English Supplement to *Intercollegian.* Nat. College Y. M. C. A.

Diary of Events in the Far East.

THE ANTI-FOREIGN OUTBREAK IN FU-KIEN.—The following are the details of the riot in which the lives of Rev. and Mrs. H. S. Phillips, Miss Sears, and Dr. John Rigg, of the Church Missionary Society, were endangered. Early on Wednesday, 14th June, a mob of several hundred armed countrymen arrived at Kien-ning city, near Foochow, bringing with them five men as prisoners, whom they accused of procuring children for the missionaries, to be killed and portions of their bodies used for medicine. The mob waited on the city elders, who advised them to go to the Yamên. The first Yamên told them to go about their business, but the second Yamên took the prisoners into custody. The mob insisted on the instant decapitation of the prisoners, threatening that if their demand was not complied with they would destroy the Mission property. On Thursday the mob burnt the church, the dispensary, and the leper station, and murdered a leper Christian. They then found an old man who had in his possession forty dollars and a knife. The mob brutally beat the old man, then carried him to the river side, beat his brains out with a stone, and threw the body into the river. The mob went and again demanded the decapitation of the prisoners. The mandarin said there was no proof that the men had committed any offence, but he decapitated one man and gave the mob fifty dollars and light refreshments. The mob then dispersed, some of the rioters going to the hospital, which they looted, but the building itself was not injured. One or two heathens were killed in the riot.

News of the disturbance arrived at Kien-yang at daylight on Friday. Mr. Phillips' cook at once prepared to leave for Foochow, and Mr. Phillips went to the Yamên for consultation and advice. The mandarin sheltered Mr. and Mrs. Phillips and Miss Sears and sealed the house. Next day (Saturday) all was quiet. An inventory was taken of the contents of Mr. Phillips' house. On Saturday night Dr. Rigg started down the river, and on Monday Mr. Phillips and party followed. The Kien-yang magistrate acted well and rendered valuable assistance.

JUNE 20th.—All missionaries west of Foochow, have been recalled. A steam launch with the Rev. W. C. White and the Rev. W. S. Walsh, of the Church Missionary Society, has gone to Sui-kou to meet them. The Rev. H. S. Phillips and party were at Yen-ping on their way down.

JUNE 25th.—The gentry of Kien-ning and neighbourhood have issued a proclamation calling on the people to rise and kill all the foreigners. The interference of the mandarins is defied. The anti-foreign spirit spreading down the river to Yen-ping and Sui-kou.

Anti-foreign Spirit in Yunnan.—There were disturbances at Mêng-tse on the morning of the 22nd June, but the foreigners there are safe. The Customs' residence was burned and the quarters of the outdoor staff and the French Consulate were plundered.

The Improvement of Vladivostock.—Russia has assigned thirteen million roubles for the improving of Vladivostock, of which two million roubles are to be expended at once.

Missionary Journal.

BIRTHS.

AT Chi-nan-fu, May 12th, the wife of Rev. V. F. PARTCH, of a daughter.

At Wuhu, An-huei, May 27th, 1899, the wife of Mr. M. B. BIRREL, of the C. and M. A., of a daughter (Mary Frances.)

AT Shameen, Canton, on June 4th, the wife of Rev. THOS. MCCLOY, M.D., American Baptist Mission, of a daughter.

MARRIAGE.

AT Newchwang, Manchuria, May 31st, by Rev. James Webster, assisted by Rev. J. Miller Graham, Rev. JAMES STOBIE, Kai-yüan, and KATE K. PATON, L.R.C.P., of Scotland Mission.

DEPARTURES.

FROM Shanghai, June 2nd, Mr. and Mrs. F. DICKIE and two children, of the C. I. M., for America.

FROM Shanghai, June 10th, Mr. and Mrs. H. A. SIBLEY and three children and Mr. R. DEWITT SMITH, of the C. I. M., for America; Rev. R. M. MATEER, wife, daughter and infant, of American Presbyterian Mission, Weihien; W. I. SEYMOUR, M.D., wife and two children, American Presbyterian Mission, Tungchow; Rev. W. C. LONGDEN, Miss YOUNG, Mrs. HOBART and two children, Misses LOUISE and B. HOBART, Mrs. DAVIS, Masters WALTER, LAWRENCE, FRANK and EDWARD DAVIS, A. P. PECK, M.D., for America.

FROM Shanghai, June 17th, E. R. WAGNER, M.D., wife and three children, Mrs. H. D. PORTER and two sons, A. B. C. F. M., for United States.

FROM Shanghai, June 22nd, Mr. and Mrs. J. H. TODD, of C. I. M., for New Zealand.

FROM Shanghai, June 26th, Miss R. CROUCHER and Miss J. A. WARNER, of the C. I. M., for Australia.

FROM Shanghai, July 1st, Rev. W. N. CROZIER, Presby. Mission, Nanking; Rev. J. N. HAYES, D.D., Am. Pres. Mission, Soochow; J. H. MCCARTNEY, M.D., wife and three children, M. E. Mission, Chungking; Dr. E. J. WOODS, wife and three children, S. P. M., Tsing-kiang-poo; Rev. and Mrs. PILQUIST and child, B. and F. B. S.; Rev. and Mrs. SMYTHE, of M. E. Mission, Foochow; all for United States.

ARRIVALS.

AT Shanghai, June 2nd, Rev. J. R. GRAHAM, wife and three children, from United States.

AT Shanghai, June 6th, Rev. H. DIXON and wife, from London.

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The character 簡 "*to abridge*," has for radical 竹 "*bamboo*," for sub-radical 門 "*a door*," and for primitive 日 "*the sun*."

The character 嫁 "*to marry*," has for radical 女 "*a woman*," for sub-radical 宀 "*a shelter*," and for primitive 豕 "*a pig*."

The word "*seldom*" 少, has for radical "*small*" 小, and for sub-radical "*a stroke to the left*" 丿.

The word "*space*" 間, has for radical "*a door*" 門, and for sub-radical "*the sun*" 日.

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PEKING, Dec., 1896.

JULY, 1899.

中西教會報

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AND

Missionary Journal.

VOL. XXX. No. 8. AUGUST, 1899. $3.50 per annum.

Dr. Griffith John in Hunan.

(Concluded from p. 340, July number).

II.

FROM Hankow to Hêng-chou our journey was by water; at Hêng-chou the land journey commenced. On our land journey we visited Lei-yang, An-jên, and other places where there are converts connected with the London Missionary Society in this part of Hunan. It is a journey of 450 *li*, or 150 English miles, and it took us ten days to complete it. A line drawn from Hêng-chou to Lei-yang, from Lei-yang to An-jên, and from An-jên back to Hêng-chou, forms a triangle, and gives almost exactly the route along which we travelled. We passed through many towns, large and small, and preached to thousands of people. Whilst the curiosity was considerable everywhere, there was no attempt to maltreat us anywhere. At one place the villagers were exceptionally rude; but I am convinced that their rudeness sprang chiefly from their determination to have a full and a long look at the foreigner. Three or four stout fellows laid hold of the poles of my chair, and compelled the bearers to put it down. I put my head out, and asked them what they wanted. "We want to see the foreigner," was the reply. "All right," said I, "wait a moment, and I will come out and show myself." "But are you not a Ningpo man?" "No, I am a foreigner." "Are you an Englishman?" "Yes, I am an Englishman." Then some one touched my hat, and I asked him what he did it for. "We want," said he, "to see what you have got inside." I took off my hat, and, pointing to my head, said, "That is all." They enjoyed the joke, and begged me to resume my seat, and proceed on my journey.

The traveller in Hunan requires a good deal of patience and no little affability of manner. The more he shows himself to the people and talks to them, the better. The missionary who speaks the

language has a great advantage in this respect, if he will only use his opportunities. We often indulged the curiosity of the people in this way, though very tired, and won golden opinions by so doing. It is a dangerous thing to carry a stick in Hunan, or indulge in threats of any kind. There is a great deal of the bull-dog in the Hunanese—a very great deal as compared with the Hupeh people.

We started from Hêng-chou on the morning of the 10th of May, accompanied by an escort of from thirty to forty soldiers, with Captain Wang in command. We passed through a lovely country, the sight of which we enjoyed immensely. And such was our good fortune right through to the end. In fact the whole of Hunan is a delightful province for picturesque scenery; and the valley of the Siang is especially charming. Just before starting three guns were fired, the trumpeters blew their trumpets, and the standard-bearers took their stand at the head of the procession. It was a grand display, and to my eye a very strange sight. It must not be supposed, however, that the display was intended to strike terror into the hearts of the people. Nothing of the kind. Nothing could have been more peaceful in its intentions, for in the event of trouble it is very doubtful if these braves would have shown any fight at all. Captain Wang would have stood by us, I have no doubt, for he is a brave and faithful man. As to the braves, they would, I fear, have shown the white feather, and retired upon "their own supports." At one place on this journey there was a little excitement, and I was curious to know what Captain Wang and his braves would do. Here was an opportunity for a little display of military authority and daring. But Captain Wang had his own way of doing things, and they were not at all military. In an instant he leaped from his horse, then, facing the crowd, he made a profound bow, and spoke thus: "Friends, these gentlemen are foreigners; they are good men and preachers of a good doctrine. They have come to Hunan to preach the Gospel and exhort the people to be good. I beg you to treat them with consideration and respect." That was Captain Wang's method of quieting the people, and an excellent method it was. Nothing more was wanted. As for the braves, they had moved on as if the matter was no concern of theirs. The object of the military display was simply to show the people that we were travelling in Hunan with the cognizance and permission of the officials, and so far it did a good service. The eyes of the people are on the officials, and their conduct towards us is determined by what they suppose to be the official attitude and will. Our experiences on the whole of this journey, whether by land or water, show clearly that such is the fact, and that it is the fact in Hunan as well as in all the other provinces. All such displays are

utterly opposed to the wishes of the missionary, and it is to be hoped that the day is not far distant when there will be as little need for them in Hunan as there is in Hupeh or any other part of the empire.

Long before we reached Lei-yang we were met by a number of soldiers sent by the magistrate to escort us to the city; so by the time we arrived, our escort had swollen to about fifty persons. A large number of Christians also came out to meet us, some of them carrying a *wan-ming-san* and several tablets in their hands. We were carried right through the city on our way to the house which the Christians have hired for a meeting place. The people stared at us as we passed by, and seemed very much interested in the novel sight; but I saw no angry look, nor heard any angry word. An immense crowd followed us, and we found it necessary, though hungry and tired, to go out and preach to the people in order to allay their curiosity. After preaching for an hour or more, we sat down to a sumptuous feast, prepared for us by the Christians.

The Christians at Lei-yang seem very well to do. They gave us a right royal reception, and made every arrangement for our comfort during our stay with them. The enquirers in the Lei-yang district are very numerous, not less than 2,000 in all probability. A list of candidates, consisting of nearly 500 names, was placed in our hands on our arrival at the city; but after a good deal of thought and consultation, we came to the conclusion that it would be unwise to baptize many of them on this visit. In order, however, to make a beginning, ten men were selected as manifestly worthy of admission to Church fellowship. These ten, together with the son of one of them, were baptized on the following day in the presence of a large congregation of Christians and heathen. It was a wonderful sight, and I shall never forget it. We have every confidence in these ten. Indeed, we might have baptized many more without much hesitation; but we thought it best to adopt the principle of "slow and sure" at the beginning of the work in and around the city of Lei-yang. The city is very prettily situated and well peopled. The people seem also very well off, as compared with some other parts of Hunan. The tea-oil plant is grown largely all around the city, and coal abounds in the district. We did not come across any of the coal mines, but we saw some very fine specimens of anthracite at one or two places.

We left the city early on the 13th for Sin-shih-kiai, a large town in the Lei-yang district. Here also there is a great work going on in connection with our Society. Out of hundreds of enquirers we examined about sixty and baptized forty-five. Among the Christians at Sin-shih-kiai are to be found some of the most respectable people of the place. Not a few of them are men of means. We were delighted with the chapel which the Christians are putting up for their own

use. It is a large building, intended to seat from three to four hundred people. The style is foreign, and will be a truly handsome structure when finished. Attached to the chapel there are to be rooms for the foreign missionary, a house for the native evangelist, a school-room, and a guest-room. The whole would cost at Hankow not less than Tls. 2,000. They say that it will cost them something over $1,000. How they are going to manage it I do not know. Labour and building materials are much cheaper at Lei-yang than at Hankow, and that is in their favour. In the Lei-yang district there are several branch stations connected with the two principal ones, and there is one station in Chang-ning, the adjoining district. We should have been glad to visit them all, but for this we had no time.

We arrived at An-jên on the 16th of May. Here again every respect was shown to us by the magistrate. Several soldiers were sent by him to meet us and conduct us to the city. On our arrival one salute after another was fired in our honour. He called on us immediately and pressed us hard to make a long stay. We were very much pleased with this official; he seemed so warm-hearted and true. The city of An-jên is prettily situated, but it is very small, and the people are miserably poor. It is the most wretched place I have seen in China in the shape of a walled city, and the people, taking them all in all, are the most ill-favoured. They suffer much from fever and ague, and still more from the opium habit, which is very common. So poor are they that litigation is hardly known in the district. We got this from the magistrate, and he spoke *feelingly*. In the midst of all this poverty and wretchedness there is, I am glad to say, a good Christian work going on. We have a nice little chapel in the city and a number of promising Christians. On this visit we examined several candidates and baptized twelve. With these twelve we were much pleased, and very much so with some of them. Mr. P'êng had told us that there would be no feasting at An-jên, as the Christians were too poor to provide a feast. In this, however, he was mistaken. They had prepared, not only one feast, but two.

We left An-jên early next morning and reached Huang-t'ien-pu at dusk, where we have a number of converts. In the immediate vicinity is Ho-kia-ngao, a small village in which we have a house, given to the Mission by a convert named Ho Hsin-pu, for church purposes. Here we spent the night. After partaking of a substantial meal given to us by the converts, we had a service, at which nine candidates were baptized. The converts here seemed very warm-hearted and true.

We started early next morning and arrived about 4 p.m. at a small town called Tou-shih-ling, where we spent the night. I shall always remember Tou-shih-ling on account of the magnificent night's

sleep I got there. I had been suffering from a bad cold for many days, and my nights were somewhat restless. Tou-shih-ling gave me what I needed, so I rose the next morning another man.

The next day, May 19th, it rained heavily all day, but we managed to push through, and reached Hêng-chou in the afternoon. We were received by the converts with great heartiness. Old Mrs. P'êng, Mr. P'êng's mother, wept for joy when she saw us, and Mrs. P'êng, the wife, was as profuse in her demonstrations of gladness as she could afford to be. To our great joy we found a number of letters waiting us from Hankow. These we devoured with great avidity. In the evening we had a prayer meeting, at which Mr. Sparham, Mr. Greig, and myself spoke. Mr. P'êng gave the Hêng-chou Christians an account of our experiences on the overland journey, which greatly delighted all present.

The morning of the next day was given to making preparations for the homeward journey. We had no difficulty in getting a boat, and in course of time we managed to get all our belongings on board. We walked to the boat through the suburbs, and found the people perfectly quiet. We crossed the river, accompanied by two gunboats, which had been detailed to escort us to Siang-tan. The officials were again all attention and kindness. How different our departure this time from that of the previous time! On that occasion we left Hêng-chou bowed down with sorrow. On this occasion our hearts were overflowing with joy; and Mr. P'êng was the happiest man among us. "I feel," said he, as we were bidding good-bye to Hêng-chou, "as if I could not contain myself for joy. I want ten men to join me in my rejoicings." And well he might rejoice, for he has been the principal human agent in connection with this great work in Hunan. His efforts have been truly apostolic, and they have been abundantly blessed. It was a joy to us to find how high his reputation stands in the estimation of the officials and people. Again and again have we heard the officials bear the highest testimony to his character and worth. "If you are going to open a chapel at Chang-sha, please put Mr. P'êng Lan-seng in charge of it. We know him, and he is both good and wise." Such was the request made to us by the Chang-sha officials, when the question of purchasing a house there came up between them and ourselves.

We travelled all Saturday night and reached Hêng-shan early on Sunday morning. After breakfast we went on shore, and had a service with the Christians, at the close of which fourteeen men and three women were baptized. The chapel was full of Christians, and all seemed exceedingly bright and happy.

The greater part of Monday and the whole of Tuesday were spent at Siang-tan, negotiating for a house. I have already given

some account of these negotiations and the success which attended them. Few things on this visit to Hunan delighted us more than the securing of this fine house at Siang-tan for the Mission.

We arrived at Chang-sha on the 24th, at about 9 a.m., and were delighted to see the little *Lihan* at anchor there as we approached the place. We secured passages for the servants and ourselves, and got our baggage transferred from one boat to the other. At 2 p.m. the *Lihan* weighed anchor, and we were off for Hankow, where we arrived at 10 a.m. on Friday, the 26th of May.

I have made many interesting journeys in China during my long missionary career of forty-four years. But, taking it all in all, this my last journey must be regarded as the most interesting of all. Other journeys have been longer, but no journey so important or so replete in thrilling incident. The attractiveness of the country through which we passed, the character of the people with whom we had to deal, the magnitude of the Christian movement which we witnessed, the almost daily intercourse with Christian converts in the most anti-Christian province in the empire—these, and such things as these, have made it a journey that will ever remain unmatched in my memory. Though not the longest of my journeys, it was by no means a short one. The round trip is 3,230 *li*, or 1,070 English miles. It took us thirty-two days to complete it; it would have taken three or four weeks more but for the steam launch.

The main thing that makes it a unique journey to me is the vastness of the Christian work that is going on in that part of Hunan. There are thousands of enquirers there. On this visit we baptized 192, and we might have baptized hundreds more. We are carrying on mission work in nine *hsien*, or districts. We have in all twenty-two places of worship in these districts, of which five have been provided by the Society and thirteen by the converts themselves. These are strange facts. They impressed us deeply when in the midst of them, and now, that we have had time to think of them calmly and prayerfully at a distance, they simply fill our souls with wonder and praise.

The *people* of Hunan are ripe for the Gospel and for all kinds of improvements. The Hunanese are a brave, fearless people; when they are converted they will make *out and out* Christians. We did not approve of much of the display they made in connection with our advent among them, and we did what we could to prevent the recurrence of it. But it has its good side. It shows the stuff of which the Hunan man is made and how it comes out in his Christian life. The Hunan convert is not ashamed of his Christianity. With him it is an open profession and a bright, joyous life.—*N.-C. Daily News.*

*Valedictory Address.**

BY J. EDKINS, D.D.

IN taking farewell of my office as chairman I would like to look out on the field of missionary labour presented by China at the present time and allude to some features of the past year's history as they bear on the progress of religion in China. I wish to refer to Bible studies, to recent missionary intelligence, to seasons of revival, to the circulation of Christian books, to anti-opium and anti-foot-binding activity, and to the attitude of the Chinese mind in relation to Christianity.

The work of Bible translation and the compilation of commentaries leads to a very large amount of Bible study. Missionaries while occupied in this way, feel that they have a goodly heritage, because they are working among the fruits and flowers of the Lord's garden and that the lines of their destiny are cast for them in pleasant places. There is more attention than ever before devoted at the present time to the Scriptures, and it is true of all the missionary body that their work is the teaching of the book of God. While conversing lately with Buddhist priests from the Puto monastery in Chekiang, who had come here to take charge of two new marble images of Buddha from Oude in India, it may be concluded that image worship under the Buddhist teaching seems to satisfy the religious aspirations of the people. The priests are monks who have read their books indeed, but have taken up the religious life simply as an unworldly occupation. They prefer the quiet life of a monastery to the world with its distractions. They can adore the marble image of Buddha, the type of intelligence and mercy, and they regard the ideal life as that of contemplation on the wisdom of India, as seen in the thoughts of Shakyamuni Buddha. A Kwei-chow priest I conversed with had gone to Wu-tai-shan in Shan-si from his native place in Kwei-chow and then found in Puto a home where he has remained for many years till the arrival of these images from India. Hwei Ken, one of his companions, has taken advantage of ocean steamers and found his way to Oude.

He told me he belongs to An-lu prefecture on the Han River, 120 miles west of Hankow. He left China three years ago to collect money to rebuild the How-sz at Puto. He went to Hong-kong and Saigon, to Singapore, Penang, Rangoon, and Calcutta. There were Chinese everywhere, and they were very numerous. He proceeded up the country to Oude, and had two marble images made.

* Read at the Shanghai Missionary Association, June, 1899.

Chinese translated for him, and he himself superintended the sculptors in reproducing the more characteristic features of Buddha and Kwan Yin as he knew them. He himself cannot paint, but his Chinese friends painted for him, and the Hindoo sculptors saw what was needed, and met his wishes. His patience was great. He waited a year in the marble quarries of Oude and brought away in triumph his two images, adorned with diamonds and rubies* and cheap gold embroidery carefully put on by the sculptors to represent the winding sash band which flows down from his neck to his feet and all round the dais on which he sits cross-legged. Hwei Ken went every day by railway, a journey of twenty-five minutes from Lucknow, to watch the progress of his sculpture at the quarries. He also had three images made of a small kind—Amida, Ta-shi-chi and another. He had the high Hindoo nose removed, and the features were, under his direction, made to conform to the Chinese fashion. The price, 10,000 taels, is independent of the stones. The large stone on the forehead is a carbuncle. Rev. Timothy Richard thinks that the Shantung sculpture is better than the Hindoo. My own idea is that the Chinese learned the art from the Hindoos, and they from the Greeks. Sir W. Hunteer in the *Indian Gazeteer*, says Hindoo sculpture has decayed. We see what it is capable of doing in these images.

What Chinese Buddhism is we see at present in this journey of Hwei Ken. Hwei Ken went as one in a succession of Chinese priests who have gone to India in former centuries. They were absent many years. He was able to make use of ocean steamers to reach the land of Buddha, and these two images are what he brings back with him to add to the many images already adorned at Puto. The contrast is remarkable at the present time of seething activity in commercial life. All around us in Shanghai building operations proceed more rapidly than ever. The Buddhist priest thinks not at all on the new life of the world. His thought is still exclusively set on ancient Indian thought as embodied in Buddha. The Christian missionary, on the other hand, comes to China, establishes himself in every province, and commences instructing the people in churches and in class rooms in the Book of God, the Book of books, the tree of life, the leaves of which are for the healing of the nations.

The Bible theology is a system of instruction for all the nations of the world. The missionary band are engaged is communicating the teaching of the Word of God to every man. The Anglo-Saxon race have undertaken this work, and will continue it during the

* Visitors who have gone since to see these images, deny that either the diamonds or rubies are genuine.

20th century, which will begin its course in eighteen months from the present time. There is no sign of abatement in missionary enthusiasm. It will increase greatly during the next century, and the prospect is favourable in a very high degree. The victory which we anticipate for Christianity is the victory of the Word of God.

Let me just refer to the results of Bible circulation during the last year. The British and Foreign Agency sold 728,000 portions of the Scriptures, and among these 32,000 New Testaments. The portions were a gain of twenty per cent over the numbers in 1897 and the New Testaments were nearly two-thirds more than in that year. Whole Bibles and Old Testaments were one-fifth more than in the previous year. If we compare the circulation of the Scriptures now with what it was ten years ago it is fully five times as great. What can the conservative party do when they are struggling to resist the progress of the Word of God? Let us break their bands asunder, they say. Let us cast away their cords from us. But the Lord will have them in derision. He will break them in pieces as a potter's vessel. The American Bible Society also aided to a very gratifying extent the amount of Bible circulation. They number 437,000 Scriptures and portions sold during the past year. In all 1,165,000 is the amount of circulation for 1898, and a million for 1897. The Chinese have spent about $25,000 in buying the Scriptures and $22,500 in buying the books of the Diffusion Society and of the Chinese Tract Society. The Mission Press, Shanghai, printed forty-five million pages during last year.

The missionary Conferences of the past year have been productive of much increase in spiritual devotedness on the part of those who have taken part in them. The visit of Mr. Inwood, the representative from Keswick, was very much enjoyed. A great susceptibility was shown by the Chinese, especially in southern cities. The impression on Mr. Inwood's mind was very favourable. He saw signs of the presence of the Spirit of God attending the ministration of the Word of God. His words, translated for him into the local dialect, found their way to the hearts of the people. They felt the presence of the power of God. The revival spirit followed him to each new mission station, and the native Christians, with their pastors and the missionaries who superintend their churches they have founded, rejoiced in the time of refreshing from the presence of the Lord, which came to them as to others like a gracious rain of influence from above. Such things make this year memorable in the history of the Missions. It reminds me of the visit of William Burns for a few short years in China. He was in heart and in zeal a revivalist. He had taken part in powerful revivals in Scotland and in Ireland. He came to China in 1847, and a few years later he

saw signs of the power of the spirit in Pechuya, near Amoy. The facts met with by William Burns, and now in the present year by Mr. Inwood, show how capable the Chinese are of religious enthusiasm. They will yet bow before the cross they now despise, because God has made them like us with a complex mental and spiritual structure.

How many tens of thousands of young Chinese become Buddhists and Taoists? You ask them why, and they say because they saw the vanity of the world. The phrase is *K'an-p'o-liau-shih-su.* They were convinced that the world's honour and pride are not worth struggling for. They came to the experience of a truth like that of the Book of Ecclesiastes and of that described in the life of Buddha. They see the nothingness of the world's promise of enjoyment, and resign its hopes and pleasures for the life of monastic brotherhood in a monastery.

Perhaps the most striking event of the year is the remarkable opening of Hunan to the Gospel. The opposing efforts of adversaries ultimately do good to the Christian cause. The people are now entering with impetuosity into the new field of inquiry presented by the Gospel. Victory is inscribed on the banners of the Christian army. Hunan yielding to the Gospel is the fulfilment of Isaiah's words, "The sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man passed through thee, I will make thee an eternal excellency, a joy of many generations." Is. lx. 14, 15. Dr. John baptized lately 192 candidates, and 1,000 more were seeking baptism. Dr. John says there is a wonderful work going on all over the Heng-chow and Lei-yang region in Hunan fertilized by the Siang river. The London Mission has bought a house at Chang-sha with the permission of the officials. A native evangelist will carry on work here till the arrival of a foreign missionary. At Siang-tan, a great tea centre, the London Mission also has a hired house, where there are regular Christian services. Eleven were baptized there and fifty-seven at Heng-shan, where the Mission also has its own house. At Heng-chow there is a mission house in foreign style, and thirty persons were baptized there. At Lai-yang, a hien city about 150 English miles to the south-west of Chang-sha and Tung-ting lake, eleven were baptized. A splendid service was held, and some hundreds of inquirers and heathen witnessed the baptisms. These cities are on and near the Siang river which, rising in Kwang-si, flows to the north-east into the Tung-ting lake. There are thousands seeking admission at the Lai-yang station alone. The baptisms have been very few

compared with the applications. A list of 325 names was brought to Dr. John at Heng-shan and another of 500 names at Lai-yang. There are thousands of people seeking baptism at that city. "We shall spend the Sunday," Dr. John adds, "at Sin-shih-kiai, and then proceed to An-jen, where there are many applicants for baptism. Is not all this wonderful? My heart is full of gratitude and praise. Was it not worth staying in China for in spite of urgent home calls?" Hunan is opening rapidly, and wonderful days await the Christian church in those parts.

The attitude of China at the present time in relation to Christianity is adapted to awaken in our minds very ardent hope. Such a man as the Buddhist Hwei Ken may spring up among Christians. A man of enthusiasm, with persevering energy such as his, may devote himself to the work of benefiting his country. Father Mathew many years ago did wonders in the work of persuasion in Ireland, his native country. He was the means of converting a large number of drunkards into estimable members of society. There is no reason for us to despair in the work of the campaign against opium smoking. Hwei Ken went all the way to Oude, Lucknow, to secure two images. This is a lesson for us in regard to the capacity of the Chinese to undertake an anti-opium smoking propaganda and also in favour of the universal adoption of Christianity. A few years ago a stone wall of firm opposition was everywhere presented to the Gospel of Christ. Now the people are in multitudes welcoming the messages of the Gospel. It is a happy result of the labours of the missionary when he is met with the salutation, Come over into Macedonia and help us. That is the cry that is now heard in very many regions of China.

When we remember the enthusiasm of Ko Hung the alchemist, and consider how thoroughly he had compassed all learning and how much he reveled in literary recollections and gave himself eagerly to the search for alchemical secrets it is impossible not to feel certain that the Chinese have in working immense perseverance and the power of labouring steadily on to accomplish a great purpose. This is what I admire in the national mind, its persistence in the study of the past, and the industries of the present. They have never done. Throughout this great empire they continue from year's end to year's end at work. It matters not who rules the country. It matters not which of the three religions may be in fashion. It matters not whether there be war or peace at a distance from good John Chinaman's homestead. He prosecutes his daily work without fail and with not much uneasiness for the future. Is some one idle? a scape grace—he is not the type of the nation. The ideal Chinaman is not one who smokes opium. He is one who will

not yield to the opium smoking temptation. If he is a scholar, he reads and acquires more knowledge. If a farmer, he works steadily on through seed time and harvest. If he be an artisan, he plods on winter and summer without fail, taking no holidays except three times in a year. If he be a merchant, he does not wish for a seventh day respite from commercial business. He is content to work on. Such is the national character of the Chinese, who were also the first to invent gunpowder, the first to use the magnetic needle in compasses at sea, the first to print books, the first to discover the virtues of tea as a beverage, and the first to manufacture silk clothing and export it to Western Asia and Europe.

On the opposite side it has to be regretfully said of the Chinese that they have more than any other nation learned to love the fumes of the opium pipe, and to a large extent very many of them have forfeited their claim, both to patriotism and to good sense. The infatuation of opium smoking must, however, lead to its downfall, and a door is open for the bestowal of a great practical benefit by the Christian church upon the Chinese. It is the formation of an anti-opium league in every region where Christianity is prospering.

It is the same with the indefensible and cruel practice of foot-binding. It can be restricted in its extent by the formation of anti-foot-binding leagues. Self-indulgence on the part of men, leads to opium smoking. Self-denial on the part of women, leads to foot-binding. It shows what women are capable of in the way of self-torture, and if this capacity to bear pain is exerted in the spread of the Gospel, there is great hope that women may do much, very much in China to promote the spread of Christianity. We seem to have arrived at the realization of the years of the right hand of the Most High. We seem now to know what the Spirit's work really means. We now know not only what Wesley and Whitfield saw and felt. We see it in our own time. The Spirit of God is a renewing and purifying force, the effects of which we have been permitted to see during the last year.

We have reason then to thank God and step boldly forward in the path of Christian usefulness.

*On the Best Means of deepening the Spiritual Life of the Chinese.**

BY REV. ARTHUR H. SMITH.

THAT the Chinese, as a people, have not a high respect for foreigners, is a too familiar fact; but that the constituency of the foreign missionary are marked illustrations of the contrary is to us most encouraging, and especially so in its bearing upon the subject before us. Their prepossessions are all in our favor. They are certain that our motives are good, they know that the doctrine is true and is divine. They are prepared, therefore, to listen to anything which we may have to say. Another important encouragement is found in the fact (which it takes some of us a very long time to find out) that the spiritual nature of the Chinese is as receptive as our own, and often far more so, for the reason that they have not spent a considerable part of their lives, as have so many in Christian lands, in resisting "appeals," thus producing an indurated condition upon which it is difficult to make any impression at all.

The initial requisite for deepening the spiritual life of the Chinese—or of any other people—is to have our own spiritual life deepened first. That so little attention has been paid to this in examining candidates for the mission field, is a colossal mistake. The greatest pains are often taken to secure certificates of perfect physical health, of a good record for scholarship, linguistic talent, and the like, with no reference, explicit or implicit, to the deeper experiences of the Christian life. When I was about to come to China, no one inquired whether I had been filled—as commanded—with the Spirit. I was only asked to get a passport and if I had been vaccinated. In the third chapter of the Gospel of John, we are told of the new life which comes through the Spirit. In the fourth chapter, we hear of it as a well of water, springing up into everlasting life. But in the seventh chapter, this is expanded into the wonderful words: "He that believeth on Me, as the Scripture hath said, out of his belly shall *flow rivers of living water.*" This means not merely that we are to have the new life, but that we are to have it "more abundantly." The laws of hydraulics are the same in the spiritual as in the natural world. The stream can never rise higher than its source. We can never impart what we have not ourselves received. The increasing emphasis which is now laid, in the lands from which we come, upon

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the deeper study of the Word of God, and upon complete consecration to the Lord at the very inception the Christian life, give us good reason to hope that the coming generation of missionaries will be a great advance upon their predecessors. A few conditions indispensable to success in spiritual work for the Chinese, as for others, deserves explicit mention at the outset. The first of these is what Dr. Bushnell called a "Faith Talent." That which we preach is the Word of God. It is full of universal propositions, universally applicable. We must have an unwavering faith that these propositions are as true for China as they were for Corinth, that they are as capable of illustration in the nineteenth century as in the first. We must believe, must *know*, that there is absolutely no case that comes, or that can come within our purview, for which the Gospel cannot do something, albeit the temptation to feel, if not to believe otherwise, is at times almost irresistible. It is very easy for a missionary to exercise such a faith as this in the abstract, without applying it to concrete cases. There is a constant temptation to aim at a low grade of results, because the higher *must* be out of reach. We do not expect great things, and we do not get them. The law of the kingdom now as of old is, "according to your Faith be it unto you." At a missionary prayer meeting one of the speakers remarked that we ought not to require too much of the Chinese in a religious way, but should bear in mind that they are Asiatics. This was, no doubt, the secret thought of many others, until the leader of the meeting called attention to the fact that the Lord Jesus Christ was an Asiatic, that all His apostles and all of His disciples were Asiatics, and that most of the early Christians were Asiatics also. Yet these are the men by whom the world was turned upside down. The spiritual possibilities of the Chinese are a source of inspiration when we understand what they imply. There is danger, lest in the absorbing duties of our missionary life we miss many golden opportunities for sowing seeds which might spring into spiritual harvests. As good stewards of the manifold grace of God, we should always have a portion for seven and also for eight. It is an excellent rule never to delay dropping a seed on the specious plea that some other time would be more opportune. The *only* time of which we are sure is the present. The fact that a duty occurs to us to do, is a presumption—though not a proof—that the Lord wishes us to do it at once. I remember the rebuke unconsciously administered by a culpable church-member whom I had not talked with, because I thought it was the duty of another rather than mine. When the impulse to call on the man became too strong to be resisted, he told me that on three several occasions he had himself come to the missionary's door, but had never had the

courage to come in. It was the missionary who should have gone, or sent, to *his* door. It is to be noted that in order most effectively to benefit Chinese Christians in a spiritual way it is necessary to know them as individuals, and not in masses only. The Master calleth his sheep by name, and to each a new name is given. The talent for remembering names, faces, and personal circumstances is one which can be indefinitely cultivated, and which must be cultivated, if we are to make the most of our opportunities. As our constituency increases, although recollection of hundreds of individuals and discrimination between them will become increasingly difficult, yet patience, courage, note-books, and a loving heart will work wonders.

Coming now to the specific topic, By what means are we to deepen the spiritual life of our Christians? We may distribute these means under five heads, although the division is practical rather than formal or exhaustive.

I. Personal instruction. Unimportant exceptions aside, this is the only way in which souls can be brought to God, and it is the only way in which we can expect to bring them into a brighter light. Our own lives have been a record of such instruction imparted by God's dealings with us, and as we have freely received we are freely to give. To deal to each and to all "their portion of meat in due season" should be our lofty aim, impossible of attainment without the constant inworking in our hearts as in theirs of the Spirit of God.

II. Confession of sin. The first truth which we have to reveal to the uninstructed Chinese is the existence and the Fatherhood of God, and immediately following comes that of the sinfulness of man. When it is explained to him what is meant by sin, almost no Chinese hesitates to admit that he is a sinner. He is fond of adding the mollifying generalization that everybody else is in the same condition. We must show him by the testimony of the Lord, and by that of his own heart, that he personally has sinned against God and against man, and that confession is the only road to pardon and peace. Pointed cross-examination will invariably elicit a statement of many things which must be thus set right. The first thing is an acknowledgment of wrong to God, and this ought to be made in as public a way as possible. We have found our Sunday morning and the mid-week prayer meetings much benefited by assigning a time in them when any who wish to confess their sins can do so. If they have been properly taught, this will become a valuable help not to themselves only but to others also, who may never have seen or heard of such a thing. Every revival is characterized by confessions of this sort, and if we are to expect a continuous reviving instead of spasmodic reformations we should open wide the door of confession of sins. Private confession is generally much more diffi-

cult than public. Personal pride or "face" instinctively and violently rebels against admitting to one held to be an inferior that the superior has done or said anything wrong. We are constantly told that to utter the words is absolutely impossible, and humanly speaking it is. Yet we have frequently seen the impossible done, husbands confessing to wives, parents to children, and even a mother-in-law to a daughter-in-law, though not without great struggles to avoid it. In one case a man brought his son to the hospital for treatment, and it was ascertained that a cruel beating on the head by the father many years ago had caused the young man to lose the use of his mind. When the father came gradually to realize the nature of the sin he had committed, he was willing to *ko-t'ou* to his wife as an admission of his wrong, and even to the son himself. He afterwards confessed to a whole chapel-full what he had done, and would have made a *ko-t'ou* there if he had not been stopped. Yet this man had never been inside a place of worship before, nor even heard of Christianity, and had nothing whatever to gain by his confession, as he left immediately afterwards, and was seen no more. Whatever they may say or do at such times, those to whom these confessions have been made, often persons outside of the church, can not help feeling that a new force has come into the lives of those who voluntarily submit to such a humiliation, and so indeed there has. The one who has confessed, on the other hand, has his own sufficient reward in the conscious approval of his own conscience. The immediate effects upon others are not infrequently a surprize both to him and to them. It deserves notice that the best way to bring the Chinese to see the suitability and necessity of confessing a wrong is by practising it one's self. In the complicated and novel circumstances in which we are placed it would be almost miraculous if, with the best intentions, we do not at times do injustice to some of our numerous flock. It is even conceivable that we may ourselves be in fault. In either case the Christian way is to seek the one who is either wronged or who thinks that he is so, make explanations, and if need be the confession. This is not only the Biblical way, but it is the rational way. It disarms the common criticism that we are mere guide-boards pointing out a path in which we do not walk. In whatever aspect we view it, we find abundant warrant for the old adage that "Confession is good for the soul."

III. The Word of God. The foundation text for this topic is Heb. iv. 12, "For the Word of God is living, and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."

There is no kind of Bible study which will not prove to have been of use to us in our work with the Chinese. As infinite as the variety of the needs brought to our notice, so infinite is the variety of supply. We ought to be so familiar with its resources that we shall *always* be able to bring forth therefrom things new as well as old. It is marvellous what a number of specific directions are there to be found for every case, and where these are lacking, we can always find principles to cover them. The Chinese by millenniums of practice have cultivated verbal memory to a pitch which makes it easy for the young to commit books by the cubic foot, and which drives us to despair. But it is highly desirable that if we are to use the Bible for spiritual culture of our flock, we should be ourselves familiar with it in Chinese. It is possible for young missionaries to memorize extensive portions of the Chinese Scriptures, as we do in our own tongue, and it is certain that no labor will be better rewarded. If we have let the time slip by for that, it is still open to us to gather separate texts and string them together as pearls for use when wanted. One text a day, noted in a memorandum book, and reviewed until we have the mastery of it, will be most useful in conversation, in preaching, and in prayer. I regret that I began this practice only after so many years of failure to use what has been so great a help when once acquired.

We should by all means take advantage of the Chinese talent for committing to memory, but is it not better for them to learn more of the Lord's Word, and less of catechisms and the like, whenever there is but a little leisure and small carrying capacity? The Ten Commandments thoroughly in mind, and understood in their wider implications, make of themselves an arsenal of Christian truth.

The American scouts attached to the army before Manila advanced into the jungle with a telegraphic instrument buckled to their belts, and the wire trailing behind. By this means they were able to communicate with the head-quarters instantly wherever they might be. The Christian who can quote the Bible exactly and at the moment, will be able to make the orders from head-quarters bear upon every one whom he meets anywhere and at any time.

Chinese Christians who can read do undoubtedly make considerable use of the Scriptures, but there are generally grave defects which ought to be persistently corrected. Of these the first is neglect. You will be told that they read it "continually" ('tuan-pu-liao-k'an'), which upon investigation turns out to mean *discontinuously*, whenever they happen to feel like it, having nothing else to do, or when it rains, so that nothing else *can* be done. It is very likely to be read disconnectedly and with little perception of the order of thought. It is almost certain to be swallowed rather than

digested, the attention, as always with the Chinese, fixed upon the form rather than the contents. All of these evils are such as we have met in other lands within the limits of our observation, if not of our own experience; but among a people with the intellectual habits of the Chinese, and without adequate Bible helps, they are most serious. They can be corrected only little by little through a process of growth.

At my request my wife has noted a few of the many ways in which Chinese Christians may by helped in this growth by the agency of God's Word, based upon experience. "Before opening the Master's Word to His disciples, let there be the disciple's word with the Master—a definite petition for the light of the same Spirit who wrote the word to interpret it. On the busiest days, let not the busiest man or the most care-worn mother—even those who must rise at two in the morning—begin without at least one verse read or repeated. To this end supply such small books as "Daily Food," which do not look formidable.

"Urge to a definite setting apart of a definite time every day for the *study*—not reading—of God's Word. Constantly remind them never to open the Word without first asking the Great Teacher to make it luminous. Exhort them to pass on everything sweet which they get, that it may enrich others, and that they themselves may not forget it. Show those who can write how to be systematic and make little text-books of reference, or collections of whatever they find most valuable. Encourage all, even the old women, to mark with a red crayon every text which is lit up with a new meaning for them. (Furnish the crayons yourself out of your tithe!)

"Insist that all, old and young, should *memorize*. 'Therefore shall ye lay up these my words *in your heart and in your soul.*' (Deut. xi. 18). 'Let the word of Christ *dwell in you richly in all wisdom.*' (Col. iii. 16.) 'And ye shall teach them to your children.' 'And thou shalt write them upon the door-posts.' Tell them to be sure to have a scroll written of anything especially helpful to any member of the family, have it always in sight for encouragement or for reproof. Teach them *how* to use the Word of God to help others.

"*They must believe in it profoundly themselves.* Ask God to give you His idea in its fulness, and pass it on to your church-members. They are to make God's words and not their own the prominent thing. Explain, enforce, illustrate, but *keep coming back to the Scriptures themselves.* This promise is '*My* word' (not thy word) 'shall not return unto Me void.' In offering any blessing to a soul, or in urging any duty, teach the Chinese to find a suitable passage and use it, thus *letting God speak direct to the other soul.* This is especially important in reproof. To be most effective it

should be given without impatience, irritation, or personal bias. Teach them if possible not to say one word of their own, but to let the Holy Spirit do the reproving in His words. For example in the case of an indolent child, put up in sight the text: 'If any will not work neither let him eat.' Depend upon the vitality and power of the Word itself, and after the child has read over the text many times you need add nothing of your own. This plan works alike for older and for younger children if you have unwavering faith to believe that it will. If you have not that faith ask God to give it to you. 'All scripture . . . is profitable for reproof.' 'Reprove, rebuke, exhort, with all long-suffering and doctrine.' (II. Tim. iv. 2).

"For all meetings with lame and hesitant readers, who waste time in fumbling for their places, or who can see but dimly, it pays to have a sheet of texts written out large and put up on the wall. Leave it there when you go, and if God's Word is true, it shall preach for you many a day after. This requires time, thought, and a great deal of printers' paper, but it will silently build character. Teach the one who writes them to pray for every word that he has written and claim God's promise on his labors. A great blessing was given on the distribution of a certain little leaflet. The woman who selected the texts, and the man who printed them, prayed together first, and reminded God that His Word is 'living and active,' and could not come back void. By providing packets of such leaflets we may teach the Chinese to distribute the Word of God. When a man is sent upon an errand give him a supply to offer to others, and pray with him that God may use them to convert souls. Sometimes a cold church-member will come back quite enthusiastic, regretting that he had not taken more."

There are many of us born and brought up in Christian lands who have a very inadequate conception of the number, variety, and scope of the promises of God to be found scattered through His Word. We ought to make collections of such for those who have so many disadvantages, and illustrate them by the numerous instances within our experience, or our reading, in which the promise has been realized. This is perhaps one of the most helpful ways in which to strengthen the faith of those whom we try to teach. We must make them feel that we thoroughly believe that God's commands and His promises are as real to-day as when first spoken. In this connection we may mention the pressing need of more Christian literature adapted to develop spiritual life. It is not translations of Western works that are wanted, or that will be most useful, but the spiritual life which dwells in so many of these works is to be reproduced in Chinese forms and adapted to the Chinese conditions. Almost every missionary of much experience can do a little in this

line, and some can do a great deal. Contributions to the numerous religious Chinese magazines will enable one to see what is likely to prove beneficial. A few such contributions would make a small tract, which might easily grow into a volume. The translation of "The Christian's Secret of a Happy Life" has been very useful to many Chinese advanced enough to profit by it. Such books ought to be far more numerous than at present.

IV. A fourth means for deepening spiritual life is epitomized in the pregnant word "prayer." This means our own praying, as well as the prayers of Chinese Christians. It is indeed quite possible to be a missionary without living a life of real prayer, but no mistake can be greater. The longer we engage in this work the more lofty grows our conception of what real prayer should be, and the less do we seem to know how to pray as we ought. We cannot help feeling that we have very little knowledge of what is true intercessory prayer for the great numbers who are put into our charge, and whose shepherds we are to be.

We find it difficult to bear so large a number of individuals in mind, and to discriminate their several needs is almost an impossibility. With the enormous church which he cared for, the Apostle Paul must have felt this difficulty greatly, and it may be that he alludes to it in the four references in his epistles to the fact that he "makes mention" of them in his prayers. We can bring all our flock lovingly to God in the faith that He will do for them abundantly—more than we can ask or think.

In regard to the instruction of the Chinese in true ideals of prayer, perhaps I cannot do better than by quoting again from my wife, who has given suggestions largely arising from her own experience.

"Let prayer begin with the first waking, before one temptation has assailed, or one word has been spoken. Let it include a petition for light on the Word of God. Teach them to be reverent, to pause and be still in God's presence and be hushed before they begin. It is better to kneel. Teach them to ask for definite things and to ask for the things which God has promised and which they are to expect. Teach them to offer believing prayer (Matt. xxi. 22; Luke xi. 9). Teach them not to tease—when there is a specific promise to claim the thing reverently and thank God that they are to receive.

"Teach them always to return thanks for answered prayer, both to God and to others who pray with them. Teach them to confess definite sins if they are ready to give them up and are heart-sorry for them. Teach them to stop when they are through, or rather to ask the Holy Spirit to stop them. Mere fluency is fatal. The cure for this is silent prayer. Urge them to teach

their children to pray from the time they can talk, and never to omit to ask a blessing on meals. Have children pray aloud, so that they will not be afraid to do so. Constantly bring to your Christians your burdens for others and your own personal burdens too. There is no bond like it. As you later report each answered prayer to them, their faith will grow and you will lean on their prayers more and more. Believe yourself in the efficacy of children's prayers. Their angels are close to the throne. If you want anything very much, ask the children to pray for it. Ask to be shown fully what it is to pray in the Holy Ghost, and have them pray the same prayer. Teach them to be still, and to wait on their knees for God to guide, and to make known His will, when they are done praying and are still in doubt."

We shall not have a church spiritually alive as it ought to be, until we have trained them, despite the many obstacles, to establish family prayers. The children should be encouraged to repeat the verses which they have learned, and they will often lead the devotions better than their elders. It is to be feared that the percentage of our members who now have any kind of family worship is almost infinitesimal.

The ordinary Chinese prayer meeting needs to be killed, in order that it may be raised from the dead with a spiritual body. We must stop the long rambling prayers and long wandering talks, and come to definite themes, definitely and incisively presented. Let there be opportunity for confession, thanksgiving, and especially for definite petitions. Do not be afraid to mention the names of persons and of places. Encourage the Chinese to agree to exchange prayers with one another. This will deepen their interest in one another's fields and work. These sympathies should be gradually widened, so as to include distant regions which can thus be made more real to them than in any other way.

It is very important that the church members should learn to bear in prayer the burdens of the pastor and of those who do the work of the church. The invariable feeling of the Chinese, in regard to a leader, is the classical dictum, "If you are not in his position, you need not trouble yourself about it." This rule must be absolutely reversed. When the whole church is regarded as one family, it will not be difficult for the prayers of each member to go up in loving faith for all the rest.

V. The last means which we shall have space to mention, in considering what is to be done for the spiritual nature of the members of our flock, may be compendiously grouped under the phrase Church Life. The word "church" denotes, etymologically, that which is from the Lord. Its life ought to be that and only that

which is derived from the Spirit of God, the source of all our life. It cannot be too often repeated that the New Testament ideal of the church is a body of believers directly controlled by the Spirit, who is Himself its administrator. It is He, and not we, who should take the initiative in every act.

Where this is the case, there will never be any embarrassment as to the selection of themes to be treated in the pulpit. Multitudes of topics will crowd upon us. Our peaching will be biblical, as distinguished from the many types of semi-biblical or extra-biblical discourses of which we hear so much in the present day. Our instruction will be positive rather than negative. It will be constructive instead of destructive. It is very easy to show up the many shortcomings of our members in such a way that they will smile, and give a cordial assent, and yet receive no decisive impulse toward anything better.

Have we not all noticed that the Chinese are much less affected by preaching than we hope and expect they will be? They undoubtedly greatly enjoy the excitement and social advantages of large gatherings of Christians, but the average member has the talent for listening for a great length of time without assimilating what he hears, and he has also a talent for hearing without listening. Chinese auditors are often merely empty bottles with every cork firmly in its place. It is easy to turn the spray upon them for an indefinite period, and yet nothing gets inside. The remedy for this is found in the method of preaching mentioned by Peter in his first Epistle (ch. i. 12), where he says that the preachers "preached the Gospel unto you with the Holy Ghost sent down from heaven." No other style of preaching is permanently useful. We shall do well to make great and an ever increasing use of the *Epistles* in our pulpit ministrations. The history of the church from the beginning is a vast theme, and the topics arising out of it are infinite in variety and all of them important. But no sermon is complete which does not lead to a "What of it?" It is in the practical duties of the Christian life, under all imaginable conditions, that we shall find each of the Epistles such a treasure-house of materials ready to our hand.

The most formidable obstacles arising from the Chinese character, in the way of a proportioned Christian life, are perhaps to be found in these five: A lack of a sense of sin (this is especially manifest in the national habit of getting in debt and keeping there); mutual jealousy (arising largely out of the mean and narrow circumstances in their struggle for existence); mutual envy (mainly due to the same source); mutual suspicion (running throughout their whole lives); and insincerity (worst and most fatal of all).

It is needless to do more than mention these evils, and I do so to call special attention that every one of them is attacked by the apostles in their Epistles, over and over again. To our converts, as well as to those of the apostles, the term saints, so often used, is at once an honor, an encouragement, and a reproach.

One of the greatest mistakes which we are liable, as missionaries, to make, is to call into the ministry those whom the Lord has not called. Feeling our disabilities in reaching the Chinese, we are perpetually tempted to put in as our assistants, and possibly as our successors, men of fluent speech and ready adaptation to circumstances, but who have not been breathed upon by God's Spirit. The results we know too well—much machinery, a great deal of apparent motion, but very little progress. It is at this point, more than at almost any other, that we need carefully to revise our methods and seek new illumination.

I have left myself no adequate space in which to speak of the discipline of the church, which ought to be its glory and not its shame. The aim should be, not to rid ourselves of unworthy members, but to separate ourselves from them in the hope and expectation of winning each one back to Christ. With this ideal before us, discipline takes on a new meaning. We must strive not so much to teach as to incite others to teach—a task of great difficulty and importance. All church societies which lead to this should be encouraged, especially those which bring the young into active effort, as the Christian Endeavor Society and the Y. M. C. A. organizations. The next generation, coming from such training, will revolutionize the work of the church in China. More should be made of the Sunday School, which, as a Christian agency, is still in an embryotic condition in China. There should be a greater and an increasing cooperation between different churches of the same order and between churches of differing orders. To promote this end is one main object of a conference like this, and this alone is worth all the trouble and expense involved.

Every experienced worker will perceive at a glance how inadequate such a presentation of this great theme as we have given is, but these hints may serve as nuclei about which will cluster many more. When we ourselves, and our church-members, all have the life more abundant, questions of how to secure church attendance, adequate administration of the church, and complete self-sup port, will have settled themselves. We must have a mighty faith that Christ will, in China, and through our means, present to Himself a glorious church, not having spot or wrinkle, or any such thing, but that it shall be holy and without blemish. To this end we work, and for this we will ever pray.

Our Duty to China in this Generation.

BY J. C. GARRETT, HANGCHOW.

CHINA stands at the parting of the ways. The old days are past forever, and the new era has set in. The nations are surrounding this ancient land and uniting their forces for the final onslaught with the war-cry:

"China for Commerce in this Generation!"

Ten years ago I heard a similar war-cry, which of late I have not heard. Have those who raised it stopped and fled in despair? Or were those who raised it such a little "forlorn hope" that they have been overwhelmed and silenced? That war-cry was:

"China for Christ in this Generation!"

Missionary brothers and sisters, our number is to-day greater than it has ever been in the past, our hopes are brighter, our courage should be stronger. Let us again and unitedly raise that war-cry! Let us call upon the church, and call so loudly that she shall hear in every place, to join in this war-cry, and not fall behind the world in earnestness and faith! We may be sure it is the wish of God and of His Spirit to be enquired of for this by us. And may the Holy Spirit use every word that here meets the reader's eye, whether in China or at home, to lead you to think, and work, and pray for China as you never have before.

China for Christ in this Generation!

China.—With 400,000,000 of people, with a history reaching back 4,000 years, after 100 years of impact with the West, still hating foreigners and longing to return to her sleep of the centuries. China! From our Anglo-Saxon standpoint the most alien and impossible of races, the most hopelessly conceited and prejudiced of nations and by reason of her mass and hoary age the most inert and stagnant. Win China for Christ in this generation? Win China? O no! We must be sensible. Let us send a few missionaries here and there, to strategic points, and, gradually enlighten the people and winning their confidence by means of literature, medical work, schools, and preaching, let us look forward to the time when civilization shall have worked a change in their mental attitude. Then the Gospel will win. But to enter on such a vast undertaking as this, for the church to expend such unheard-of sums of money and waste such numbers of valuable lives as would be needed to actually evangelize China at once,—that is nothing less than fanaticism!

Very well. But, Christian brother, the world is just now engaged in that very piece of fanaticism. With great zeal, boundless energy and resource, and a never-failing supply of men, the world has opened a campaign to win China for commerce in this generation. And success is in sight! If China entire will not yield, then she must be dismembered, cut up and quartered and offered as a sacrifice on the altar of commerce. Now, if China is too hard for God to win, how comes it that *men, men of the world*, can win her? If, as you honestly believe, God *can* win China, why *does* He not? Because He has issued His commission and entrusted His work to the church, under trusty leadership, and awaits the church's action. If so, why does the church not win China? Because we limit the power of God, disobey His clear command, and are without faith to go forward and possess the land! Because we are not moved by the spectacle of a race whose ancestors for 1800 (why not say 1900) years have been almost totally without the knowledge of Christ, and dying without that knowledge, which it was the duty of the church in *every* generation to carry to the ends of the earth. Because we are not yet moved to pray and intercede, with strong crying and tears, for this perishing nation, one-fourth of the whole population of the world!

Is not the church in danger of judgment—of terrible punishment, because of her wilful and cold inattention to this charter-condition of her existence—namely, preaching the Gospel to every creature?

China *for Christ.*—Well, why not? If the nations can win her to commerce, is God less powerful than man? Rather, is not God behind all the plans and successes of the nations? In the present astonishing changes that confront China, God is calling afresh and with no uncertain voice to the church. What does He say? He calls us to behold what He brings to pass through the nations, which, while accomplishing their own selfish political and commercial ends, are yet fulfilling His glorious will. He shows us China, the sealed nation, open to us in every part, and bids us take possession in Christ's name. Ah, if the world, while not seeking His glory, yet advances His kingdom, what cannot we do if we are imbued with His power and seek His glory? The world, with advantage for its singleness of purpose, and only money and national power for its resources, can evidently win China for commerce. We, then, with the resources of God ready for our unceasing use, *cannot fail* to win China for Christ!

China for Christ *in this generation.*—Why not? Here God's call is equally plain. In this generation what doubt is there that China will be swept irresistibly into the stream of the world's competition? The West *will not* wait till a later generation. Why

should the church wait till a later generation? Even the mutual distrust which exists among the nations cannot prevent the speedy forcing of China to a political and social and commercial re-birth. The pangs are upon her. Now, either God has willed this, or He has allowed it. If the latter, His will is of at least as great importance as that which He permits. And He has willed a far more sweeping change and a truer blessing for China than commerce can bring her, that she should become the inheritance and permanent possession of His only-begotten Son. If it is not His permission merely, but His will, that China must in this generation so unexpectedly become bound up in the commerce and political life of the world, shall He have the power to carry out this purpose, and still lack power to compass that other purpose so infinitely more important, which cost Him the priceless gift of the blood of Jesus Christ? No! His arm is not shortened that it cannot save!

But you say, how can we know that His will is to win China for Christ in *this* generation rather than the next? I answer, there has never been a generation in which He could not have won the whole world for Christ if the whole church, rank and file, had been a unit, holy, filled with the Spirit's power, and moving on in the consciousness of this her mission to save the world. Is the Church ready to-day? No; but she is beginning, thank God, to awake. In all the lands where the Gospel has won its conquests we see an ever increasing number who feel the weight of the Lord's command, and are working and praying for the missionary enterprise, that which brought Christ from heaven. But how large the portion of the church which does not yet even recognize this as its duty! If we who are awake to the responsibility are constantly in the spirit of prayer, and are so used of the Spirit as were those of old whom God used to waken His people, it is not fanaticism, but the height of reason, the triumph of faith (1 John v. 4, 5) for us to expect God to do a mighty work through us, at which the despisers shall wonder.

Is it harder to rouse the church to its duty than to win the heathen world? It would seem so! The only solution is for us who are awake to the Master's command to enter the work with a new and livelier faith and with a more earnest prayer that the church may be aroused and the world won. A very eminent divine in New York, and one who was greatly used of God, in speaking to some students for the ministry, once said: "I take for granted that the preacher is himself a sincere and earnest Christian, and *that he will constantly seek the co-operation with him of the Spirit of God.*" It appears to me that that attitude is the unconscious cause of a great share of our failure and our delay in the Lord's work. I am at my work, and toil and labor,

wrestling the while in prayer, hoping that the Lord will bless my labors. Paul and the other apostles did not work in that way. They were separated for the work whereunto the Holy Spirit called them, and the work they did was always the Holy Spirit's work, in which they consciously followed His direction. So though they prayed with longing and tears, it was not the prayer of deferred hope, but the prayer in the Spirit which the Father delighted to answer. Let us claim this kind of spiritual power in which—not we shall be able to use the Holy Spirit's power, that is a thoroughly unscriptural idea—but we shall accomplish the work which God wishes to do through us. We each must come to the clear perception of our personal mission just as the apostles, and Moses, and Gideon, and Isaiah, and Jeremiah, and Ezekiel, and many since Bible-times have done. And the whole church as a church must come to this same consciousness and enter on the Lord's work, realizing it to be *His* and not their own to do or leave as they choose. Then the missionary to China or to any other place, will come unto the people "not in word only, but also in power, and in the Holy Ghost, and in much assurance," "in *demonstration* of the Spirit and of power."

Is there any reason in the promises of God, or any hint given in the command of our Lord to disciple all nations, which would lead us to expect the plan of salvation to be less speedily and thoroughly successful than the plans of the nations? God commands us to go forward; but we do not go forward; the world watches us "marking time," as soldiers say, and is amused or disappointed at the farce of Christianity. Or, we work earnestly, even feverishly, spending vast amounts of energy, but accomplishing less than we feel we ought to expect; and this because we work and plan instead of being led and used and re-personalized by the Holy Spirit. Iron is not necessarily a magnet. When a piece of iron becomes a magnet some mysterious change in the position of its atoms takes place, and, though the same piece of iron, it is never again the same. So if we are taken hold of by the Holy Spirit to do His special work, while we are personally the same individuals, we are never the same again.

How splendidly equipped the church is to-day to win not China only, but the world for Christ in one generation! What resources are at the command of the nations that the church does not possess? Worldly power and prestige certainly do not count for as much as the power of the maker of the world, by whom and for whom all things were created and in whom all things consist! If the world has money the church does not lack. If the world has men, brains, wisdom, the church has men, talents, prudence. If the world has agents to watch for, report, and take advantage

of opportunities, the church has her agents too. And the great resource of the church outweighs all the world's resources as the universe outweighs a grain of sand or a cloud of vapor. God is on our side, and His infinite power, wisdom, and grace can never fail. He promises, commands, entreats us to make this conquest; furnishes us with His royal commission, sealed with Christ's blood, and with powers plenipotentiary, and all the assurances that He, infinite as He is, could give, so that if we go in His strength no enemy can withstand us, nor any nation succeed in rebelling against His will. O church of the living God! Take this one word, IMMANUEL, and plant the standard of the cross in every land under the sun!

The delay is not in the counsels of God, but in the unsteadiness of His people. We must have visible results and stirring reports, or the church's interest cannot be kept up. Well, perhaps the missionaries are at fault here. But does the world stop its fight for commerce or power because results are disappointing? If the church had as a church spent one-tenth the money, and men, and energy, and time on the missionary problem, in real desire for God's glory, that Western nations have spent on China alone in these 100 years, for their own aggrandizement, what wonders would have been accomplished! Some say missions are costly, and compute how many hundreds or thousands of dollars one convert costs. Can any one compute how many hundreds of thousands have been spent in nursing commercial projects which were most hazardous ventures and which were essentially selfish in their purpose? Money and men have been spent profusely in gaining every inch of entrance into China and difficulties and defeat have but brought out Anglo-Saxon obstinacy. Should we not show an appreciation of the importance of winning China for Christ and be as lovingly obstinate as the world is selfishly so? Our Head and Leader takes all the hazards of this warfare, and if we will not recognize His call we simply range ourselves against God and delay by so much the glorious appearing of our Lord Jesus Christ! But we are not of them who draw back, imperilling not our own souls only, but the souls of these millions for whom Christ died; we are of them that believe to the saving of our souls and the saving of a multitude whom God shall draw through us.

China for Christ in this generation.
China for commerce in this generation.

Which is easier? Which was the rather to have been expected? Which is more certainly God's will? Which is more worthy your time, and thought, and energy? Which is it your *bounden duty* to give yourself to?

Progress of Christianity in Japan.

BY REV. A. W. LOOMIS.

ONE important result of the revision of the treaties, and the opening of all of Japan to foreign residents, is the general desire on the part of merchants, teachers, and officers to learn the English language. Classes in English are being formed all over the country, and the missionaries are constantly beseiged to teach both in public and private. It has been found by experience that the instruction given by Japanese teachers is very deficient, and the conviction is quite general that only a foreigner can furnish the training needed in order to speak or read the languages intelligently and properly.

The effect of this condition of affairs is certain to be very helpful to Christian work. It will first of all bring the business men, students, teachers, and officers into closer and more friendly relations with the missionaries. This will increase the number of attendants at the places of worship and help to remove prejudice from many minds. As the people come into more close contact with the missionaries, it ought to develop increased confidence in their ability and their efforts to promote the highest welfare of the country.

Another important result will be the diminished interest in the study of the Chinese language and a gradual decrease in the circulation and influence of the Chinese literature. Thus far the Chinese classics have been the admiration of Japanese scholars, as well as the literati of the Flowery Kingdom, and the precepts of Confucius have been the basis of a large part of the ethical culture of Japan.

The general introduction or study of English will cause the substitution of a literature that is Christian in tone and destructive of the old superstitions.

In nearly all cases where missionaries consent to give instruction in English it is with the agreement that the Bible is to be one of the text books to be used. In this way a large number of Japanese are brought under direct Christian instruction. Converts are already reported in various places, and the time is yet too short to estimate the far reaching influence of this department of religious work.

This state of affairs has produced a very large increase in the sale of Bibles. During the six months ending June 30th, 1899,

the sales by other than the colporteurs, have been more than double what they were during the same period one year ago.

It is not many years since the book stores in Japan could not be used for the circulation of Scriptures, because it would injure their business if it was known that they were engaged in the circulation of Christian literature. But now there is no hesitation about the sale of Bibles in such places, and arrangements are being rapidly made to have them on sale in all of the principal cities.

An effort has recently been made on the part of some of the Buddhists to have their religion proclaimed as the state religion of the country. But the men who control the government are too enlightened to endorse any such scheme. It is plain that the propagandists of Buddhism are not satisfied with the present outlook, and would be glad if it were possible to secure the interference of the secular power in their behalf.

The number of Protestant Christians in Japan is only about one to every 1,000 of the population. And yet this small proportion is making itself felt everywhere to a very remarkable degree. The first and the last President of the Lower House of the Diet were Christians. It is reported that there are more than forty papers or periodicals issued in Japan that are published in the interests of Christianity, or are controlled by Christian men. There are 153 Christians, officers in the Japanese army, and there were recently seventy members of the Japanese Christian Medical Association.

There are forty members of the Y. M. C. A. in the Tokyo University; and the President of the Y. M. C. A. in Tokyo is Capt. Serata, who is the Private Secretary of the Minister of the Navy.

The Tokyo pastor who was appointed chaplain in the prison has since been given the position of instructor in a school that has just been established for training prison and other officials.

The chief of forestry in Western Shikoku, the head of the military prison at Marugame, and one of the chief officials in the observatory at Nagano and at Tokushima, are Christians.

A missionary from Japan recently made a visit to the city of Hankow in Central China. When he first reached the city he did not understand the language of the people around him, and was at a loss to know what to do.

Presently he saw on the street a gentleman and lady dressed in European costume, whom he soon discovered to be the resident Japanese Consul and his wife. To his great surprise he found that they were both Christians, and he received from them a most

cordial welcome. A Japanese Christian has recently been employed in the Customs' service at Amoy, China.

In the banks, railway service, and other business enterprises, Christian young men are apparently in demand, as it is otherwise impossible to account for their frequency.

Some time last year an epidemic broke out in a small village in the province of Joshu. A Christian nurse was sent from Tokyo to assist in the care of the sick. She took the disease and died. Her peaceful, happy death made such a deep impression upon the attendant physician and others that they sent for a Christian preacher to come and tell them of a faith that could thus sustain its votaries in the last and trying hour. The doctor opened his own house for preaching, and already seven entire families have professed their faith in a crucified Redeemer.

Some eighteen years ago a colporteur went to the province of Chiba and told one of the people there about the religion of the Bible. The man was not especially impressed at the time, but since then he has gradually lost his faith in the Shinto and Buddhist worship, and the truth and value of what he then heard has grown upon him.

A few months ago he came to Yokohama and searched out the colporteur in order to hear more of the new doctrine. Then he procured a copy of the Scriptures and returned to his home rejoicing.

The following comparative tables will show the recent gratifying increase in the sale of Scriptures in Japan:—

At the Osaka Agency.

		Value.
During the year 1895	Yen	177.13
From May 1st, 1898, to May 1st, 1899 ...	„	367.47

At the Bible House.

January 1st, to June 30th, 1895	Yen	192.73
„ „ „ 1899	„	308.02

Sales by Commission Sellers.

January 1st, to June 30th, 1895	Yen	515.71
„ „ „ 1899	„	1,699,91

Sales of English Scriptures.

January 1st, to June 30th, 1895.	Bibles	154.	Tests.	472.
„ „ „ 1899.	„	499.	„	1,769.

*Union Version of the New Testament. Kuan-hua Translation of Acts.**

BY MR. G. F. KOGG.

"AFTER a long time, too long," as the translators so aptly begin their preface, at last we have to welcome the first installment of the most important section of the most important work undertaken by the Conference of 1899.

What will probably strike the reader first, whether he open the book at the preface or at random, is the adoption of the usual quotation and parenthesis marks in the perpendicular columns of Chinese characters. Here is an innovation sure enough, and after the first shock of surprise, that a committee should be brave enough to do what individuals may have suggested with bated breath, we are prepared to hope that these strange marks have come to stay. After an interval it will be interesting to have native opinion of their value. Mr. Cornaby could not do better than call for a symposium from all parts to appear in his valuable journal, to which might be added a discussion of the style and of the vocabulary. Not that native opinion is necessarily to be accepted as final The natives must be taught the use and shown the usefulness of the marks before they will be able to appreciate and benefit by them. We are prepared to hazard the hope that their verdict will be favourable, as that of the foreigner must, even should an unrestrained enthusiasm, ignoring the limits of legitimate experiment, proceed without delay to decorate the pages of Christian literature with the whole punctuating outfit of nineteenth century printing. The universally used and most popular *Soochow ma-tsz* were introduced from abroad at no very remote date. True, they are not to be found in the classics, nor in the works of the Confucian school, yet are they of the woof of the life of the people; these diacritical marks may be but one of the many subsidiary gifts which the church will bring to the Chinese.

It may be questioned, however, whether the translators have not followed the R. V. too closely in the use of the parenthesis. Thus, for example, in ii. 15, it seems to be superfluous in Chinese, though necessary in English. In iv. 36, too, it would be better to repeat *Barnabas* and to dispense with the semicircle, while in xiii. 8, a somewhat similar case, its use is to be commended. Recourse to the artificial method should be had in a minimum of cases; when an alternation is possible it should be resorted to.

* Tentative Edition. Bible Societies, 1899.

In the Epistles, and particularly, though not exclusively, in Paul's writings, the student of the New Testament will gain most from the use of the diacritical marks. In such passages as Eph. i. 20-23, iii. 2-13; 2 Tim. ii. 26; Heb. i. 2-14, ii. 9; 2 Pet. i. 19, the parenthetical semicircles will make the passages more luminous than columns of commentary, though on the other hand, no doubt the committees will feel responsible to respect the bounds none too well defined, or indeed definable between translation and interpretation. However the door is open now, and the class leader and teacher will be encouraged to enter in where the translator will righteously fear to tread.

Again, the committee has been well advised in putting the verse numbers in the top margin of the page, in order to facilitate reference. We may echo the hope expressed in the preface to the volume that "this new departure will soon become a general custom," though we must also note that this method is not followed here for the first time, the most excellent reference edition of the Peking Mandarin version being so furnished.

It will be noticed that the committee has exercised the discretion allowed them by the Conference in the matter of text, and that apparently without justifying the fears expressed thereanent. For the most part the R. V. text (if we may use the term for convenience) is followed; its margin finding a place in what is practically the margin of the version under consideration; at any rate it is so in such important passages as viii. 39, xxiii. 30, xxiv. 7, xxviii. 16, 29. But in xxiii. 28, xxviii. 1, 13, the margin is ignored, a course hardly to be condemned, though some might have preferred to see the R. V. margin of xxvii. 37 reproduced in its place.

In xxvi. 16, A. V. is properly preferred to R. V., affording an illustration of the discretionary power above mentioned, though no doubt the committee was influenced in its decision by considerations remote enough from any conviction as to the comparative value of the texts. Xxvii. 39 cuts the knot in a not unhappy way.

Another useful device, intended for this tentative edition only of course, is one familiar to those who use Dr. Mateer's *Mandarin Lessons*. Renderings on which the committee is itself divided are presented in parallel columns, in order to evoke an expression of opinion. This strikes us as likely to have a good effect on the resulting translation. Thus in xvii. 12, for example, 尊貴 and 體面 are rival candidates to represent εὐσχημόνων beside 婦人, though it is probable both must acknowledge the superior claims of 端正.

Indeed this and the preceding verse are not happily dealt with. In the first place the wrong substantive is inserted, for native Beroeans are not in view, but the Jews dwelling in Beroea—not native Thessalonians, but the Jews that dwelt in Thessalonica.

As the passage stands at present the 他們 of v. 12 refers to the Beroeans, and the following 也 is meaningless, as though one were to say, "many in Shantung believed, and many Chinese also."

Here for the present we leave the work of the committee, thankful they have been permitted to accomplish so much for the help of the church of God, reminding ourselves again of their claim on our prayers for such part of the work as still lies before them.

In a concluding word let us give to those responsible for the production of the book no ungrudging praise. It is printed, like so many recent books, on "foreign mao-pien," a single-faced paper, against which the native product cannot hope to stand. The type is clear and the book generally a pleasure to handle.

Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

"Learn!"

BY THE VICEROY CHANG CHIH-TUNG.

(Translated by Rev. S. I. Woodbridge.)

(Continued from page 345, July number.)

VOL. II. PRACTICAL.

CHAPTER VI.—*Newspaper Reading.*

EXTOLLING the excellency of the T'ung Records, Li Han says: "If a man acquaints himself with them he will know all about the world without leaving his own door, and be able to fathom the disposition of the people without becoming an official." This saying can be applied to the Chinese and foreign newspapers of the present. Although congenial friends may be few, one can still receive instruction through the medium of the press.

Foreign countries abound with the myriads of periodicals, official and popular magazines, filled with information about governments, commerce, new inventions, the army and navy, and everything valuable. Every country is like one family, and the people of the world are thus brought into close relations. In the time of Commissioner Liu, of Canton, the newspapers published abroad were read by his encouragement, but since his time no one has imitated the useful example. In Shanghai newspapers have flourished since the time of T'ung Chi, but they have heretofore been of an inferior sort, dealing only with paltry mercantile matters and quoting very little

from reliable foreign contemporaries. The Taotai of Shanghai now translates matters of present interest every month and forwards the information to the Tsung-li Yamên and the Superintendents of Trade for the Northern and Southern Ports. But the Taotai cuts out all the disagreeable things and sends nothing that could offend or be distasteful to the Chinese government; and what he does translate is stale (two months' old) before it reaches its destination. This is no better than nothing! In 1895 certain liberal-minded men in Shanghai set up printing presses and issued much reliable information translated largely from foreign newspapers. Their example was followed by other public spirited men in all the provinces. Although the papers they published were not all that could be desired, they opened the eyes of the Chinese, waked them up from their stupor, and tore away the key of knowledge from the grasp of the blind. Then the bigoted scholar and the "hayseed" alike discovered that there are other countries besides China, and that impractical bookworm, the befogged and besmoked *literatus* found out for the first time that there is a present as well as a past. It is a mere quibble to say that these newspapers are not an inspiration and impulse to every man of common sense.

To-day the foreigners are insulting China, and disturbances at home and abroad are perilously increasing. Matters of diplomacy, war, etc., which our high officials dare not speak about above a whisper, are proclaimed aloud on the housetop by the foreign newspapers, so that the whole world hears. And not only our affairs but those of Japan, Europe, and all countries; the alliances, "coolnesses," battles, annexations, designs, plots, etc., are published, so that one can see all sides of a question and be on his guard. This is an admirable arrangement, and we thoroughly indorse the papers as being of much advantage to one's country. But newspapers possess a better advantage still. They show us our complaints. This is the best of all. Duke Huan, of T'si, died because he did not know what his sickness was, and Ts'in perished through ignorance of his faults. The blind following of custom by the people for the most part fixes the destiny of a country. We do not perceive our own faults, and if we did, would not dare to speak unreservedly about them. Every way seems just in our own eyes, but our strong neighbors come and search us out. If the Emperor and officials of our country who read the newspapers and are exercised thereby, should fear the consequences of inaction and reform, would this not make for China's welfare? Readers of foreign newspapers perceive at once that the Chinese are unmercifully abused. We are compared with drunkards and rotten stuff. The partition of our country by foreigners, and the question of who will play a better grab game,

are freely discussed. This talk arouses the ire of every patriotic Chinese. But stop. Let us put the question: Is it wise to be angry? Ought we not to court the acquaintance of those who frankly tell us our faults as Chu Ko did; and following the example of Chow Tsz, bewail the diseases that are eating away the life of China? An ancient saying runs: "The wise man holds on to the friends who are willing to criticize him." Let us dress this in modern apparel thus: "The wise country holds on to its critical neighbors."

Chapter VII.—*Reform of Methods.*

The terminus *a quo* of reform is the court; the terminus *ad quem* is the people. Changes of method must first be made by the Emperor, and afterwards be carried out by his subjects. Attempts at reform have been made within the past thirty years. When Tseng Wen-cheng was Vice-President of one of the Six Boards he apprized the Emperor of certain useless and cumbersome requirements in the Hanlin examinations. Had he persisted in his attempts after becoming prime minister, the Hanlin Academy in the lapse of these three decades would have turned out some men of note. But we have never heard of his doing this. Why? Because at that time the government had just put down the T'ai-p'ing Rebellion, and Tseng was in dread of the envy of certain "present-day worthies." Then Wen Wen-chung opened the T'ung Wên College and published books on International Law, etc., for the information of the public. His efforts would have produced at least some up-to-date men had they not been frustrated by a score of hyper-cautious, self-opinionated old "grandmothers" who laid their heads together and decided not to have anything to do with the T'ung Wên College, the Tsung-li Yamên [then just established], or the new learning. And why, pray? Because their better judgment had been utterly subverted by a goody-goody pack of lying Confucianists. How sad and distressing it is to contemplate the fact that the counsels of such loyal, virtuous, and powerful champions as Tseng and Wen, were overthrown by "talk," and that no one since then has staked his reputation on such enterprises?

Tso Tsung-t'ang established a naval school in Fu-kien and foreign cloth mills in Kan-suh. Shen Wen-shu also established schools, and conjointly with the Viceroys at Tientsin and Nanking, floated the China Merchants' Steam Navigation Company. Ting Wen-ch'eng built arsenals in Shantung and Szechuen. These were clean-handed and public-spirited men, and they lived at a time when the country was at peace (from the middle of the reign of T'ung Chi to the opening years of Kwang Su). Unfortunately, however, at that time China swarmed with individuals having noses

keen to smell out "heresy," and if these reforms had any successors we, the Viceroys, are not aware of it. Those who came after either closed the doors of these institutions, or so crippled them by reducing their running expenses, that they have produced no practical benefit to the country worth mentioning.

But there are certain principles in China that are immutable. We cannot change the obligations and the records, but we can change the administration of laws; we cannot change the holy religion, but we can change our utensils and weapons of war; we cannot change the sense of right, but we can change the *modus agendi* of the workmen and artificers.*

In this dynasty there have been many innovations introduced in spite of opposition. The men who stoutly resisted the introduction of steamboats and railways, would now be the very first to resist their abolishment.

The anti-reformers may be roughly divided into three classes. First, the moss-backs who are stuck in the mud of antiquity. The mischief wrought by these old "stick in the muds" may be readily perceived [泥古之迂儒,泥古之弊易知也].

Second, the slow bellies of Chinese officialdom, who in case of reform would be compelled to bestir themselves, and who would be held responsible for the outlay of money and men necessary for the changes. The secret machinations of these befuddled, indolent, slippery nepotists thwart all schemes of reform. They give out that it is not "convenient," and in order to cloak their evil deeds, rehearse the old chestnut, the old "stick in the mud" drivel about "old custom." And if we attempt to discover what this precious old custom in the matter of education and government is, there will be remonstrances on all sides. Old custom is a bugaboo, a password to lying and deceit. How can any one believe it?

Third, the hypercritics.

We admit that the employment of foreign methods in China has not been a success, but we cannot admit that this is due to the methods. The promoters of these foreign schemes showed no enterprise except to further their own personal and private ends. The admiralty plan failed because we were too niggardly in our appropriations and the time was not opportune. The students and court officials who were sent abroad were recalled because the government had no settled course of action, and hence no lasting benefit accrued to China. For this, mother Grundy and not the method is to be condemned. Finally, we bought the guns and machinery before we

* The Viceroy here reverts to the past and proves from the Yih King, Shu King, Ch'un Ts'ien and other ancient works, that certain changes were not only desirable but obligatory and even practicable.—TRANSLATOR.

had the gunners and machinists; we put the cart before the horse, and we failed. These hypercritical talkers who decry reform on account of this failure are not acquainted with the circumstances of the case. They expected chickens before the eggs were hatched; they saw a charge of bird-shot and forthwith anticipated broiled owl. Graduates were looked for before the schools were opened, and ideal fortunes were made before we opened the mines. The times were out of joint. What one party buried, the other resurrected. Matters requiring the greatest care, caution, and tact were rushed through with the utmost precipitation, whilst questions of no importance were laid on the table. Is it to be wondered, then, that nothing was accomplished?

(To be continued).

The National Students' Christian Convention.

BY SECRETARY ROBERT E. LEWIS.

(Concluded from page 349, July number).

IV. *Present Status of the Student Associations.*

MR. LYON has gathered some interesting data in regard to the associations, and the colleges as well, in China.

Total number of student associations in China	44
" " " associations organized during the year	11
" " " students in colleges where associations exist...	4,700
" " " these students who are professing Christians	1,350
" " " students who have united with the church during the past year ...	90
" " " Chinese teachers in colleges where associations exist	250
" " " these teachers who are professing Christians	115
" " " active members in the associations	1,300
" " " associate members in the associations	620
" " " members who observe the "Morning Watch"	600
" " " members who purpose to give their lives to proclaiming the Gospel	230

Mr. Lyon observes that these figures and the reports on which they are based bring to light the following facts:—

1. That the average number of students in a college in China is about 100. This means that the asssociation movement has been anchored in the colleges of China in the infancy of their existence; there is every reason for gratitude to God in this fact, for may we

not hope that the association will keep pace with the sure growth of the colleges and thus be able to be a strong factor in stemming the tide of infidelity and scepticism which is sure to flow into this land sooner or later?

2. That there are 33 % more associations in China this year than there were a year ago; this is a larger percentage than was true the year previous, when there had been an increase of 22 % over the year before.

3. That 40 % of the students in these colleges are either active or associate members of the associations.

4. That 29 % of the students in these colleges are professing Christians.

5. That practically all of the professing Christians in the colleges are active members of the associations.

6. That 46 % of the Chinese teachers in these colleges are professing Christians.

7. That only one of the twenty-one new government colleges in China has an association organized within it. There is, however, an intercollegiate association in Tientsin working in six others.

8. That nearly half of the active members observe the "Morning Watch."

9. That 18 % of the active members purpose to give their lives to proclaiming the Gospel.

V. *The Policy of the National Association.*

The outlook of association work in China is bright. The National Convention gave serious consideration to entering the open doors for work among business men, examination students, the new government colleges, girls' schools, the training of Chinese secretaries, etc. The recommendations of the Convention to the National Committee covered the following ground:—

"1. One of the most important fields to be cultivated by the association is the port cities of China, where thousands of students and young business men are living, subject to the severest of temptation, and who need much help in the struggle to live upright, pure lives. Mr. Lewis' visit to Hongkong resulted in the formation of four associations and the formation of a general committee of supervision for that field. Already steps have been taken which make it probable that a strong man will be secured this year for the Hongkong secretaryship. The need certainly warrants the effort, and we will welcome most heartily the Hongkong branches into the National Association. Similar steps should be taken at once in Shanghai, where the situation is likewise urgent.

"2. Scattered all over China in the capital cities are hundreds of thousands of young men who are giving themselves to the work

of preparing for the great examinations; at stated intervals their numbers are greatly increased by those who come up from all portions of the provinces to attend these examinations. We request the new National Committee to investigate this great student field and to institute such plans as may to them seem wise.

"3. If the two fields above mentioned are to be reached and manned, it would seem essential that some steps be taken at as early a date as possible toward the training of efficient native secretaries. We would recommend that the succeeding National Committee take up the serious consideration of this question and do what may seem to it wise toward this end.

"4. The efficiency of the travelling supervision among the associations has been so thoroughly proven during the past three years that we recommend a yearly visitation of as many of the associations as possible, in order that the present work may be effectively maintained. That an adequate expansion of the work may be made possible it is also necessary that the proposed travelling shall extend to other educational institutions than those already belonging to the movement.

"5. The weakest point, perhaps, in the work of the National Committee during the past three years has been in the matter of literature. We would recommend that in addition to carrying on the *Intercollegian* as a means of spreading information and building up the associations, immediate plans be made for the publishing of new literature along the following and other important lines: the duties of the officers and committees in the associations, courses of study for the advanced Bible classes, the significance and objects of the student Christian movement of the world, an appeal to Chinese students to give their lives, God willing, to the proclamation of the Gospel in China, etc.

"6. In view of the comparative inexperience of the leaders of the associations in reference to methods of organization, and in view of the great value of mutual conference between different associations on methods of work, it is suggested that officers' training conferences be held at different centers, where two or three of the leaders from each of the adjoining associations may be brought together for a few days for specific training in methods of association work.

"7. A large desire has been expressed by many of those interested in the education of women in China that some of the beneficial influences of the work among young men be brought into the women's schools. To this end we would recommend that a women's committee be appointed, which shall be fairly representative, and whose duty it shall be to investigate this question and to take such action as they may deem best."

Notes and Items.

To the Editor of the Educational Department.

DEAR SIR: I am one of those unfortunate missionaries who find it their duty to teach geography.

But why unfortunate? Are there not excellent text-books, beautiful atlases, superb wall maps, ready to the hand of the educational missionary, in almost bewildering abundance? All the hard work of compilation, transliteration, cartography, has already been done, and the missionary has but to sit down in comfort and luxury and teach his class, reaping the harvest which others have painfully sown.

It is all true, and I, for one, am no ungrateful follower, nor unmindful of the mighty services that have been done for the present generation of missionaries by our honoured predecessors, who have provided us, not only in geography, but in almost every other branch of learning with such a splendid body of text-books and lesson-books. Nor am I blind to the noble work done by the Educational Association in fostering and perfecting this work.

And yet I will venture, in one small respect, to try to justify the term "unfortunate," which I have applied to those who have to teach geography in Chinese schools. A missionary, somewhat later in the field than myself, wrote to me recently for advice as to teaching geography. "I do not," he wrote, "know the Chinese names for the places." Now I want to ask our experienced educationalists how they would meet such an appeal as that. I felt myself very much at a loss. I had recourse to four publications, all backed by honoured names, and sought the names of certain well known places as stated in these works. These works were:—

Atlas published by S. D. K.	1885
Tenney's Geography of Asia...	1898
Fryer's "	1881
Davis' "	1896

I turned to Arabia and found that country had the honour of four different names; each of my authorities, no doubt with excellent reason, choosing a different set of characters from the others to represent the name.

Other names yielded similar results. "Turkey" is represented in three different ways, Siberia in three, Calcutta in four, Madras in three, Singapore in two, Australia in four, Sydney in four, &c., &c.

Now, Sir, with these facts before me how can I tell my young friend "the Chinese names for the places?" No doubt the S. D. K. could give him an answer, but then Dr. Fryer would stand up against the answer of the S. D. K. And then we should have Mr. Tenney and Dr. Davis pointing out how in many points both were wrong, and while their witness would agree on that point, yet on the question, "What is right?" these two also would be in hopeless divergence.

What are we to do, Mr. Editor? Cannot the Educational Society do something effective on this "Term Question"? Cannot geographers, before they bring out books, consult with their *confrères* and arrive at some decision which will obviate the confusion now rife? It is a serious hindrance to the progress of knowledge and tends greatly to confuse students of geography and of contemporary history. If I want to talk about France, and mention "Fa-lang-hsi," I shall probably be asked, "Is that the same as "Fa-lan-hsi."

Of course I understand the thing is hard to tackle. But it ought to be tackled, and that promptly. And surely a little difficulty will not keep the Educational Society from remedying this blemish, which is enough to make our missionary educational work a laughing stock to the intelligent Chinese.

I must trespass no longer on your space. I have written this much because I strongly feel the great need for some steps to be taken.

I remain, Sir,

Yours very sincerely,

LEONARD WIGHAM.

FRIEND'S MISSION, Chungking, 18th June, 1899.

The difficulty to which our correspondent has called attention is one to which the Educational Association has already given much consideration, and he will be glad to learn that at the last triennial meeting, a list of characters to represent certain sounds in transliteration, was adopted as well as a provisional list of biographical and geographical names prepared in accordance with this system. The members of the Association will receive copies of these lists in the Report which is being published, and it is greatly to be hoped that translators hereafter will use the characters proposed and transmit to the Committee on Transliteration copies of all names transliterated, that the lists of the Association may be kept up to date. The chairman of the committee above mentioned is Rev. D. Z. Sheffield, Tungchow, near Peking.—EDITOR.

Correspondence.

INITIALS AND FINALS OR WHAT?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the May number M. L. G. suggests a system of initials and finals for the expression of Chinese sounds; the subject seems to me worthy of fuller discussion.

The system suggested does not appeal to me as the best possible. If it can be improved, or a better one substituted for it, it should be done before this one is widely introduced.

On a cursory examination of the table of sounds some lack of philosophical exactness appears. For example *i* is ⌒, *a* is ⌣, but *ia* is ⊥. Why not ~, which would be the combination of the sounds and easier to write? Other similar instances are found. M. L. G. remarks he finds there is no need to represent the initial sounds of W. and Y. This surely is a proof that the scheme of initials and finals is not ideally perfect.

Again, the characters are not ideal in regard to symmetry and simplicity. The specimens given on page 250 of the RECORDER do not seem easy to write, nor do they affect the eye pleasantly. They are open to the objections urged by M. L. G. to Romanized. They are bulky, at least as compared with phonography. I am not an adept in phonography, having entirely neglected it since coming to China, but I remember it with admiration for the simplicity of its principles, the beauty and clearness of its forms, the ease with which it is learned, and the facility with which it can be adapted to rapid writing. There must be experts in the system among the missionaries. Why not adapt it to the writing of Chinese sounds? I think it would be superior to any system I have seen proposed.

Sincerely yours,
J. L. WHITING.

TEMPLES AS PLACES OF WORSHIP.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In not a few places in China idol temples have been given to be used as places for the worship of God. It is no doubt gratifying, and a cause for rejoicing, that each of these is no longer a place for the worshipping of *idols*, but nevertheless the question arises in some minds, "Is it right that these places should be so used?"

A friend writes as follows: "Temples formerly set apart for idol worship have been turned into halls and chapels for the worship of God. I have been very much exercised as to whether this is the right thing to do. In Deuteronomy xii. 2 we have the following remarkable instructions given by God through Moses to the Israelites concerning their attitude towards idol worship and *places in which idols had been worshipped* and *everything connected with* the same: 'Ye shall utterly destroy all the PLACES *wherein* the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree.' (See the whole passage). Read also chap. vii., verses 5, 25, 26. In Judges vi. 25, 26 Gideon is instructed to throw down the altar of Baal and '*cut down the grove that is by it.*' In II. Kings xviii. 4 Hezekiah removed the high places, broke the idols *and cut down the groves* (places where the idols were worshipped). Also in II. Kings xxiii. we find that Josiah broke down, burnt, and destroyed

the idol and *everything connected with idol worship.*

"To me the matter seems an important one. From the passages I have quoted and others it seems that God, 'who is a jealous God,' so utterly hates and abhors the sin of idol worship that He would have *everything* connected with the wickedness utterly and completely destroyed. This being so I do not see how we can expect His presence in a temple formerly devoted to idol worship, or how we can expect Him to accept worship offered to Him there."

The matter seems worthy of consideration. Perhaps some of our missionaries of experience could give us their thoughts on the subject.

I remain,
Yours sincerely,
"*Ut prosim.*"

We think it hardly possible to institute a comparison between the Jews and the Chinese in this respect, or to apply language intended for the former to the latter. The circumstances are too different. The Jews had their one sacred temple, and had been taught from the beginning the sin of idolatry. The Chinese have never had a temple to the true God, and are not conscious of sin in worshipping the idols. We do not see why if the idols are taken away, or even if they are properly secluded, the worship of God should not be conducted in heathen temples. We ourselves did it repeatedly in former years—in Tungchow, Shantung, Dr. Nevius having his home in the temple. The idols were still in the temple, but screened from sight.—ED. REC.

A VISIT TO A CHINESE PRISON.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The writer, having been informed that the privilege of preaching to the inmates of a Chinese prison is an exceptional one, would relate a recent experience, with the hope that it may be of interest to the readers of the RECORDER.

Some of those who read these lines may be able to recall a riot that took place at Kiang-yin in 1869, as a result of which the missionaries were driven away and their personal property destroyed. The ringleader in the plot was a quack doctor who buried the body of a child on the Mission premises, and afterwards unearthed it to inflame the fury of a mob. This man confessed his guilt, was sentenced to death and died in prison. Soon after his arrest, however, he accused another man, who had seemed quite friendly to us, of having taken a prominent part in this diabolical deed. As a result this second individual, Tsiang by name, was arrested and sentenced to death. There being much evidence in Tsiang's favor strenuous efforts were made in his behalf by the parties most interested, in which faithful and valuable assistance was rendered by Consul-General Jernigan. These efforts resulted in a commuting of the death sentence to imprisonment of an indefinite duration. This man, Tsiang, is still confined in the Kiang-yin jail.

Until last winter it had not occurred to the writer that it would be practicable to visit him in prison. But, having heard that the prisoner was sick, the Master's Words, "I was sick, and in prison, and ye visited me not," came to me with irresistible force. Application was made to the magistrate for the privilege of preaching to the prisoners, and was readily granted. Accordingly your correspondent went in person to the jail, and was pleasantly received by two Chinese gentlemen, who asked me to be seated until seats could be arranged for the service. A few minutes later I was led into a small room in front of the main body of the prison. Here I found a table pre-

pared, upon which rested a Testament, hymn book, and catechism; these books had been sent to the man, Tsiang, some time previous to this occasion. Ten, or more, of the prisoners soon assembled, and a short service was held, in which they seemed much interested.

Chinese criminals are not allowed to shave their heads, and the appearance of some of these men was wild in the extreme. The clanking of their chains was also far from melodious.

Much to my surprize, however, they gave evidence of being well-fed, and seemed to be meeting their lot with a truly philosophical spirit.

Learning that some of them could read, I left them some literature, and we parted, to meet again. Since then I have visited them in company with another member of our station, and was gratified at seeing a larger number in attendance upon our service than on the first occasion.

Allow me to request the readers of these lines to unite with the writer in earnest prayer that these doubly-bound souls may be led to Him, who alone can set them free.

LACY L. LITTLE.

A "CALLED" NATIVE MINISTRY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I through your columns refer to a matter which is of the greatest importance to the near future of our mission work in China? I refer to the yearly growing need of a larger native ministry, a body of native missionaries, *consciously called and thoroughly equipped by God Himself.* I refer also to a further need, which is my excuse for trespassing on your space; namely, that we, as missionaries, should present to all the Christians, and especially to pupils in our schools, as clearly and vigorously as possible the biblical teaching and examples of the divine call, so that the native church shall not be left in the dark on account of our defective teaching.

There can be no doubt that some mission-employed helpers are *not* called of God. It is true that many, we may trust most, are called of God; and in very many cases the fruit of their labors shows them approved workmen. But even they are too often unconscious of the deeper meaning of the divine call; and while consciously devoted *disciples* of Jesus, consider their *apostleship* to be from the mission! Hence, in many cases, when young men just finishing their school courses ask their advice, the missionaries, especially, if the mission funds are low, say, go into any creditable employment, make money in it, and help the cause of the Gospel by a faithful and generous layman's life. Now this advice is good for those whom God does not call to the ministry. But our older ministers seem to lack that grasp of the divine teaching and of the need of their people, which will enable them to say boldly to young men: face this question squarely, meet God face to face, and find out from Him if His will is for you to preach. If it is don't ask whether the mission can support you, or where you shall work, or how your aged parents shall be supported, but believe God and prepare to preach!

The blame for this lack does not wholly lie with the native workers. So far as my ten years' observation goes I am convinced that missionaries in securing helpers have more often taken the material at hand, choosing according to their light, than they have laid the onus on the would-be helpers of deciding with prayer and the study of God's Word whether God had truly called them. The subject of the divine call to preach has not had its due place, either in the preaching of the

pulpit or in the instruction of the schools.

At present, when many mission boards are embarrassed for funds, and "cuts" are the order of the day, the wordly inducement for young men to enter the ministry is reduced to less than nothing. For graduates from mission schools, even without English, lucrative positions are opening up. The greater need, then, that the present opportunity should be taken for presenting most clearly and earnestly and positively this question of the divine call to preach, that the solemn issue which they must settle may not be settled with blind or half-seeing eyes, but that they may settle it before God and their own consciences, "Are they called to labor for souls, or no?"

The need for men like this is growing; but the great, overwhelming need will be in a few years from now. No one doubts, from all the signs of the times, that another twenty years will witness vast movements toward Western thought and learning, and either toward or away from Christ in this land. Great numbers will want to inquire into the truth. Old and tried native workers are passing away. We need new men, many men, God-called men, spirit-filled men, separated by the Holy Ghost as well as by the church for the work to which He has called them. Let us be awake in this crisis and lead, instruct, advise, and pray with those who feel the Spirit calling them. If we do not, when the need is strong upon us, where shall we find men? God is not accustomed to perform miracles in order to relieve us of our duty.

This subject is surely worthy of discussion at the coming conference; and we younger missionaries would be greatly helped if one of the older missionaries would from his experience present the subject of how best to aid Chinese Christians to understand and face the question of the divine call to preach.

Yours, etc.,

J. C. GARRITT.

BUDDHIST AND BUDDHIST.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: You will be interested perhaps to know that there seems to be an attempt projected by certain Japanese to "convert" Tibetan Buddhism to the Japanese model. A Japanese bonze is now in Ta-chien-lu awaiting the arrival of some of his "*confrères*," when an attempt will be made to enter Tibet with a view to the "*renaissance*" of their co-religionists in that country. At least that is the report of their aims. But what need there is for a Buddhist mission to a people that are one and all Buddhists and want to be nothing else, is rather a problem.

W. M. UPCRAFT.

THEOLOGICAL TERMS, ETC.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Out of the doing of, and preparation for, my theological teaching work these years past, there has arisen, or grown under my hand, a somewhat large and increasing collection of Chinese phrases or expressions used in religion, theology, philosophy, etc.

My idea originally was to collect them in a classified form for *my own* reference and use, but gradually I have come to the conclusion that it would be useful to many of, especially my younger, missionary brethren, if they were published during the course of the next three or four years. These phrases of course represent pretty much that amount of labor which any one man would have to give in order to dig out for himself that same

amount of information, but which it is hoped might here be offered to him ready to the hand of the preacher or teacher for instant use, so helping the just ambition of all who desire their language to be as clear and adequate in delivering their message in Chinese as in English or German, whether written or spoken.

The experience of some well known literary men in China warns me, however, that some one else may all this time be preparing a precisely similar book to fill exactly the same special need; that their effort may be a better one than mine, may be in a far more advanced state, and that they may have more time and strength than I have, to say nothing of better qualifications for the work.

This being the fear, I crave space to ventilate the project in your columns, so that any one who has such work on hand may know what I have in mind also, and communicate with me, so as to compare notes on the matter.

If any one seriously believes that there is no need of, or no opening for, such a book, or can inform me where such full guidance can be readily had, I should deem myself greatly his debtor, for I am sadly in need of it continually, and have a few friends who confess themselves in the same plight after many, many years.

Or if there are many who continually find themselves handicapped for want of knowing how to say the thing they would like to say and cannot, do not know how the Chinese come at the expression of those ideas, then I should be glad to hear what they have to say; whether they think the enterprise would be a helpful one to them, or have aught to say on any of the conditions of its usefulness: it does not matter, counsel, criticism or encouragement I shall equally welcome.

ALFRED G. JONES.

Our Book Table.

REVIEW.

We have received copies of the Acts, Romans, and I. Corinthians prepared by the "Easy Wên-li" Company of Translators, who have "endeavored faithfully and conscientiously" to carry out their instructions to prepare a version in simple but chaste Wên-li, "aiming at a style of rendering that may be understood by men of limited classical culture." *Quid est* 文理?

A Chinese mandarin dressed in his official robes, preparatory to a reception by the Emperor, may serve as an illustration. All the details of this mandarin's outfit, from head to foot, are most carefully and punctiliously arranged. His hat is in season, his queue is newly-plaited and laid with the proper side out (for queues have a seamy side), his robes are nicely adjusted, and his satin boots match his gorgeous garments. In fine, everything about him is severely *en regle*. We will resist the temptation to follow the comparison any further, but whilst recognizing the fact that analogies do not run on all fours, would simply state that the style of this official's outfit is 文理, unique and possibly "chaste and simple." It is at the same time picturesque, and to the foreigner inimitable.

One characteristic of *Wên-li* is the paucity of pronouns, and one characteristic of the Bible is the presence of pronouns, which are

often painfully and intensely personal. To suit the literary taste of the Chinese the style of writing must consist of stereotyped words and thoughts which run in grooves. Any change spoils the style and offends the taste. The Greek Testament would, so far as style is concerned, have been distasteful to the classical Greek writers. Its littleness and plainness are startling. Although it is little in style it is great in power of speech, and that power lies in the fact that the book was given not to be looked at but to be lived.

Under these conditions we cannot expect a Wên-li translation of the Bible to be 典雅 in style. Any version of the Scriptures will be regarded by the literary Chinese in the same way that Demosthenes, for instance, would have regarded the literary style of the Epistles of Peter or John.

The style of the book, which we have carefully examined, is clear, faithful to the Greek, and the meaning can be understood by men of "limited classical culture." The language is a *tertium quid* of *Wên-li* and Mandarin.

1. Considerable change has been made in the characters which are commonly used to represent proper names. We think the missionary body would prefer that these should be left alone, except in a very few instances. There is a slight indication of useless tinkering, as in Abraham, Sadducees, etc. The first character of the latter name is monstrous, and the second sickening.

2. For generic θεός, 上帝 is used in Acts; the 上 representing the capital θ. But 女神 is used for θεᾶς in Acts xix. 27, and 諸帝 is made the equivalent of θεοὺς in Acts vii. 40.

3. In some places Chinese idiom is sacrificed to Greek grammar. Ἀνίστημι and its derivatives are expressed by 復起. This is exactly literal; but does not the Greek mean a rising again from the dead, and cannot a person 復起 from a seat or from a bed? We should prefer 復活. 取糧 for προσλαβεῖν τροφῆς in Acts xxvii. 34 is too literal.

4. Bishop Moule's remarks about 付 seem to be just, and we regret that the translators did not see his point. 引 for ἄγω is good when the one lead acquiesces; but in such places as Acts xxiii. 10, it should not be employed.

5. 命曳之死 for ἐκέλευζον ἀπιαχθῆναι in Acts xii. 19, and 主之手借之 for χεὶρ κυρίου πετ' αὐτῶν, will not be understood. Can a synonym for 借 not be found?

6. Should one of the translators take passage in the sailing ship *Broad East* we would smile to find out that the real name of the vessel was the *Canton*. Paul sailed on the "Διοσκούροι," not on the 丟士雙子, "The Twins of Zeus."

7. Rom. i. 20 seems to make God the author of evil in this version. 聖神 should be used uniformly whenever the Holy Spirit is meant in Rom. viii. We would suggest 跑 for 走 in I. Cor. ix. 24, and 寢 for 睡 in I. Cor. xv. 51. The whole of this beautiful chapter needs revising.

8. Acts i. 25 and Rom. xi. 25 are very awkward.

9. The style of the three books is not uniform. 上帝 is used for θεὸς in Acts, and 上主 in Romans and Corinthians.

We recognize the fact that it is easier to criticize than to translate a book, but the translators have invited criticism, and we are examining their work at the request of the RECORDER. There are many other blemishes in their work, which they have doubtless found out for themselves ere this.

SAMUEL I. WOODBRIDGE.

Editorial Comment.

MIDSUMMER is upon us, and many of the missionaries have turned for a season of rest and recuperation to the various sanitariums. And it is helpful and economical when they can thus turn aside. A life of preaching and teaching and continual living among the Chinese, from year's end to year's end, is necessarily wearying and exhaustive, and he who refuses to take an occasional change and rest will eventually regret it and perhaps be compelled to labor with weakened energies and exhausted powers or take the more expensive trip to native land.

* * *

AND the places where one may find the needed rest are rapidly multiplying in China. It is but a few years since Japan seemed the only place for a great many. Now there is, first, perhaps, Kuling, near Kiukiang, where they are said to expect at least a thousand guests this summer, all told, and not all missionaries.

Perhaps Pei-tai-ho comes next, on the northern coast near the foot of the Great Wall. If Kuling has the high altitude and mountain air, Pei-tai-ho has its sea bathing and ocean breezes.

Then there is Ku-liang up in the mountains back of Foochow, said to be a delightful resort and easy of access for those who live in that region.

Of Moh-kan-shan, some one hundred and fifty miles west of Shanghai, it is perhaps rather early to speak enthusiastically, but if one may judge from the reports of those who have spent a summer there, the place bids fair to supply a much felt need for this part of China. Already we hear of there being some sixty adults and forty children there, and all that prevents a great many more is simply want of accommodation. Building is going on apace, and we expect a few years more will witness hundreds gathering there every summer.

* * *

AND these resorts become not only places of rest, but by conferences, and Bible study, and contact and intercourse with one's own nationals and those of kindred faith and sentiment, the spiritual and intellectual life may be greatly stimulated, and the year's work thereby made much happier and more fruitful.

* * *

REFERENCES have been repeatedly made in these columns to the Annual Conference of Foreign Missions Boards held in New York last January. Within the past few weeks the neat 168-page pamphlet containing a *verbatim* report of the papers and discussions has been widely distributed over China. Among the most interesting topics presented was the very live one of "Special Objects," in the form of a report of a committee of five, and which covers thirteen pages; the discussion comprising two more. The committee went about their work in a very thorough manner, proposing a series of seventeen questions covering every phase of the question to ninety-five different missionary societies. It is instructive to learn that of these ninety-five only forty-five made any reply at all, although the associated body sending out the inquiries represents all the

principal missionary societies in the U. S. and Canada. It appears that the approximate average of work supported by givers to special objects is twenty-five per cent., and is generally on the increase. Twenty-seven out of forty-five replying Boards frankly admit that they have in this matter *no* "policy," and fifteen others are divided between different methods of dealing with such funds. Fifteen other questions remain, and not one of them is answered by all the Boards which reply to the first two; the number failing to impart any information whatever varying from one (in the case of three inquiries) up to fourteen (in the case of three more questions.)

This is truly extracting information with a corkscrew which breaks off leaving the cork *in situ*. But the replies to the inquiries to which answers really are given, are such as to justify the comment of Dr. Arthur J. Brown, the chairman, who candidly observes: "The result was chaos—utter, appalling chaos."

The paper immediately preceding this report was by Robert Speer on the "Science of Missions." It is a popular impression that "science" is "knowledge reduced to order," and if Mr. Speer or any one else has any orderly knowledge on the subject of special objects now would seem to be a good time to make it known.

* * *

MR. JONES, of the English Baptist Mission in Shantung, informs us that he has handed over the publication of his *Mission Reader* (教學新法) to the Society for the Diffusion of Christian Knowledge, who have accepted it, and purpose continuing the issue of the book, probably under a new name; the first edition of 2,500 copies having been sold out.

Previous to the transfer Mr. Jones had been enabled by the kind help of his colleague, Dr. J. R. Watson, of Ching-chow Fu, to make many corrections in the text, which will be found very much improved, while the style of the printing is to be altered, so as to make the book much more compact, in the hope of bringing it within the reach of greater numbers, without in the least impairing its effectiveness.

Missionary News.

Anti-Opium League in China.

Contributions.

Previously reported	...	$130.71
Horace A. Randle	Ping-tu	3.00
Wm. H. Sears	"	3.00
C. W. Pruitt	Hwang-hien	3.00
L. Moore	Tungchow	1.00
A. B. Hartwell	"	.50
W. F. Seymour	"	2.00
L. Vaughan	Chefoo	1.00
H. W. Luce	Tungchow	1.00
M. A. Snodgrass	"	1.00
C. W. Mateer	"	2.00
W. M. Hayes	"	1.00
J. P. Irwin	"	1.00
J. E. Lindberg	Kiaochow	1.00
F. A. Rinell	"	1.00
姚清茂	Soochow	5.00
Total,	...	$157.21

The Chinese will give if we will only ask them. The Editor kindly mentioned in the July RECORDER that one Chinese gentleman had given $50.00. He was right, only short of the number. No less than *five* Chinese gentlemen have each handed me $50.00; three have given $30.00 apiece; one $25.00, and as to $10 subscriptions they number over a dozen. Of the $982.00 raised by the whole Anti-Opium League in China so far I have collected $538.00 from Chinese friends in Soochow, Nanzing and Shanghai. Let some one else try his hand in this direction. Will soon have translation of Opinions of over 100 Physicians on Opium in China ready, and money will be needed for printing.

W. H. PARK, M.D.,
Treasurer.

It has been decided to hold a missionary conference in Pei-tai-h'o in August next. The dates fixed are 17-22 of that month.

A general invitation is given to all missionaries to attend this conference. Accommodation for such will be as far as possible provided. Early notice of intention to be present should be sent to the secretary or any member of the Provisional Committee.

The committee appointed are:—

Rev. F. E. Simcox, Chairman (of the A P. M., Pao-ting-fu.)

Rev. J. H. Pyke (of the M. E. M., Tientsin.)

Rev. T. Bryson (of the L. M. S., Tientsin.)

Rev. J. Goforth (of the C. P. M., Chang-te-fu, Honan.)

Rev. G. D. Wilder (of the A. B. C. F. M., T'ung-cho.)

Mr. R. C. Forsyth, Secretary (of the E. B. M., Ching-chou-fu, Shantung.)

The postal address for members of committee is "Rocky Point," Pei-tai-h'o, via Tientsin.

The programme, as soon as it can be arranged, will be published.

For the Committee,

F. E. SIMCOX, *Chairman.*
R. C. FORSYTH, *Secretary.*

STATISTICS (CANTON CHINA) FOR 1898.	Ordained Missionaries.		Lay Agents.				Members.	Additions. 1898.	Chapels.	Schools.	Pupils.	Native Contributions.
			Foreign		Native							
	For.	Nat.	M.	F.	M.	F.						
American Board, C. F. M.	2	1	—	3	17	3	584	273	15	14	250	*
" S. Baptist Mis.	3	8	2	10	13	7	1251	256	8	22	411	*6,275
" Presby. Mission	10	8	5	8	44	19	2259	572	36	23	551	996
Berlin Mission	9	1	4	—	72	1	942	40	—	24	509	*{1,132 2,000
Church Missionary Society	6	1	3	11	24	13	633	11	9	21	677	1,136
London Mission	2	—	2	—	11	7	564	65	12	5	60	1,474
Scandinavian	3	1	—	1	6	1	67	14	1	2	43	254
United Brethren	2	1	—	4	8	3	43	24	2	5	33	21
Wesleyan	5	4	1	2	35	19	1259	364	8	18	480	28
	42	20	23	39	230	73	7602	2126	91	139	3249	1,291
												15,687

* Includes grants of land and contributions of Chinese in America.

July Issues from Presbyterian Mission Press.

In Chinese.

聖公會要道·Elements of Christian Doctrine. Vol viii. Am. Church Mission.
江南讚美詩·Hymn Book (Soochow Colloquial). P. M. P.
教會例文. Discipline of M. E. Church. M. E. Mission.
古聖任罪. Confessions of Augustine. Chinese Tract Society.
信徒格言. Excellent Christian Maxims. Do.
動物淺說. "Seaside and Wayside" (Mrs. Williams). S. D. K.
聲學揭要. Acoustics (Rev. W. M. Hayes). Educational Association.
約伯記. Job (Mandarin). B. & F. B. S.
百鳥圖說. Hand-book of Birds. Educational Association.
百獸圖說. Do. of Animals. Do. Do.
宗古教會錄·Anglican Church *Record*. Vol. 2, No. 2.
天國名女錄·Eminent Women. Mrs. F. L. Hawks Pott.
救靈先路. Anxious Enquirer. Chinese Tract Society.
神道總論. Comparative Theology. Vols. 1, 2 and 3. P. M. P.
救世教益. Benefits of Christianity. S. D. K.

In English.

Students' Pocket Dictionary. Rev. W. E. Soothill.
Yates' Lessons (Shanghai Colloquial), revised.
St. John's *Echo*. Vol. x, No. 4. (July).
Medical Missionary Journal. Vol. xiii, No. 3. (July).
Bi-Monthly Bulletin (So. Pres. Mission). Vol. 1, No. 5.
Report of Annual Meeting, Central China Christian Missionary Convention.
Conference Report. American Church Mission.

Diary of Events in the Far East.

TROUBLE IN SZECHUAN.—A dispatch of the 14th July, states that Chungking and district are in a state of excitement, foreigners being charged with kidnapping children. The rebel Yü Man-tze recently made effort to rejoin his supporters, but was officially prevented; it is said now that he has been sentenced to death. At Ta-chu some Catholics have been murdered, and more trouble is feared.

PEKING, July 25th.—Two special Commissioners, Liu and Ch'ing, sent by the Empress-Dowager are in Tokio, a part of whose mission is to invite Marquis Ito to come to Peking and assist the government.

TRADE IMPEDED BY BRIGANDS.—A Hongkong dispatch of the 28th states that brigandage is rife in Kuangtung.

Missionary Journal.

DEATHS.

AT Pa-cheo, June 30th, Rev. E. O. WILLIAMS, of the C. I. M., of typhoid fever.

AT Ichang, July 4th, Rev. DAVID RANKINE, Church of Scotland Mission, in his 34th year.

AT Sharp Peak Sanitorium, near Foochow, July 11th, Rev. N. J. PLUMB, of M. E. Mission.

AT T'sin-cheo, Mrs. H. W. HUNT, C. I. M., of typhus fever.

ARRIVAL.

AT Shanghai, July 4th, from America, Dr. J. B. NEAL, A. P. M.; Rev. M. B. GRIER, Southern Pres. Mission.

DEPARTURES.

FROM Shanghai, July 8th, Rev. and Mrs. J. M. BLAIN and Miss MCKNIGHT, of Southern Pres. Mission, for U. S.

FROM Shanghai, July 12th, Mr. GEORGE WARNER, A. B. M. U., for America.

FROM Shanghai, July 16th, Miss C. H. VON POSECK.

FROM Shanghai, July 22nd, Mrs. C. H. REEVES, C. and M.A., and Miss WHITE, for United States.

FROM Shanghai, July 29th, Rev. J. H. LAUGHLIN, A. P. M., and daughter, for America.

THE SUB-RADICAL.

Chinese characters consist of one, two, or more radicals. When a character is composed of many radicals, they are called, respectively: *first radical, second radical, third radical,* etc. The sub-radical is always the second in the series. Thus when a character consists of more than two radicals, the second or sub-radical is that which stands between the first and the third, namely, that which is placed after the radical and before the primitive.

Examples:

The character 沙 "*sand,*" has 氵 "*water*" for radical, 小 "*small*" for sub-radical, and 丿 "*a stroke to the left*" for primitive.

The character 簡 "*to abridge,*" has for radical 艹 "*bamboo,*" for sub-radical 門 "*a door,*" and for primitive 日 "*the sun.*"

The character 嫁 "*to marry,*" has for radical 女 "*a woman,*" for sub-radical 宀 "*a shelter,*" and for primitive 豕 "*a pig.*"

The word "*seldom*" 少, has for radical "*small*" 小, and for sub-radical "*a stroke to the left*" 丿.

The word "*space*" 間, has for radical "*a door*" 門, and for sub-radical "*the sun*" 日.

The word "*family*" 家, has for radical "*a shelter*" 宀, and for sub-radical "*a pig*" 豕.

School for Chinese Blind, Peking.

SPECIMEN LINES.

4th.—For the Blind. Printed in black.
5th.—For Sight Reading. Lined Braille.
6th.—For Sight Reading. Shorthand.
7th.—For Sight Reading. Joined Shorthand.

The above all express tone; the latter shows how words are often expressed by a single dash — contract naturally.

8th.—For writing Shorthand without tone; but which may also express that by spacing.

All are taught by one Primer.

The Primer itself is mnemonics exemplified; one day's study may master all, and then the memorizing plan remains for future studies.

Correspondence solicited.

Over twenty years' practice.

See also notes in Triennial Conference Report for 1893.

Blind, healthy pupils, boys or girls, received on easy terms or free, according to arrangement.

Industries taught :—

Type Work for Sight Printing.
" " " Blind. Embossing.
To be practical Teachers of the Sighted.
Tuning, Repairing Harmoniums,
etc., etc.

Fluent Reading and Writing—comparing well with Sight Reading.

The plan is universal for Mandarin—with one Version.

Primers, 1st Reading Sheets, Catechisms, N. T. Parts, Matt., Cor. in large and small type, can be had at *American Presbyterian Press*, Shanghai, or by applying here.

W. H. MURRAY.

PEKING, Dec., 1896.

AUGUST, 1899.

中西教會報

CHUNG SI CHIAO HWUI PAO.

A MISSIONARY REVIEW.

Published on the 1st of each foreign month.

Editor, Rev. Wm. Arthur Cornaby (Hanyang, via Hankow), to whom all Literary Communications should be Addressed.

All Business Matters to be addressed to the Manager, Mission Press, Shanghai.

VOL. V. CONTENTS. No. 56.

Price 10 cents per copy; $1.00 per annum, 20 per cent discount on 10 copies and upwards.

PUBLISHED BY THE

SOCIETY FOR THE DIFFUSION OF CHRISTIAN AND GENERAL KNOWLEDGE AMONG THE CHINESE.

The following books are cordially recommended for use in schools, families or for presents to Chinese pupils and friends, and for prizes in schools.

論畫淺說

First Lessons in Drawing, gives in easy Chinese the simplest and most important rules in drawing. The author has compressed into twenty-one pages all that is necessary to be known in order to execute simple drawings; including, what the Chinese so much fail on, the laws of perspective.

The principles are illustrated with fifty-nine well-executed cuts and figures. Price 10 cents.

花夜記卷一

The Illustrated Primer, fourth edition, contains three hundred and seventy-six large characters with which the child easily becomes familiar while looking at the pictures. There are four pictures on each page with the name of the article in large characters opposite. It can be had with explanations in the Shanghai Colloquial. Price 10 cents.

花夜記卷二

The First Reader is designed to succeed the Primer as a school book. It has a picture on each page with letter press description in large type, making an attractive picture book for a present to a child or for a prize in school. Price 10 cents.

求應集

Responsive Readings is the translation of *the Souls' Cry and the Lord's Answer*, arranged for alternate reading by the pastor and congregation or the teacher and pupils in connection with devotional exercises in schools. It is made up of suitable extracts from the Bible, and in giving all a part is likely to help them to take more interest in the services. It can be had in Mandarin and in the Shanghai Colloquial. Price 6 cents.

環球勝地名畫錄

Around the World Pictures, or *Pictures from all Lands*. We acknowledge with thanks the receipt of a book got up in Chinese style, containing more than one hundred engravings of scenes in different parts of the world, which are so arranged as to enable the reader to take (in imagination) a round the world trip, starting from Peking, proceeding thence to India and Europe and returning *via* America and Japan. The Introduction is in Chinese and the titles of the scenes depicted are given both in Chinese and in English.—*The Shanghai Mercury.*

The North-China Daily News says:—"*Pictures from All Lands* is a quarto volume of 100 pages well printed on Chinese paper. It contains one hundred wood-cuts of such scenery, cities and buildings as would be seen on a journey round the world and will go far to impress the Chinese who see the volume with a proper idea of Western nations, and will supply plenty of matter for cogitation, pleasure and wonder on the part of Chinese readers."

The China Gazette says:—"We have received a copy of a very interesting pictorial publication designed for circulation amongst the Chinese, entitled *Around the World Pictures* or *Pictures from All Lands*. There are more than one hundred fine cuts, representing scenery, etc., in China, India, Russia, Turkey, Palestine, Egypt, Germany, Italy, France, Great Britain, America, the Sandwich Islands and Japan. It makes a beautiful and instructive present for a Chinese friend."

The Union says:—"*All Around the World Pictures* should fulfil the purpose for which it has been published, namely to enlighten the natives. We would suggest that people who live in the interior among the Chinese should purchase copies which could also be presented as prizes to the children in the various mission schools throughout the country."

The Shanghai Daily Press says:—"A neatly got-up album bound in Chinese style, with English and Chinese explanatory notes, containing a hundred and five views entitled *Pictures from All Lands*. It would make a novel and interesting present to a Chinese friend."

For sale at the Mission Press and the Scientific Book Store, Shanghai. Price $1.00

Edward James.

THE

Chinese Recorder

AND

MISSIONARY JOURNAL.

VOL. XXX. No. 9. SEPTEMBER, 1899. $3.50 PER ANNUM.

Contents of this Number.

Shanghai:

AMERICAN PRESBYTERIAN MISSION PRESS.

VALENTINE'S MEAT-JUICE.

ENDORSED BY THE MEDICAL PROFESSION OF UNITED STATES, GREAT BRITAIN AND GERMANY AND EMPLOYED BY THE INSANE, INEBRIATE AND GOVT. HOSPITALS AND THE ARMY AND NAVY OF THE UNITED STATES.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, *February 25th*, 1885.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

A CASE OF POST-PARTUM HEMMORRHAGE—Lady aged 35; lost an enormous quantity of blood; hemmorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 to 12, two tea-spoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:—

In both cases the peculiar merit of the Meat-Juice lay *in its being able to supply a circulating medium as near in character to the blood as can be well obtained.* In the case of other preparations, more or less of digestion is necessary before assimilation can take place; this is not so with Valentine's Meat-Juice, it is ready for osmosis whether in the stomach, upper or lower bowel. It is an excellent thing to give by *rectal enema*, with or without brandy.

The Meat-Juice contains much nourishment, is readily absorbed, is very palatable and is not greasy. I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER R. LAMBUTH,
Surgeon-in-Charge, Soochow Hospital

TESTIMONIALS.

New York.

I prescribe VALENTINE'S MEAT-JUICE daily, and like it better than any preparation of the sort I have ever used.—J. MARION SIMS, M.D.

GEORGE H. ELLIOTT, M.R.C.S., in the *British Medical Journal*, December 15th, 1883, "I would advise every country practitioner to always carry in obstetric cases a bottle of VALENTINE'S MEAT-JUICE."

Washington, D.C.

I have used largely VALENTINE'S MEAT-JUICE and consider it the best of these (meat) preparations.

CAUSES DIGESTION OF THE FOOD.

It was used by the late lamented President Garfield, during his long illness and he derived great benefit from its use. —ROBERT REYBURN, M.D.

GIVES LONE TO THE STOMACH.

INTERNATIONAL EXHIBITION, 1876.

REPORT ON AWARDS.—"For excellence of the method of its preparation, whereby it more nearly represents fresh meat than any other extract of meat, its freedom from disagreeable taste, its fitness for immediate absorption, and the perfection in which it retains its good qualities in warm climates."

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXX. No. 9. SEPTEMBER, 1899. $3.50 per annum.

A New Help for our Christian Poor.

BY REV. A. G. JONES.

EVERY ONE knows the greatness of the silk trade in China, and that the mulberry and the silk worm are cultivated on the lands and in the homes of the agricultural population from Shantung and Shensi down to the Canton province, and from the Yellow Sea right away back to Sz-ch'uen. It is further widely known that China exports large quantities of raw silk of various degrees of quality to Europe.

But it is probably not known to very many that the raising of silk is an exceedingly risky business, so much so as to be considered partly of the nature of gambling as to its hazard; and this is so to such a degree that farmers are often known to draw out of the cultivation for years and years; or to engage in it as something that they consider extra luck if they win by it, or are prepared to be independent of if they lose by it. This risk comes from the exceeding liability of the silk worm to be attacked by contagious diseases, called by the Chinese 疫, which, if they invade a homestead, often infect it for years, defy all the attempts of the natives to eradicate them, and thus force people to abandon the culture for years and merely sell their mulberry leaves to others, so intractable is this plague known to be.

This is not confined to one province or district, but extends to very many if not all of them, and in some provinces threatens to exterminate the worm or gradually enervate the whole species. Moreover, it does seem that only the fittest survive; for there is, as I said, a general enervation of the whole race of worms. About the end of May in this year the Shanghai Commissioner of Customs, Ls. Rocher, memorialized the high provincial authorities on this matter, showing that in Kiang-su and Chê-kiang an exceedingly grave state of affairs had been reached, seriously threatening the produce of both provinces and calling for most urgent measures.

The inroads of these diseases to which the silk worm is liable threatened France many years ago, and the extinction of the production of silk became imminent until the great Pasteur discovered the plan of using the microscope to examine all eggs and select only perfectly healthy eggs to retain for the purpose of reproducing a new and healthy race of worms; that is, by a process of scientific and artificial selection, all weak and diseased eggs were eliminated and a strong healthy breed of worms raised up, so that by this process and its continued application, the country is maintained in fair freedom from the ravages of the diseases.

So much by way of introduction to those who do not know the general situation.

In August, 1898, after some preliminary and lengthy correspondence, I received a sample of two cardboard boxes of silk-worm eggs from Europe, 3 in. × 3 in. × 1 in., very nicely put up, properly ventilated by pin-holes, each enclosing a stiffened net envelope with about six teaspoonsfuls of eggs inside, just freely moving inside like so much snipe-shot, but really hardly distinguishable from clover seed.

This spring they were divided out among twelve silk-growers of experience, all Christian families of intelligence and reliability, and about the first of June I received the following report from the principal experimenters in two counties wide apart, one of which was situated close to the northernmost limit of silk-growth in the Shantung province. They reported:—

1. The eggs came out exactly at the proper time, just when the mulberry leaves were shooting.

2. The European worms were larger and stronger than the native worms, and had very few weak, small or unhealthy worms among them.

3. They ate much and well of the native mulberry leaf—more than the native worm—and generally seemed of the same habit, doing well under the same mode of attention.

4. They produced more silk than the native worm, but this was not emphasized as the first consideration, owing, I suppose, to the fact they had consumed more leaves.

5. The main point on which the Chinese laid stress was that the cocoons were all white silk without exception, not one yellow one among them. As they said themselves 很成色.

This left no doubt that the experiment was a success, although I have no doubt, owing to the slowness of the Chinese in believing in and trying new things, the new eggs will only come slowly into vogue.

As soon as those results were ascertained I communicated at my earliest opportunity with the egg-merchant in Europe, request-

ing that he would quote his prices for the eggs in quantities, and steps are being taken to secure a distributing agent at Shanghai, to whom orders for boxes could in future be addressed in advance, inasmuch as, at first, no more boxes will be ordered from Europe than are actually ordered by missionaries in China for delivery in the winter of 1899—1900. Whenever therefore the prices are known and the agent fixed a notice will be put in the RECORDER giving the requisite details.

The present article is written meantime, so that missionaries living in silk-districts—men and women—may, if disposed, look into the state of matters in their neighbourhood, verify the underlying facts here given as to the heretofore state of matters, communicate with Christians and others willing or anxious to go into this enterprize, with the new hope of being able to take silk-culture from the category of uncertainties and hazards and convert it into an extra source of certain and honest remuneration.

In central Shantung, where I live, the eggs begin to stir and turn into worms very soon after 清明, so that eggs should be *in the hands of* raisers living there, on no account later than that date; but the date for the emergence of the worm will be different in different latitudes and altitudes, and that point should be very clearly and certainly ascertained beforehand, so as to order and arrange ahead and forestall all delay in transit from Shanghai to the interior, a liberal margin of time for which should be allowed.

The eggs in their boxes fill but a fraction of the interior of the box—the rest being air-space—and have to be kept in a high, dry, well ventilated and temperate position, as all hot steam, acrid vapors and pungent exhalations, etc., are liable to injure them.

One of the great merits of this plan is that the silk worm industry is indigenous to this country, that every farmer and his family in silk-producing provinces understands the culture, that the kind of care needed by these European-bred worms is exactly the same as the Chinese worm, that it has come just in time to meet a real danger of the industry, that it is easy to handle and very remunerative, with almost no limit to the extent it can be applied; and, while a large interest, involving no conflict or displacement of labor like many other conceivable schemes.

As stated before, another intimation will follow in the pages of the RECORDER when matters are ready for giving exact details.

P. S.—This article is written first for my missionary brethren, and specially in the interests of them that are of the household of faith, and that for many reasons; but there is no reason I know of why well meaning non-Christians should not be included in our purview; in fact, to my mind it is all other way.

The Manchu Version of Genesis, Chapter II.

BY REV. J. EDKINS, D.D.

IN Genesis chap. ii. "all their host," the Vulgate has *omnis ornatus eorum.* The Hebrew has *tsebaam,* "their host." The Greek has κόσμος. The Manchu word is *miyamiha,* ornament, from a root meaning mix. I suppose the *sm* of kosmos and the *lam* of golam—world—in Hebrew to be the same root as *sab* in Sabaoth—host.* The hyena was regarded as a beautiful animal, and *tsebi* is ornament. Babylon was the beauty of kingdoms. In κόσμος, host is the first syllable. *Kosmos* is formed of the two roots—*kos* and *sab*—just as decorate is formed of two roots—*deck* and *cor* or *kos.* There is no essential difference whatever between Hebrew and Greek or Latin roots. Each root has distinct meanings attaching to it anterior to the time when families of languages were formed.

Shanggaha, finished, is the Hebrew *tum,* perfect; *tam, tamam,* finished. *T* is *sh. Ng* is *m. Shanggambi* is the infinitive to finish. *Shanggabumbi* is to cause to finish. The past participle is *shanggabuha.* *Bu* is causative, that is, it is the root of the Hebrew *bara,* created. *Ha* is in the same way the root of *creo,* and κτίζω, create, used as a formative suffix in conjugating verbs. Every formative syllable in the Latin verb can be traced to some verbal root. *Re,* the infinitive, is *seyn; sum,* is, was, were, used as an infinitive, that is, as a substantive. In *amabam, ba* is the verb to *be,* enunciated with the open vowel *a* to express past time. *Amabo, amabar, amabor, monebam, monebar, regebam, audiebam, audiebar,* all contain the same substantive verb to be. So too *amavi, amavero, amarem, amavissem, amaturus, amer, amatus, amandus* all contain the other substantive verb is, was, were, am.

The two substantive verbs *sum* and *be* are the only substantive verbs employed in forming the Latin conjugation, and all the forms of the Greek conjugation are accounted for by the use of one substantive verb only, that is to say, εἰμὶ and *sum.* In ἔσταλκα the perfect tense, I sent, which looks like an exception, the syllable *lka* is really the Latin verb *lego,* to send. The forms *amatus sum* and *amatus fuerim* are examples where the origin in *sum* and *fuè* is not concealed but open, and the verb and its auxiliary are kept separate in modern manuscript and printed books. It is the same with the Mongol, Tibetan and Manchu verb, but they are in a state of imperfect development.

* *Tab* in Mongol is excellent. A tabby cat has a skin of mixed colours. *Tapfer* means good and brave in German.

The second verse reads, *Complevit que Deus die septimo opus-suum quod fecerat.* The Manchu words *Deus natachi inenggi de* mean God on the seventh day. In the word *inenggi*, day, *neng* is the Greek ἡμέρα and ἧμας, day. The Tungus has changed *m* to *ng* since the time when the parting of the races took place in northern Asia. The Manchu has *ini beyei arha weile be wachihiyafi*, his work finished. *Beye*, self; *Arha*, work, ἔργον; *weilie*, work. Finished is *chihi* or *tik*. *Ini* is the genitive of the third personal pronoun *i*. This pronoun is used in the Latin *is*, *ille*, in the Chinese *i* 伊, and in Manchu and Mongol. *Weilebe*, work, is *creo*, with the objective suffix *be*. The lost initial *k* is known from Chinese, which in old pronunciation sometimes prefixes *g*, *k* or *h* to the phonetic 爲.

The objective suffix *be* is in fact the Latin accusative suffix *m*. *M* is *b*.

In the Manchu *natachi inenggi ergehebi*, he rested the seventh day, the verb *engehebi* contains the root *reg*, the Hebrew *noah*, and the second root in the Latin *placidus* and *placare*, that is, *lac*.

For the Vulgate *et requievit ab universo opere quod patrarat* the Manchu has *wachihiyafi*, finishing; *arhola*, work; *weile*, work; *emgeri*, whole; *wajihade*, finished; *nadachi inenggi ergehebi*, seventh day rested. *Bi* is the past indicative at the end of the sentence. It is the only conclusive form. The others—*hafi*, *la*, *ri*, *hade*—are all inconclusive. The law of harmony in vowels controls the vowel. *A* requires *a* to follow it. *E* requires *e*. *I* requires *i*, or is common to words having *a* or *e* in the earlier syllables. Thus we learn that *rec* is a root common to Latin and Manchu. In Chinese it is 息 *sik*, rest.

The Vulgate has in verse 3 *et benedicit diei septimo et sanctificavit illum.* For bless, the Manchu has *saishambi*. *Sai* is good, the Sanscrit *su* good. *Sha* is an intensitive or causative syllable. The Manchu reads *geli*, and; *natachi*, the seventh; *inenggi be* day; *saishami derebe enduringge obuha*, blessing it he made it holy. The suffixes *me*, *ingge*, *ha* are all deduced from verb which signify being or making. The English equivalents are poet, be, send, preserve, create. The Chinese equivalents are 彼 *pi*, that; 使 *shi* for *shat*, cause to; 係 *hi* for *kit*. *Enduri*, spirit. The Burmese *nat* and the Latin Deus is 帝 in Chinese and 神 *Ti* in the special sense of ruler. In Mongol gods are *ijida*, that is, lords, from *ejen*, lord, the German *edel*, noble. We have it in Edward, Adelaide, Edwin, Ethel. All words are older than the form they take in modern languages. They may then assume peculiar forms in any country where they survive from remote antiquity. *Enduri*, the Tungus god, is *divinus* in Latin and *debta* in Bengali. *Edel stein*, precious stone, in German is *lapis pretiosus* in Latin. *Edel* is *ret* in *pretiosus*. It is

also *Lar lares*, a worshipped image in ancient Italy. The relationship of the constituent consonants may be taken as a guide, and will seldom prove to be unsafe. The *endurise* of the Manchus who have ruled China for two centuries and a half are the *Lares* of ancient Italy and the *Nats* of Burma.

Not only are roots identical in languages far apart, but a large proportion of the formative syllables are identical too. Thus *se*, the plural suffix to *enduri*, god, is the Latin *s* in *reges*, *nationes*. *S* was already the mark of a plural before the ancestors of the Tungus tribes, and the Latins separated from each other.

Hesiod in Works and Days Book, 1. 122, calls the souls of good men δαίμονες (Chinese *ling*, soul.) They are ἐσθλοὶ or noble. Esthlos is *adel* and *divinus*. By the will of God, Διὸς, they become local divinities, the guardians of the dead. They ward off lawsuits and evil acts of bloodshed and robbery. Clad in air garments they wander from place to place over the earth. They are givers of riches, and exercise royal authority in punishing the wicked. This was the idea of the souls of good men as held by the Greeks about B. C. 850.

The Hebrew roots in the first three verses of Gen. ii. are *all kol*. Finish, *kol;* heaven, *sham;* earth, *ret;* host, *seb* and *bad;* their, *dam;* God, *del* and *lod;* in, *bat;* day, *dom;* seven, *sheb* and *bag;* from, *med;* work, *lak* and *kat;* his, *tat;* which, *sher;* made, *gat* and *sat;* rested, *shab* and *bat* and *wad;* blessed, *bar* and *rak;* the, *det;* sanctified, *kad* and *dash;* because, *kit;* created, *bar* and *rat;* to, *lat*. There are fourteen monosyllables and nine dissyllables.

The Syriac version for finished has *shal* and *lam*, for earth *tar* and *rag*. This *g* is changed from an older *ts*. Host is in Syriac *khal* and *lat*. Their is *tun*. Seventh is in the Syriac sixth, *shat* and *tot*. These are one root *tot*, meaning six. It is the Mongol *jirigan*. Work is *gab* and *bad*. Which is *dat*. This, is instead of the Hebrew *asher*. Instead of *shab at*, rested, the Syriac has *aththanakh*. *Ath* is *hith*, self. *Tha* is *tat*, to pass, and is identical with *ed* in loved. *Nak* is the *nk* in tranquil and *lak* in relax, both from the Latin.

Instead of *kat*, for, because, the Syriac version has *medul*, consisting of two roots—*met* and *dal*. The first of these is possibly the Latin *propter*, because another possible explanation of *medul* is that it is the Greek διὰ, because, with a prefixed *min*, from. There are many words which Grimm's law does not touch. *Puteus*, well, is βόθρος, a pit in Greek. The *fr* of our word, from, is the *pro* of *propter* and the *min*, from, of Hebrew. The *apud* of Latin may be the Hebrew *be*, "at," "in."

The Lord of Sabaoth then means the Lord of the universe in all its beautiful variety. The Vulgate has *Dominus virtutum*, the Lord of powers. The Greek has κύριος τῶν δυνάμεων. The Vulgate

follows the Septuagint. In both the idea of beautiful order is omitted, and yet this is an essential part of the original meaning. The Septuagint retains this idea in Gen. ii. 1,—and all their host, κοσμος. Deut. iv. 19, all the host of the stars, is rendered κόσμος. Deut. xvii. 3, the same in,—all the host of heaven. Is. xxiv. 21, the host of the high ones on high. An army with flying banners is *cosmos*. In Is. l. 26, that bringeth out their host by number; the Hebrew is *Hammotsai bemispar tsebaam. Yatsa*, bring out. Be, *by; sapar*, number; their host, *tsabaam*. Their, *am*. Host, *tsaba*, is in the Greek *cosmos*. The same idea of beauty occurs when *decus* is used in the Vulgate, *cosmos* in Greek and *tsebi* in Hebrew. The host of heaven is in Is. xxiv. 21 rendered in the Vulgate *militiam coeli*. In Is. l. 26, who bringeth forth their host by number, the Vulgate has *qui educit in numero militiam eorum*. The Septuagint has *cosmos* in these passages. The Greeks then in the time of the Ptolemies, kings of Egypt, certainly understood this root *tseb* to mean beauty, but Jerome in the Vulgate preferred to render it by army, in allusion to the orderly array of an army under generals and captains, with flying banners and glittering steel weapons.

The appellation so often used of God in the Old Testament, the Lord of hosts, means therefore not only the stars which appear in beautiful array on a clear night, but the clouds of sunrise and sunset with their many colours, the forests on the hills, all the objects of interest on a fertile plain, the flowers of paradise, the gardens of the rich and of the poor and the many forms of beauty on the sea side and on the ocean. The Lord of hosts, means the Lord of all beautiful objects, heavenly and earthly and in the world to come.

International Missionary Union.

BY H. T. WHITNEY, M.D.

THE Union held its 16th annual meeting, June 14-20, at Clifton Springs, N. Y., in the tabernacle connected with the sanitarium. The gathering of missionaries was a little larger than last year. There were 133 present, representing nineteen countries and thirteen societies. China, India, Japan, and Turkey was the order of countries represented, and the American Board, Methodist Episcopal and Presbyterian the order of Societies. At the opening or recognition meeting Wednesday evening eighty-six responded to the roll-call, a much larger number than last year. The devotional services were made especially prominent, and gave the key to all the other meetings. Thursday a.m. the President, Rev. J. T.

Gracey, D.D., gave a very earnest and spiritual address. In the p.m. quite a number spoke to the topic, "Christianity adapted to all Men and Conditions," and made it specially interesting. The subject, "Native Church," was considered mainly along the line of thought suggested by a paper from Mrs. J. L. Nevius, of China, on "The Nevius' Plan; its Results, its Extension to other Fields." This paper cleared up some misapprehensions about the so-called "Nevius' Plan." Evidently much more has been attributed to this plan than Dr. Nevius ever gave occasion for. His whole plan, as far as he had any, seems to have been tentative, and if he had lived he would probably have developed a work much in accordance with the present most approved methods. On "The Political World and Missions," we had some interesting and stirring addresses—, by Rev. J. H. Pettee, on "America and Japan;" by Rev. S. L. Baldwin, D.D., on "The Present Situation in China;" by Bishop C. C. Renick, on "The Political Conditions of Africa;" by Rev. T. L. Gulick, on "The Political Conditions of the Islands of Sea and Spanish-speaking Countries," and a paper from Dr. W. A. P. Martin on "The Outlook for Missions in China." The session devoted to medical missions was considered one of the most interesting ever held. Two sessions were given to woman's work with full programs and a large number to take part and good attendance.

Literature and missions was well represented for Japan and India, but only partially for China, as no one had been secured for an adequate report. Missionary co-operation was treated in a very conciliatory and harmonious spirit.

The Young People's meeting was well attended and interesting. So, also, the composite stereoptican lecture by Rev. Egerton R. Young and others. Views were exhibited showing the life, etc. among the H. B. Indians. Also life, etc., in India, Burma, Siam and Japan. The consecration meeting on Sunday morning, led by Dr. Foster, will be remembered by many as the meeting always so eagerly looked forward to as one for great spiritual blessing. The sermon by Bishop C. C. Renick on "The Science of Missions" was unique and powerful. The Y. M. C. A. meeting Sunday p.m. was interesting, though only partially represented from the foreign fields. Sunday evening Bishop C. D. Foss gave a very interesting address on "Observations in India." Monday p.m. the usual order was varied a little with a Question Box, followed by some story-telling to the subject—Great Dangers and Great Deliverances—which called out several remarkable experiences and signal deliverances. The home side of mission work was discussed with a good deal of interest, and Rev. F. P. Gilman (P.), China, read a paper on "The Missionary on Furlough." The fare-

well meeting was thought by some to be the best that had been held, though the number (twenty-nine) of outgoing missionaries was not as large as last year. Rev. G. W. Wood, D.D., and Bishop Foss gave the closing addresses. The President's reception afforded a pleasant social hour and gave opportunity to enlarge the circle of acquaintances. The usual group picture was taken. The Claflin University colored troupe, Orangeburg, S. C., in passing through town, delighted us with a few "southern songs." Resolutions were passed on Co-operation, The Liquor Traffic in Mission Fields, and The Peace Conference at the Hague.

The meetings were all well attended, and some were overcrowded. The tabernacle seats 600, but at times between 100 and 200 gathered on the four verandas surrounding the building. Many came in from the neighboring villages to attend special services. Several ministers were in attendance and a few secretaries of societies. These annual gatherings are peculiar to themselves and are especially enjoyed by those who have spent years in the foreign field. Others, also, are beginning to appreciate them more as they come to know more about them.

How Far is Federation Practicable among the Native Churches of Shantung? *

BY REV. HENRY D. PORTER, D.D., M.D.

THE theme which your Conference Committee has kindly assigned to me to consider is one peculiarly adapted to the present condition of ecclesiastical thought and interests. The thoughts of many minds have been turned to the subject of Christian union with intensity of interest. In the words of common speech, Christian union in methods of work is "in the air." In the words of a freer thought and expression, all sects and denominations are feeling the definite impress of the "Zeitgheist." The spirit of the times is breathing with its strong, hopeful, softening influence upon multitudes of Christian hearts. The whole world is under the distinct impression of something larger and better for man than men have ever known before. The Christian world is quick in its response to this sense of large import and outlook. The Christian consciousness, in its secret and inmost recesses, recognizes that this world-wide impulse, toward a wider and more fruitful harmony in service, is but the dynamic movement of the Spirit of God, moulding and inciting the thoughts and intents of the hearts of men.

The Apostle Paul, from the illumination of the exalted and noble life wrought within himself, and interpreting the lives of

* Taken from the Records of the Shantung Conference.

others from his own experience, makes a new classification of men. "He that is spiritual." "Ye that are spiritual." "We who are spiritual." Men who have received the Spirit of Christ, who look upon life from the new point of view, which such a change may rightly give, are permitted to discover, with a peculiar pleasure, the movements of the minds of men. What may be hidden to others, is discernible to them. What is dim, and perhaps unimpressive to others, is, in a measure, clear to them. In the elder days of prophecy there were "men who had understanding of the times to know what Israel ought to do." From such men came the race of prophets—men of vision, of purpose, and of high endeavor—discerning the tendency of the times, whether good or bad, and uplifting a a standard of moral excellence or spiritual power.

That which we are permitted to feel and rejoice in is the wide expansion of this high and noble spiritual insight and outlook. In the free air of Christian sympathies—as wide as the universe—and of the Christian energies, only limited by opportunity, we may recognize the signs of the times. In our rejoicing that the number of souls wrought upon, by the gifts of God's grace, is so constantly increasing, we may fittingly hope that high ideals of Christian hope and love may be wrought into the experience of the church universal. It is the spirit of God's kingdom which is the conscious possession of His people. Is it not this spirit, so gracious and free, which is impelling the thoughts of men along a definite line of inquiry, urging men everywhere to find points of contact instead of points of repulsion?

In ways still unknown to us, we find it strangely true that the spirit of man is electrical. In the physical world every particle of matter is placed in the double attitude of attraction and repulsion to every other. And often, in great masses, the positive or attractive element overpasses the negative or repulsive element.

In the moral and spiritual world, in like manner, there are attractive and repulsive elements. There are like accumulations of power. These attractions and repulsions, in the physical world, are subject to absolute law and divine control. The pervasive and resistless power of these we study with awe and wonder. The ethical and spiritual natures forbid us to assign like control to moral movements. We study, therefore, with an intenser awe the spiritual influence and vigor which urges multitudes into repellent lines, or draws them, by secret and persuasive energy, into mutually attractive channels of moral purpose and effort.

The repulsive energy of the divine influence was seen at its highest point of effort when the church of the middle ages was divided. The appalling influence of misdirected energy was so vast

that nothing but a moral earthquake could cleave the mass of mingled good and ill. It is not strange that, under such divisive and repellent influences, the vigorous awakening to consciousness and moral dignity should have urged the reformers into their separate and individual lines of work. The churches of Protestantism have not alone received this moral advantage. The divinely repellent and dynamic results have passed as well into the commercial and social energy of modern Europe. The ripe and splendid fruit of this energy is seen in social elevation and equality, in governmental security, in civilized freedom. These are the gifts to mankind of a Christian repulsion from tyranny of every form whether social, governmental, commercial, or ecclesiastical.

We are not looking backward. We are feeling the thrill of a new affection and interest. The swing of the divine impulsive movement has already passed its lowest point, and is moving on resistlessly along lines of attraction. It is this swing and movement toward union in purpose and effort which is a most significant sign of the closing decade of the century.

The theme which is presented for our consideration is but a part of that larger theme which is arousing the thought of so many in England and America. May we not, for a moment, glance at this larger theme, which is, in truth, the source of our interest in its application to our special field and work.

The larger theme relates to the federation of Christian churches.

Such a theme unfolds itself in a two-fold form—the one ideal, the other practical. Since the old days of the Grecian philosophers, if not from the beginning of time, men's thoughts have been divided between the real and the ideal. A book has been recently published in the United States with the interesting title "Practical Idealism." Upon the basis of an idealistic philosophy every relation in life is considered. All the interests and affections of the individual and social life are given as affected, sustained, or modified by the conceptions of an exalted idealism. Whatever men may think of the ideal philosophy no student of the Scriptures can escape the conviction that life is presented to men in an ideal form, that religion is unfolded as an exalted aim, that revelation is given with the purpose of holding men close to the invisible and the ideal. But if the ideal life is presented, it is not presented as a phantom of thought but as wholly real, serviceable and practicable. Even in the dim and distant age of Moses an ideal is given as a practicable possibility. The evolution of the historic Israelitic faith is but the struggle to make real and practicable the serene and generous ideas of emotion, of love, and of service; in other words, of practical faith and religion to which all the prophets give witness.

I. The starting point of this discussion may well be from the thought of God. "I think God's thoughts," was the inspired utterance of one of the modern prophets. Whoever discovers God's thought, or the processes of this thinking, or the methods by which He attains His results, may be assured that he is walking the way of wisdom. With this in mind, let us recall that the divine worker has been, from the beginning, working toward an ideal. Throughout the vast stages of progress the movement has been ever upward and forward. All motion and life, in interaction, is struggling toward a divine ideal. In the moral order, which for us embraces the life of man, the progress of the race is a progress toward an ideal. We cannot wholly explain it, yet the fact remains clear and distinct as one of the acute peaks of our Shantung hills, that the Hebrew people reached and maintained the highest point of moral advantage. They gained for themselves, and so for the race, three ideas which permeated all their thought and held them linked to the future of man's richest progress, while all the other nations rested at a lower stage and were buried in the processes of growth. These ideas were the ideal God, the ideal society, and the ideal world. The ideal God was the one Lord, Jehovah; the ideal society was that of a holy nation permeated with thoughts of allegiance to the one God; the ideal world was that of a world accepting the gracious gifts of Jehovah through Israel and receiving increasing blessing to the end of time. These three pregnant ideals finally gathered about the Messianic idea. The charm of the Old Testament Scriptures, acting as a perpetual power upon the life of men, is found in the historic unfolding of these three ideas; concentering, in the prophetic energy of speech and of hope, upon the personality of the coming Messiah.

II. We are to remind ourselves, as we follow the unfolding of divine and human thought, that it is the attainment of the ideal at one stage which makes progress possible. The basis of faith, as well as of works, must be substantial, or it loses grip and is pushed aside. It was the attainment of the Messianic ideal which made the church possible, which has made it actual in its sublime movement and expansion. The Apostle John has given us, in his profound comment on the life of Jesus, the interpretation of the Old Testament history. "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared Him." The history of the church is but the carrying out of another of John's thoughts, "What we have seen declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ." "For the life was manifested, and we have seen it and declare it unto you."

The coming of Jesus was the fulfillment of prophecy, the completion of the divine promise, the manifestation of His life in real and personal ways. The inner consciousness of Jesus, which we now begin to study with delighted zeal, hoping to discover fuller unfolding of the divine ideals of life, bears unvarying witness to the fulfillment of the Old Testament ideal. But that fulfillment was not the completion of God's plan for men. The ideas of Jesus broke down walls of partition. He brought the life of God not merely into human manifestation. His coming opened up the vista of the future. The individual life of Jesus exalted at once and forever the mean and value of every human life. The communion of Jesus, with the infinite Father, opened for the individual believer a like hope. The spiritual revelation of such a life, and the hope offered in so full a measure of fellowship with God through faith, exalted the conception of privilege and duty. Jesus made Himself henceforth the dominant influence in human thought and life. The Christ ideals became the ideals for His first disciples. They became the forceful influences which should mold character. They became the basis of the regenerated society of men. The struggle of men, from this beginning, has been to interpret the Christian thought, to make the Christian life supreme, to secure for society and mankind all that the prophet's eye discerned, or all that the manifested life unfolded as the aim of the life that now is and of the life that is to come.

III. Let us recall at this stage of progress that the growth of the church, founded so nobly, is due to the acceptance of the Christ ideals. It is Christ's idea of God as a tender and gracious father, lovingly yearning for the wandering and erring, and seeking constant intercourse with the individual soul which has wrought so powerfully upon mankind. It is Christ's idea of sin, and separation from such a father, which has melted the souls of men to contrition and penitence. It is Christ's idea of the eternal Spirit, powerful to convince of sin, and strong to assuage with divine comfort the tumult of the soul in its struggle with evil, which has steadily urged men to desire spiritual peace and power. It is Christ's idea of sacrifice, illustrated in His own obedience and passion, which has exalted human life to its highest pitch of devotion and love. It is Christ's idea of the individual soul, withdrawn from evil by His personal love, and upheld in course of duty by His sustaining grace, that has enriched humanity in the persons of multitudes of His disciples. It is the Christ idea of character, growing in grace and wisdom, and in the knowledge of God, which has filled the world with sincere and pure souls kept from its perilous evil. It is the Christ idea of society which has moulded customs, institutions, races, and king-

doms, and which holds, in its unfolding germs, the power of continued progress and hope. It is the Christ idea of the church, the leaven in the meal, the mustard seed in its growth, the kingdom of God upon earth, most precious among gifts and gems, the good seed bringing forth an hundred-fold of blessing, which has sent forth His messengers from the beginning. The increasing centuries are the witness to the increasing power, until now the universality of Christ's earthly kingdom is no longer a dream. It has come into the range of a near possibility. We stand upon the vantage ground of hope, just within the grasp of reality. The kingdoms of the world, in the divine movement, are swiftly becoming, despite the darkness and evil, the kingdoms of our Lord and His Christ.

We may assure ourselves, therefore, that just so far as men accept these ideals of Christ's thought, just so far progress is made. Just so far as men have failed to grasp the Christ ideal, just so far they have substituted human processes for the divine and have hindered the progress of the kingdom.

IV. The Christ ideal, as regards His church, is what pertains to our theme. If there be anything clearly expressed regarding the relation of Christ's disciples to each other, it is that of intimate fellowship and union. The body is one, because of Christ. The church is the bride of Christ. The band of disciples had the lesson of unity impressed upon them. On three several occasions they were reproved for their earthly and evil spirit. He urged them to spiritual unity. He prayed that they might all be one. He prayed that He might be in them as the Father was in Him. By this shall men know that ye are my disciples. The unity of the spirit was to be the bond of peace. The ascended Lord fulfilled His promise. The Holy Spirit made them one. He enlarged their fellowship. He sent them into the world with power to make the newly-discipled recipients of one Lord, one faith, one baptism, one God and Father of all, who is above all and in you all.

In the midst of fierce struggles for religious and personal liberty—struggles as necessary and divine as is often the case in the body, with the fierce and destructive activity of the microbes of disease—men have too often forgotten the Christly ideal of the church. The free spirit of man, longing for divine fellowship, purity, and power, could not accept the bonds and humiliation which the elder church put upon it. Nevertheless, the idea of the kingdom as one, of the church as universal, filled with true purity and power, is the only legitimate outcome of the Christ conception. Such a conception has within it elements of nobility, splendor, and power. The ideal once lost, or impaired by the urgent necessities of government, or of social life, has, in God's gracious purpose, been brought

to the minds of men once more. Christian souls long for intimate and joyful fellowship with their fellows. The last generation has been casting away one by one the chains of tradition, of narrow view, of limited purpose, and feeble aspiration. The Spirit of God has moved the hearts of many into a purer and clearer atmosphere. Men feel, as never before, the need of mutual effort in the vast work which the end of the ages is bringing to them. The Christ idea makes anew its large and gracious appeal. As in the commercial world, associations, combinations, trusts arise, showing increase of capacity and influence, so in the religious world the power of combination and the value of mutual effort have assumed new moment and influence.

Among the divinely fruitful influences which have brought the subject of union within the scope of clearer vision, have been undenominational associated efforts. First of these, in the order of time, is the Young Men's Christian Association, which for forty years has been fruitful and effective. In such Associations large bodies of effective Christian laymen, in England and America, have united in a common aim to make the Gospel effective in the practical daily life. The Young People's Society of Christian Endeavor, in recent years and in a wider and more extended way, has brought vast numbers of eager workers into united and mutual effort. These mutual efforts have weakened the bonds of denominationalism and have exalted the dignity and privilege of union in service. The missionary efforts, of our native lands, have been an appreciable influence in awakening mutual sympathies and organized efforts.

V. It is not strange, then, that so many strong currents of spiritual influence should seek a further interpretation of Christ's thought. The Christ ideal demands some formal union. Those who are familiar with studies in evolution, have come to understand how a vague and indefinite longing, even in the lower forms of life, struggles in conflict with its environment until, in due time, a new capacity is unfolded and a new power develops itself with new functions and duties. In a like manner the old desire of men to contend for the subtle tests of a peculiar creed, has fallen away, while the desire for a larger freedom in fellowship has taken its place. When the unity between these vague longings for union and the ideal of Christ is discovered, it is but a short stage of progress to the discovery of what kind of a union is desirable, or what conditions of union are entitled to secure success.

VI. The question has already been answered that at the present stage of progress no form of union offers so many advantages as that of *federation*. The word gets its name from political life and necessities. It receives its largest illustration from the Federal

Union of the United States. Federalism, or imperialism, are the two dogmas which now control the plans of statesmen. The observer of modern history sees clearly that the federal idea is full of largest meaning. The enthusiasm with which the Swiss and the American republics contend for the federal idea, finds a fitting response in the newly-forming Federation in Australia, in the slowly incubating Union of South Africa and in the suggested federal relation of the Democracies of the Greater Britain. The imperial idea is one of absorption and integral combination. The federal idea is one of association under a definite compact, individualism being retained as regards personal rights, but union being secured for the greater advantage of the whole. St. Augustine, under the spell of the Roman Empire, conceived of the church under Imperial form. "The City of God" was to him Rome—giving law, security, religion, and heavenly peace to the world. We do not regret that imperialism in religion has been divinely proved, through long historic processes, to be a failure. An American author has given, as the modern parallel to Augustine's book, "The Republic of God." With Christ as the Federal Head of His body, the church, such several federal units as loyally devoted to each other as to the Divine Master, might there not be an enlargement for the future church as large, free, and powerful as is seen in the rapid expansion of federated nations, co-operative and mutually helpful?

VII. That such a Federal Union of the churches is possible and practicable is shown in the history of the churches during the last five years. It is fitting that such an effort at union should have begun in England. To the non-conforming bodies in England belongs the honor of beginning this great, and may we not hope this lasting, effort at Christian Union. It appears that six denominations have already united for common work upon the basis of a federal organization. Beginning with a tentative meeting in 1882 the successive annual meetings were so significant that at the meeting in Nottingham, in 1895, a permanent constitution was adopted, and the congress was organized as the First National Council of the Evangelical Free Churches. This Council represented the Congregational and Baptist Churches, the Methodist Churches, the Presbyterian Church of England, the Free Episcopal Churches, and the Society of Friends. The objects of the National Council are stated to be:—

1. To facilitate fraternal intercourse and co-operation.
2. To assist in local organization.
3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
4. To advocate the New Testament doctrine of the church.

5. To promote the application of the law of Christ to every relation in life.

The organization thus fixes a basis of mutual support; it gives full respect to each independent body, it invites the formation of union committees in every center, it suggests the possibility of large concession and compromise in all non-essentials, it proposes no limitation to the fullest freedom of thought and investigation. The Free Church hand-book of the present year gives the record of 462 local organizations, representing more than 11,000 churches and 1,500,000 in church membership. The local associations hold conferences to explain and dignify the new movement. An annual meeting is held, in order to make real and manifest the high purpose and rare enthusiasm of this new hope which stirs the hearts of Christian workers.

That such an union is possible is shown in the character of the assemblies gathered and of the noblemen who are its leaders. In the great meeting held at Bristol, in March of this year, the Third National Council of Free Evangelical Churches, the assemblies were addressed by Dr. Munro Gibson for the Presbyterians; by Dr. Clifford for the Baptists; by Dr. Mackennal for the Congregationalists; by H. Price Hughes, for the Methodists. Each address was full of the new and noble hope, born of allegiance to Christ and of joy in Christian service and fellowship. It seemed as if the denominations had been waiting for such a time as this to blossom into rare fellowship, to crystallize into new devotion to Christ for the uplifting of men.

The practical character of this effort is shown in the plan to make the movement international. A year since, Dr. Berry visited America, as the representative of the National Council, to carry the torch of this new flame of Christian love to the United States.

In Boston, New York, and Chicago he was received most cordially; in the latter place a thousand leaders of Christian work giving him welcome, while in Boston five hundred evangelical churches were represented in the welcome. The yearning of the American and Anglo-Saxon heart for mutual loves, across the waters, was shown anew in the delightful reception allotted the English orator. Such a reception was not alone a sign of the spirit of union, but was an element in the glad international sympathy, newly and richly awakened in the trials and successes of the recent Cuban campaign. The visit of Dr. Clifford to Australia served to show how world-wide is the interest in this Christian federation. In response to the movement in England, the American Congregationalists deputed Dr. P. S. Moxon to carry their greetings to the Congregational Union of England and Wales. In like manner the

presence of Dr. Mackennal at the Triennial Council of the American Congregationalists at Portland, Oregon, increased the interest in International Federal Church Union. At the same time the most significant address at the great Council was that upon the federation of all evangelical churches in all forms of efficient work.

It only remains to add that for the ideal of union in practical work the time is ripe, the need is very great, the leaders of thought and speech are ready, and the work to be accomplished is only awaiting development to assume vast proportion with beneficent results.

(*To be concluded*).

Communion Wine: Suitable and Unsuitable Symbols.

To the Editor of "THE RECORDER."

In the RECORDER for January, 1897, there was printed an article on "Communion Wine: Suitable and Unsuitable Symbols," and a printed copy of the article was sent to the *Bible Temperance Educator*, published in Belfast, Ireland. It was reprinted in that periodical for July last. In the *Educator* for January of this year is printed a letter on the same subject from Rev. Dr. Corkey, referring to the above article, which contains some information which will be of interest to your readers, and therefore I copy Dr. Corkey's letter, hoping that you will reprint it in the RECORDER.

C. HARTWELL.

"In the interesting article on this subject by Rev. C. Hartwell, in this year's volume of the *Educator*, pages 88-91, much information is given in regard to the discussion going on in China and other mission fields as to the kind of drink to be used at the Lord's Supper. The question, he says, is still under discussion, 'Can other materials than grape wine be appropriately used in the administration of the ordinance?' This question Mr. Hartwell and others are prepared to answer in the affirmative, taking into consideration the circumstances and surroundings amidst which missionaries are placed in China. The question is not a living issue in the home churches, as no one proposes to use in the ordinance any other material than 'the fruit of the vine.'

"I do not propose to enter at all upon the merits of the discussion, but it may be interesting to some of your readers to know that the question was discussed by Protestant divines at the time of the reformation and subsequently, and that the same answer was given by them as that for which Mr. Hartwell contends. The question did not at that time arise from any objection being made to the use of intoxicating wine. The reformers held the common opinions of their age that fermented wine was good, was commended

in the Bible, and was a suitable symbol of the blood of Christ. But in countries where the vine was not or could not be cultivated, it was sometimes impossible to procure the juice of the grape in any form. In such circumstances the question arose, where wine could not be had, might some other drink in customary use be substituted? In his work on 'Ecclesiastical Polity,' Voetius, a distinguished professor at Utrecht in the seventeenth century, discusses this question at some length. He answers it in the affirmative, and quotes, in support of his views, the authority of Beza, Bucer, and Pareus, all eminent men in the preceding age. Beza says, in a letter to Calvin, 'Where there is no use of bread or wine, or where on any occasion no supply can be obtained, the supper is daily observed, if what is in common use instead of bread and wine be set forth.' The change was not to be made rashly or for the mere sake of innovating, but, says Voetius, 'in parts of the world where their drink is made from honey, or the juice of the cocoanut, or from sugar, or from aromatic herbs, that is virtually their wine.' 'Any generous, wholesome, pleasing drink is analogically wine.' He also gives his sanction to the use of bread made from other substances than grain, supports his position by several arguments, and defends it against Romish theologians, who maintained that there could be no valid sacrament where wine was not used. The question, then, as to material to be used in the Lord's Supper, is not a new one—first started in the last few years, as some would have us believe.

"It may be worth mentioning that another question, more kindred to living issues, was also discussed in the sixteenth and seventeenth centuries. 'What is to be done if anyone, from some peculiar temperament or habit of body, be unable to taste or even smell wine without great aversion, derangement, or disturbance of mind?' The answer of Voetius is, that such an one ought by no means to be debarred from the communion, but that 'his convenience should be consulted and that some drink, as like wine as possible, which he can comfortably use, should be provided for him in a separate cup.' (*Illi peculiari calice exhibendum*).

"The question, as I have said, has not been raised in these countries as to the use of other material in the Lord's Supper than 'the fruit of the wine.' Waiving that question, therefore, in the meantime, two inferences may be fairly drawn from the positions taken up regarding it by the reformers: (1) That they did not hold the most offensive and loathsome view which some have taken up in modern times, that in order to the right observance of the sacrament of the Supper, it is necessary to have an intoxicating element in the cup; and (2) that they would not

have thought of compelling those who regard fermented wine as deleterious and poisonous to partake at the Lord's table of such a beverage. They would most certainly have shrunk from forcing a fermented drink in the sacred ordinance on converted Hindoos and Mahommedans, who on conscientious and true grounds abstain from all intoxciating beverages. (The discussion is found in the work of Voetius referred to above, pp. 738-41.)"

(Signed) JOSEPH CORKEY.

Scripture Knowledge and Spiritual Power.

BY REV. WILLIAM N. BREWSTER.

THE Uganda revival is one of the most remarkable turnings to God of heathen races in this or any age.

The recently published biography of the late lamented George L. Pilkington, reviewed in the May number of the *Missionary Review*, brings out a fact in this connection that it behooves the missionaries of China very carefully and prayerfully to consider.

This fact strikes at the very core of our difficulties in building up an intelligently spiritual church in China. The following quotation from Dr. Pierson states the case :—

"Throughout this great revival in Uganda, God has put special and very remarkable emphasis upon the Holy Scriptures as the means both of the new birth and the new quickening in spiritual life. They adopted a plan of erecting reading houses, or as the people called them "synagogi," where native teachers could instruct the people under the supervision of more experienced workers.

The system was organized and became a leading feature of the work in Uganda. It was the means of causing the revival which had started in the capital that same year to spread far and wide through the various outlying stations.

By April 1st, 1894, between thirty and forty teachers had offered themselves for such service in the country districts, and thirteen were solemnly sent out in one Sunday and seven more the next week. Shortly word came from the islands of an enormous increase of "reading." A spirit of new inquiry was found, even among Roman Catholics and Moslems. In the autumn of 1894, before the church at Mengo fell in a great storm, at least

2,000 were assembling every week-day morning, and in the 200 churches some 7,000 more, and on Sundays 20,000 in the various places of meeting. Of these, 6,000 were in classes under regular instruction."

Here were these negro savages, formerly without even an alphabet, suddenly forming great schools for learning to read the books translated or written and printed by the missionaries into the language they had reduced to writing. These people had no literature hoary with age and senility which their converts had been brought up to revere with idolatrous devotion. They had nothing to unlearn before beginning to learn. Hence this marvelous avidity in reading.

The contrast with the work of evangelization in China is indeed painful. Here the missionary opens a new village station at the request of eight or ten families. He appoints a catechist to teach them and others who may be reached in that neighborhood. The people seem zealous and willing to be taught. After six months, or a year, a score of candidates for baptism are presented. The missionary finds that three or four of them can read with difficulty passages in the Gospels, the catechism and a few hymns. But some of these are soon floundering if he insists upon a clear understanding of what is read. Of the remainder perhaps a dozen can tell that Christ's mission was to save the world and what the commandments are, but can read nothing intelligently or otherwise, and four or five cannot even answer these simple questions.

What is the missionary to do? These people seem in earnest. Shall he baptize them? He postpones the last four or five and proceeds to administer the sacred rite to the remaining fifteen, but with a heavy heart. A year, and not able to read with ease and pleasure a single page of the Sermon on the Mount! How long will it be at this rate before the Christian church in China is strong in the faith and able to foster and propagate itself with a pace that gives some hope of conquering this vast multitude for Christ?

What prevents the free course of the Gospel in China? To be sure the customs, superstitions, and sins of the people form a mighty barrier, but probably the greatest and so far the most effective chain that clogs the chariot wheels of our King is this hieroglyphic style of writing that makes it impossible for the laboring people to learn to read. Verily in China we cannot say with Paul the apostle, "the Word of God is not bound." Dr. Pierson says: "It was particularly noticeable how the conversions and reclamations (in Uganda) were almost invariably connected with knowledge of the Word of God."

At the Liverpool Conference in 1896, Mr. Pilkington said: "The power to read the Bible is the key to the kingdom of God. With the exception of one case I have never known any one to profess Christ who could not read."

The missionary in China who could say that would have few converts to rejoice over. There are many truly converted illiterate Chinese in all our churches, but if a large proportion of our converts could read, who doubts that the spiritual power of the church in China would be multiplied many fold?

Sooner or later we will come to the common conclusion that the Romanizing of our Scriptures and literature is necessary to building up a spiritual church. The sooner we as missionaries see this and act upon it the better it will be for the kingdom of God in China.

It is hard, discouraging, toilsome work to fight against ignorance and prejudice among our native helpers and converts. We have been at it for nine years in Hing-hwa, and are just making a successful beginning. The Hing-hwa dialect is distinct from the Foochow on the north and the Amoy on the south, spoken by about three million people. There is no colloquial character; only the classical. Fully eighty per cent of the five thousand professing Christians in the Methodist Episcopal Mission are not able to read the Classical New Testament. We reduced the dialect to writing in 1891 and began translating the New Testament. The greatest labor of introducing the new system has not been the difficulty of teaching, but of getting our native workers to really believe in it and heartily co-operate. Where the native pastors have done this, progress has been rapid in almost every case.

I examined recently a boy of sixteen years of age. He could read the catechism at sight, occasionally stopping to spell a word.

"How long have you been reading this book?" I asked.

"Since last Wednesday."

"When did you begin with the Primer?"

"A week ago last Thursday."

"Yes," said a young and zealous unpaid lay worker "he was at my house, and it was raining all day, and I persuaded him to begin with the alphabet. He learned that and the tones that day. Next day he learned to spell. I have not needed to teach him anything since. He has picked it up himself."

That boy could have studied Chinese classical characters for years and been less able to understand the Scriptures than he is after ten days of reading the Romanized in his leisure hours. Of course this is an exceptional case. An old man, sixty years of age, began to learn last November; in February he could read anything

at sight. He is delighted. He reads all his spare time. He has stimulated many to follow his example.

After nine years we have at last conquered prejudice to some extent, and there is a little group in many of our stations able and eager to read the monthly church paper and Scriptures. The struggle is well begun, and progress will be more rapid in the future. It is worth all it has cost. We are looking, praying and believing, as well as working for some such Pentecostal power as Uganda has been witnessing during the decade just closing, when a like foundation has been laid by a general knowledge of the written word.

Echoes from the Homeland.

BY REV. W. REMFRY HUNT (F. C. M. S.).

CHINA, at long range, is not less attractive to the returned missionary than it is when he or she is in direct touch with its immense needs and claims. As a matter of fact the furlough is educational in the help it affords the worker to view the field from varied view-points. The grandeur, intricacy and completeness of the kingdom-building is sometimes best seen and appreciated away from the base.

So in our privileged experiences in and among the churches, colleges, Sunday schools, and Y. P. S. C. E. "rallies," etc., both in America and England, our own vision of the great work has been clarified and enlarged, and that while we have been seeking to arouse interest, inspire co-operation and secure new workers for China.

The welcome appearance month by month of the CHINESE RECORDER has kept us well posted on the progress of events in Sinim. The unity among the societies and the all-conquering faith of the missionaries helps the work at home.

The churches as never before have become awakened to the imperative and imperial claims of the non-Christian lands on their entrusted wealth, wisdom and spiritual gifts. It is one of the encouraging signs of the times that the churches are coming to understand that no church can be Christian without being missionary.

At the immense gathering of the Chatanooga Convention of the Disciples of Christ one of the speakers rose to sublime heights of spiritual vision when he declared that "missions are *the*

heart and soul of church life. Christianity is only known by its catholic, progressive and saving power. It must either *live or die.* We must either *send or end, inspire or expire*; these are its only alternatives."

In the annual parliament of religions held in London, better known as the "*May Meetings,*" most wonderful testimony has been given of the expansion of work in all lands, and in the extension of Christ's kingdom in the until recently, closed doors.

It was at the annual meeting of the London missionary society, held in the city temple this month, that Dr. Fairbairn, principal of Mansfield College, gave the great missionary speech of the day. He said: "The history and action of modern missions is unique. These find expression in principles. By centralization and diffusion the workers are finding the true secret of missionary strategy. The new *régime* opens with a splendid programme. It means a better understanding of the literature, language, philosophy Scriptures and traditions of these awakening Eastlands. The Orient must be won if it is to be won, and kept, not by material force, but by the fullest and highest expression of the principles of Christian truth, liberty and love."

The annual meeting of the Baptist Missionary Society was an inspiring occasion. The work of Rev. Timothy Richard in aiming to reach the officials and through them the Imperial government, was warmly commended.

It is on record that the speeches of the returned missionaries of the China Inland Mission at their 33rd annual meeting at Exeter Hall, were also of a high order. We were privileged to be present. One of the most interesting addresses was that given by Miss Soltau, recently returned from a tour in the inland provinces. The reports showed commendable progress and gave abundant cause for thankfulness and the increase of faith for larger service.

From this it will be seen that this breathing spell in the inspiring associations of the homeland, has been to us a spiritual tonic. We have learned that returned missionaries must avoid overwork in deputation service. Let them rest, refresh and recuperate. Hear the leaders of Christian thought. Take special studies on the lines of latest Biblical research. Associate with the sister-missionary organizations.

In this way the toil tried worker, who, by reason of long isolation, was out of touch with the currents of religious activity at home, is enriched with renewed strength, larger equipment, and a deeper enthusiasm in the prosecution of his great missionary vocation.

Our Bible Reading.

BY THE REV. F. B. MEYER, B.A.

THE whole of Christian living, in my opinion, hinges on the way in which Christian people read the Bible for themselves. All sermons and addresses, all Bible-readings and classes, all religious magazines and books, can never take the place of our own quiet study of God's precious Word. We may measure our growth in grace by the growth of our love for private Bible study. And we may be sure that there is something seriously wrong when we lose our appetite for the Bread of Life. Perhaps we have been eating too many sweets; or taking too little exercise; or breathing too briefly in the bracing air which sweeps over the uplands of spiritual communion with God.

Happy are they who have learnt the blessed art of discovering for themselves the treasures of the Bible which are hidden just a little below the surface, so as to test our real earnestness in finding them. No specimens are so interesting as those which the naturalist has obtained by his own exertions, and each of which has a history. No flowers are so fragrant as those which we discover for ourselves, nestling in some woodland dell, remote from the eye and step of men. No pearls are so priceless as those which we have sought for ourselves in the calm clear depths of the ocean of truth. Only those who know it can realize the joy that fills the spirit when one has made a great "find" in some hidden connexion, some fresh reference, or some railway lines from verse to verse.

There are a few simple rules which may help many more to acquire this holy art, and I venture to note them down. May the Holy Spirit Himself own and use them!

1. *Make Time for Bible Study.*—The divine teacher must have fixed and uninterrupted hours for meeting His scholars. His Word must have our freshest and brightest thoughts. We must give Him our best and the first-fruits of our days. Hence there is no time for Bible study like the early morning. For we cannot give such undivided attention to the holy thoughts that glisten like diamonds on its pages after we have opened our letters, glanced through the paper, and joined in the prattle of the breakfast table. The manna had to be gathered before the dew was off and the sun was up; otherwise it melted.

We ought, therefore, to aim at securing at least half-an-hour before breakfast for the leisurely and loving study of the Bible.

To some this may seem a long time in comparison with what they now give. But it will soon seem all too short. The more you read the Bible the more you will want to read it. It is an appetite which grows as it is fed. And you will be well repaid. The Bible seldom speaks, and certainly never its deepest, sweetest words to those who always read it in a hurry. Nature can only tell her secrets to such as will sit still in her sacred temple till their eyes lose the glare of earthly glory and their ears are attuned to her voice. And shall revelation do what nature cannot? Never! The man who shall win the blessedness of hearing her must watch daily at her gates and wait at the posts of her doors. There is no chance for a lad to grow who only gets an occasional mouthful of food and always swallows that in a hurry!

Of course this season before breakfast is not possible for all. The invalid, the nurse with broken rest, the public servant, whose night is often turned into day,—these stand alone; and the Lord Jesus can make it up to them; sitting with them at mid-day, if needs be, beside the well. In the case of such as can only snatch a few words of Scripture as they hasten to their work, there will be repeated the miracle of the manna. "He that gathered much had nothing over," *i. e.*, all we get in our morning reading is not too much for the needs of the day; "and he that gathered little had no lack," *i.e.*, when by force of circumstances we are unable to do more than snatch up a hasty handful of manna, it will last us all through the day; the cruse of oil shall not waste and the barrel of meal shall not fail.

It would be impossible to name all who have traced their usefulness and power to this priceless habit. Sir Henry Havelock always spent the first two hours of each day alone with God; and if the encampment was struck at 6 a.m. he would rise at 4. Earl Cairns rose daily at six o'clock to secure an hour and a half for the study of the Bible and for prayer before conducting family worship at a quarter to eight, even when the late hours of the House of Commons left him not more than two hours for his night's rest. It is the practice of a beloved friend, who stands in the front rank of modern missionaries, to spend at least three hours each morning with his Bible; and he has said that he often puts aside pressing engagements that he may not only have time, but be fresh for it.

There is no doubt a difficulty in awakening and arising early enough to get time for our Bibles before breakfast. But these difficulties present no barrier to those who must get away early for daily business, or for the appointments of pleasure. If we mean to get up we can get up. Of course we must prepare the way for

early rising by retiring early to obtain our needed rest, though it be at the cost of some cosy hours by the fireside in the winter's night. But with due forethought and fixed purpose the thing can surely be done. "All things are possible to him that believeth."

I never shall forget seeing Charles Studd, early one November morning, clothed in flannels to protect him from the cold, and rejoicing that the Lord had awaked him at 4 a.m. to study His commands. He told me then that it was his custom to trust the Lord to call him and enable him to rise. Might not we all do this? The weakest can do all things through Christ that strengtheneth us. And though you have failed again and again when you have trusted your own resolutions, you cannot fail when you are simply trusting Him. "He wakeneth me morning by morning." "He took him by the right hand and lifted him up; and immediately his feet and ankle bones received strength."

2. *Look up for the Teaching of the Holy Spirit.*—No one can so well explain the meaning of his words as he who wrote them. Tennyson could best explain some of his deeper references in "In Memoriam." If, then, you want to read the Bible as you should, make much of the Holy Ghost, who inspired it through holy men. As you open the book, lift up your heart and say: "Open Thou mine eyes that I may behold wondrous things out of Thy law." "Speak, Lord, for Thy servant heareth."

It is marvellous what slender light commentaries cast on the inner meaning of Scripture. A simple-hearted believer, depending on the aid of the Holy Ghost, will find things in the Bible which the wisest have mistaken or missed. Well might St. John say of such, "Ye need not that any man should teach you; but the anointing which ye have received teacheth you of all things." The teaching of the Holy Ghost brings out passages in the Bible which had seemed meaningless and bare.

We can never know too much of that literature which throws side-lights on the Bible; and which unfolds the customs of the people, difficult allusions, historical coincidences, geographical details. Geikie's "Hours with the Bible," Kitto's "Daily Illustrations," edited by Dr. Porter; Dr. Smith's "Bible Dictionary,"—books like these are invaluable. But we should study them at other times than in the morning hour reserved for the Holy Ghost alone.

3. *Read the Bible methodically.*—For some reasons it is very helpful to map out the Bible into three annual courses and then neatly insert the dates, once for all, in the margin as a permanent guide. The Old Testament forms two annual courses, each portion

averaging five-sixths of a page of a Bagster's Bible; while the New Testament makes a single course; each day's reading being on an average exactly one column.

This system has been adopted by those members of the Y. M. C. A. Bible Reading Union not already pledged to use other portions; and by other friends who use the tasteful little "Calendars" (one for each Testament) in which the annual courses are clearly arranged. The short New Testament portions should be read every year by all; and *one* Old Testament course by all who can possibly do so, thus working the larger division of the sacred volume through in two years.

It is wise to have a good copy of the Scriptures strongly bound for wear and tear; of good clear print, and with as much space as possible for notes. It is wise at first to select one with copious marginal references, so that it may be easy to turn to the parallel passages. For myself this plan has invested my Bible reading with new interest. I love to have in front of me one of the paragraph Bibles of the Religious Tract Society, which abound in well-chosen references, and a small pocket Bible in my hand, that I may easily turn to any references I desire; and very often I get more blessing from the passages to which I refer, and those to which these lead, than from the one I may be reading.

After a while we shall begin to make references for ourselves; and then we may use a copy of the Revised Bible, that we may not only be able to read God's Word in the most approved English rendering, which is an immense advantage, but that we may also be able to fill up the empty margins with the notes of parallel passages.

But whatever system is adopted be sure to read the Bible through on some system as you would read any other book. No one would think of reading a letter, poem, or history, as many read God's Word. What wonder that they are so ignorant of its majestic prose, its exquisite lyric poetry, its massive arguments, its sublime imagery, its spiritual beauty,—qualities which combine to make it the king of books, even though the halo of inspiration did not shine like a crown about its brow!

It is sometimes well to read a book at a sitting, devoting two or three hours to the sacred task. At other times it is more profitable to take an epoch, or an episode, or a life, and compare all that is written of it in various parts of Scripture. At other times, again, it is well to follow the plan on which Mr. Moody has so often insisted, of taking one word or thought, as faith, or love, or able, and tracing it, by help of a concordance, from end to end of the inspired volume. But in any case, let the *whole* Bible be your study; because "*all* Scripture is given by inspiration of God, and

is profitable." Even the rocky places shall gush with water-springs. The most barren chapters shall blossom as the rose. "Out of the eater shall come forth meat, and sweetness out of the strong."

Let us never forget that the Bible is one book; the work of one infinite Spirit, speaking through prophet and priest, shepherd and king, the old-world patriarch and the apostle who lived to see Jerusalem levelled to the ground. You may subject its words to the most searching test, but you will find they will always bear the same meaning and move in the same direction. Let the Bible be its own dictionary, its own interpreter, its own best commentary. It is like a vast buried city, in which every turn of the spade reveals some new marvel, whilst passages branch off in every direction calling for exploration.

4. *Read your Bible with your Pen in Hand.*—Writing of F. R. Havergal her sister says: "She read her Bible at her study table by seven o'clock in the summer and eight o'clock in the winter; sometimes, on bitterly cold mornings, I begged that she would read with her feet comfortably to the fire, and received the reply: 'But then, Marie, I can't rule my lines neatly; just see what a find I've got!' If only one searches there are such extraordinary things in the Bible. She resolutely refrained from late hours and flittering talks at night in place of Bible searching and holy communing. Early rising and early studying were her rule through life."

None, in my judgment, have learnt the secret of enjoying the Bible until they have commenced to mark it neatly; underlining and dating special verses which have cast a light upon their path on special days; drawing railway connexions across the page between verses which repeat the same message, or ring with the same note; jotting down new references, or the catchwords of helpful thoughts. All these methods find plenty of employment for the pen and fix our treasures for us permanently. Our Bible then becomes the precious memento of bye-gone hours and records the history of our inner life.

5. *Seek eagerly your Personal Profit.*—Do not read the Bible for others, for class or congregation, but for yourself. Bring all its rays to a focus on your own heart. Whilst you are reading, often ask that some verse or verses may start out from the printed page as God's message to yourself, and never close the book until you feel that you are carrying away your portion of meat from that hand which satisfieth the desire of every living thing. It is well sometimes to stop reading and seriously ask, What does the Holy Spirit mean *me* to learn by this; what bearing should this have on *my* life; how can I work this into the fabric of *my* character?

Let not the Bible be to you simply as a history, a treatise, or a poem, but as your Father's letter to yourself; in which there are some things which you will not understand till you come into the circumstances which require them; but which is also full of present help. There is a great difference between the way in which an absent child scans the parcel of newspapers and that in which he devours the home-letter, by which the beloved parent speaks. Both are interesting, but the one is general, the other is all to himself. Read the Bible, not as a newspaper, but as a home-letter.

Above all, turn from the printed page to prayer.—If a cluster of heavenly fruit hangs within reach, gather it. If a promise lies upon the page as a bank cheque, cash it. If a prayer is recorded, appropriate it and launch it as a feathered arrow from the bow of your desire. If an example of holiness gleams before you, ask God to do as much for you. If a truth is revealed in all its intrinsic splendour, entreat that its brilliance may ever irradiate the hemisphere of your life like a star. Entwine the climbing creepers of holy desire about the lattice work of Scripture. So shall you come to say with the psalmist, "Oh, how I love Thy law; it is my meditation all the day!"

It is sometimes well to read over, on our knees, Psalm cxix., so full of devout love for the Bible. And if any should chide us for spending so much time upon the Old Testament, or the New, let us remind them of the Words of Christ, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The Old Testament must be worth our study since it was our Saviour's Bible, deeply pondered and often quoted. And the New demands it, since it is so full of what He said and did, not only in His earthly life, but through the medium of His holy apostles and prophets.

The advantages of a deep knowledge of the Bible are more than can be numbered here. It is the storehouse of the promises. It is the sword of the Spirit before which temptation flees. It is the all-sufficient equipment for Christian usefulness. It is the believer's guide-book and directory in all possible circumstances. Words fail to tell how glad, how strong, how useful shall be the daily life of those who can say with the prophet, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of my heart."

But there is one thing which may be said last, because it is most important, and should linger in the memory and heart, though all the other exhortations of this tractlet should pass away as a summer-brook. It is this. It is useless to dream of making headway in the knowledge of Scripture unless we are prepared to practice each new and clearly-defined duty which looms out before our view. We are taught, not for our pleasure only, *but that we*

may do. If we will turn each holy precept or command into instant obedience, through the dear grace of Jesus Christ our Lord, God will keep nothing back from us; He will open to us His deepest and sweetest thoughts. But so long as we refuse obedience to even the least command, we shall find that the light will fade from the page of Scripture and the zest will die down quickly in our own hearts.

"This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." (Joshua i. 8).—*Evangelical Christendom.*

Heh-miao Fables.

TRANSLATED BY MR. S. R. CLARKE, OF THE CHINA INLAND MISSION, KWEI-YANG FU.

The Swallow and the Toad.

IN old times the rice plant bore grain from the bottom to the top of the stalk. This just suited the swallow, but the toad was not so well off. It would be well, said he, to reap a harvest three times a year, so as to have enough for a year's food.

No, said the swallow, it would be well if one harvest yielded enough food for three years.

That, replied the toad, would be very bad.

Why would it be very bad? asked the swallow.

Because, said the toad, the land would be overgrown with weeds.

But, replied the swallow, the weeds would be very convenient; we could rest in the shade of them.

You only think of yourself, said the toad.

Well, said the swallow, how would it be bad for you?

I prefer, said the toad, that there should be three harvests every year; thus there would be no weeds, and the snakes would not be able to seize me.

The swallow, however, would not consent to any such arrangement; and so they quarrelled.

You go, said the swallow, and make an accusation against me.

Accuse you, replied the toad, yes, I'll go and accuse you.

The swallow thought the toad would be a long time on the road; so he said to the toad:

You go first; I'll come along at my leisure.

The toad, however, was clever; he took a piece of wood and threw it in the water; then he got upon the piece of wood and floated down the stream. In this way he was the first to arrive before the king.

The king asked him what he came about.

I have come, said the toad, to make an accusation.

Concerning what matter, asked the king, do you wish to make an accusation?

I desire, said the toad, that every year there should be three crops to supply the year's need. The swallow will not consent to this; he says he prefers that one crop should suffice for three years. I say that thus the ground would be overgrown with weeds, and the snakes would come and eat me. So we quarrelled, and the swallow beat me.

So the king allowed the claim of the toad that every year there should be three crops, and the toad returned to his home.

Subsequently the swallow, having amused himself on the road, arrived. The king asked him, What have you come about?

I have come, replied the swallow, to make an accusation.

Concerning what matter, asked the king, do you wish to make an accusation?

I desire, replied the swallow, that one harvest should suffice for three years. The toad will not consent to this, and he beat me; so I have come to accuse him.

But, said the king, the matter is already decided. You'll find it recorded here; you can read it.

The swallow, seeing the toad's claim was allowed, kept on protesting. Thereupon the king, with his hand, hit the swallow on the head; and ever since the top of the swallow's head has been flat!

The Dog, the Cat, the Rat and the Sheep.

Once upon a time the dog and the cat agreed to be cousins.

The dog said, We two have become cousins; there must be no stealing between us.

The cat replied, We'll steal other people's things; we two are relations; how can we still rob one the other?

Not long afterwards the dog took off his horns and put them on one side; he then stooped down and began to lick the inside of a stone mortar; in a little time he straightened himself and looked round, but could not see his horns; so he said to the cat:

Have you seen my horns?

The cat said, I haven't seen them; I certainly don't look after your horns for you.

The dog searched, but could not find them; subsequently he asked the rat.

The rat said, I know where they are.

The dog said, You tell me.

The rat replied, Your cousin, the cat, has stolen your horns and put them in a cupboard.

The dog went to see, but the cupboard was shut.

He said to the rat, You go and get them for me.

The rat replied, What reward will you give me?

The dog replied, When I eat anything you shall eat with me.

So the rat went and gnawed a hole in the cupboard and brought out the horns in his mouth.

But the cat saw him, and went and snatched them away; the dog went and pursued the cat, and the cat went up to the top of a tree.

The dog, at the foot of the tree, cried out, Beat him!

The cat, on the top of the tree, said, I'm not afraid.

When it became dark the dog was afraid, and went home, whereupon the cat came down the tree and gave the horns to the sheep.

And now the cat worries the rat, and the dog likes to chase the sheep and bite them. Because of these things that happened to them once upon a time, there is enmity and ill-will; so at the present time they are not good friends.

In Memoriam.

REV. N. J. PLUMB, A.M.

By Rev. M. C. Wilcox, Ph.D. (M. E. M., Foochow.)

The news of the death of this well known and honored missionary will cause sorrow to thousands in China and in the United States. The sad event occurred July 11th at the Sharp Peak sanitarium near Foochow, as the result of a brief illness, which was caused by exposure to the midday sun.

In 1870 a call was sent forth to the Methodist Episcopal Church in America for "six young men for China." Prompt were the responses from various parts of the country, and carefully selected men were sent out—two to Peking, two to Kiukiang and a like number to Foochow, where Bro. Plumb arrived October 14th, 1870. The Mission which he joined then consisted of only Rev. R. S. Maclay, Rev. S. L. Baldwin, Rev. Nathan Sites and Misses Beulah and Sarah Woolston.

So important has been the work, and so widespread the influence of our brother, whose departure we mourn, that an outline sketch of his career will doubtless be welcomed, not only by those who knew him personally but by many others.

Nathan James Plumb was born at Bateman Town, Morrow County, Ohio, September 8th, 1843. Bereft at three years of age of his father, his training devolved entirely on his mother, a woman of unusual ability and of deep piety, who in his infancy dedicated her son to the work of the Christian ministry. It is not strange, therefore, that the future missionary early became an earnest worker for the Master.

Bro. Plumb's boyhood years were spent on the home farm and in the district school, after which he studied three years in the Belleville Academy, preparing for college. But the civil war had broken out, and the student, feeling that his country needed his services, enlisted in Company I, 88th Ohio infantry. He served most of the time on the staff of General Hooker, familiarly called "Fighting Joe Hooker." During his army life the young soldier's Christian influence was widely felt among his comrades, many of whom were through his efforts brought to accept the Savior.

At the close of the war Bro. Plumb entered the Ohio Wesleyan University, which has always been specially noted for its earnest missionary spirit, and in due time completed the classical course, together with certain theological studies. So persistent was his purpose to secure a liberal education that during his student life he supported himself by teaching school in the vacations of the university and by tutoring fellow-students who did not relish hard work.

A year or so before graduating Bro. Plumb was led to consider the demands of the foreign mission fields, and became convinced that he was divinely called to go abroad instead of laboring in the North Ohio Conference according to his original purpose. Hence in August, 1870, he was ordained by Bishop Clark at Chicago, and soon after sailed for Foochow. It may be stated here that of the six young men who then entered upon their missionary career four have already finished their labors. On December 2nd, 1873, Bro. Plumb was married at Foochow by Dr. S. L. Baldwin to Miss Julia F. Walling, who has been a most devoted and helpful wife. Two children—Horace and Florence—were born to them. The former has recently graduated from Ohio Wesleyan University, at which institution Florence is still a student.

Bro. Plumb was one of the five missionaries who, together with twenty-five Chinese preachers, were in 1877 organized into the Foochow Conference.

Our promoted brother has labored in every department of missionary enterprize, except the medical work. He has had supervision—as missionary in charge or as Presiding Elder—of every district in the Foochow Conference, including those set off a few years since with the Hing-hua Mission Conference. For nearly twenty years he was superintendent of our

Mission Press. He also served many years as editor of the Chinese *Christian Advocate*, as Secretary and Treasurer of our Mission and as Secretary of the Foochow Conference. He did a great amount of itinerating, preaching the Gospel to multitudes in nearly every part of the northern half of Fuhkien province.

During the past three years Bro. Plumb has been President of the Methodist Theological School at Foochow, with which institution he was connected as an instructor nearly ever since his arrival in China. In 1891, while on furlough, he studied in Yale Divinity School, returning to Foochow still better fitted for the work assigned him.

As to literary work, it may be stated that he translated Angus' Hand-book of the Bible and Claude on Sermons, and that he was preparing other books to use in his work. He was also one of the committee for revising the Scriptures in the Foochow dialect.

In 1880 he was chosen reserve delegate to the General Conference of his denomination. He was elected a full delegate to the body in 1892, also as delegate to the World's Ecumenical Conference of Methodism, held at Washington in 1891.

Bro. Plumb was a faithful, earnest, hard-working missionary. His thorough knowledge of the language, his ripe experience, his strong faith in God and in his plan of redemption through Jesus Christ, his consequent belief in the ultimate triumph of Christianity over every false system of religion,—these and other qualifications fitted him in a preëminent manner to labor in this needy field.

We had been taking it for granted that our brother would be able to devote at least ten years more to the work so dear to him and to us all before his final return to the home land. But suddenly, unexpectedly, he has passed on to the true home land, the "Home of the Soul," the "city which hath foundations, whose builder and maker is God." This mystery is to us impenetrable. Why was such a worker called away when so much remains to be dome, when millions are perishing without a knowledge of the true God and of Jesus Christ, whom He hath sent. Faith tells us that God can bury His workmen and yet carry on His work. Faith whispers that our loving, all-wise, all-powerful Father never makes a mistake, and that bye and bye this strange dispensation of His providence will be made perfectly clear.

The text (Rev. xiv. 13) used by the writer at the funeral of our departed friend, expresses well the salient points in his godly, laborious, fruitful life. Bro. Plumb lived in the Lord, and therefore died in the Lord. He was a hard worker—a laborer together with God—and now he enjoys rest, sweet rest, from the pains and sorrows, the cares and anxieties of this mortal life, and is, no doubt, already engaged in those higher ministries of the "saints in light," for which God, even here, prepares them that love Him.

And our brother's "works do follow." He bore an important part in the planting and training of the Christian church in China and in

preparing young men to go forth as preachers of the same blessed Gospel which it was his own joy to proclaim. His death is not only mourned by those nearest and dearest, but by his fellow-missionaries, whose numbers were already seriously depleted, and by the Chinese preachers and communicants, who always found in him a genuine friend and helper.

Having toiled faithfully, diligently, in full reliance upon the Savior's merits and upon the aid of the Holy Spirit, Bro. Plumb's labor cannot be in vain in the Lord.

"Servant of God well done!
Thy glorious warfare's past;
The battle's fought, the victory's won
And thou art crowned at last!"

Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

"Learn!"

BY THE VICEROY CHANG CHIH-TUNG.

(Translated by Rev. S. I. Woodbridge.)

(Continued from page 400, August number.)

VOL. II. PRACTICAL.

(Chapters VIII, IX, X, XI, and XIV omitted.)

CHAPTER XII.—*Railways.*

IS there any one power that will open the door of learning for the scholar, the farmer, the workman, the merchant and the soldier? To this question we reply emphatically, there is, and it is the railway. The potentialities of the scholar lie in extensive observation—of the farmer, in finding a ready sale for farm products; of the workman, in the increase of machinery; of the merchant, in cheap and rapid transit; and of the soldier, in the quick despatch of the munitions of war. The rulers of the San Tai considered the building of good roads of first importance in the conduct of the government. The railway is the source of the wealth and power of Western countries. The laws of China make no provision for the building of thoroughfares. Consequently the hill roads are rough and uneven and the village roads are muddy

and lead nowhere, whilst the streets of the city are uncanny and unkempt. We need not wonder that people are afraid of going out and that merchandize cannot be freely transported to inland cities. Let us build railways and then the scholar can have easy communication with distant friends, the farmer can utilize much that is now waste, the merchant can readily meet the demand for supply, forwarding the heaviest material, the workman will soon find machinery everywhere, the abundant products of the mines will be beneficially distributed, and our China coast will be securely protected and guarded by myriads of efficient troops. Then will there be economy of time and money; the officials cannot become idle nor the people oppressed. The whistle of the train will wake the echoes and dispel the doubts of the conservatives. Rapid communications with head-quarters will be made and much bother saved in preparation for the reception of officials. The whole country will become really ours, and China will be one great united family with no fear of famine or war.

If the circulation is good, it naturally follows that the body will be in health; if the ears and eyes are open, reliable information can enter; and if the heart and brain are exercised, proficiency will result.

The ears and eyes are the foreign periodicals, the heart and the brain are our colleges, and the circulation is THE RAILWAY. Let us have it, and where it cannot touch let us build good horse roads and tramways. The enrichment of the government and people will be but a secondary matter when we consider the splendid results that will follow in other directions. We have been looking into the railway affairs of the world for thirty years. Every country considers railways most urgently important. They have been introduced all over the globe, and even now are daily spreading. They interlace the globe like spider webs stretching over the land for millions of miles.* If China does not introduce them we will remain isolated from the rest of the world. While others are traveling with facility to the sea coast we will be sitting bound and paralyzed in the house! How can the people of our flowery inner land progress or even exist without railways?

CHAPTER XIII.—*Religious Toleration.*

Alien doctrines have caused dissension both in Asia and Europe. In the latter country the strife has been waged for mastery by the ambition of men. In China the fight for Confucianism against Taoism and Buddhism has been for principle. We now know what

* Railway Associations exist in all countries for the promotion of railway interests. They meet triennially.

is right, that Confucianism is the pure and holy truth, the *li* (理) of heaven and the sum and summit of the five relations. Not even the most distant countries can dispute this fact; and yet there are some who fear that our religion will decay and are casting about for means to conserve it. Our own opinion is that in order to advance Confucianism we must reform the government and not everlastingly combat other religions. The times are changed now—the present is not the past. Since the treaties were made the Western religion has spread over China. Our laws permit it, and the burning of chapels by Chinese is forbidden by our Emperor. In consequence of the murder of missionaries in Shantung, Germany has annexed Kiao-chow. Other countries are watching for opportunities to imitate the example in other parts of the empire. Our condition is one of danger.

The higher class of Chinese should carefully consider the situation and should tolerate the Western religion as they tolerate Buddhism and Taoism. Why should it injure us? and because Confucianism, as now practiced, is inadequate to lift us from the present plight, why retaliate by scoffing at other religions? Not only is such a procedure useless; it is dangerous. For the people imitate their rulers, and the scoundrels and rap-scallions of China take occasion to create disturbances against foreigners, and without provocation injure them, and thus grieve the heart of our Emperor. The foreigners themselves are aroused against us, and calamity falls like gloom upon the country. How can such men be called patriotic? The Chinese at the ports have found out what kind of people foreigners are. In the interior it is different. The Westerner, dressed in his native garb, goes through a place, and is immediately followed by a crowd of ignorant men and children, who soon begin to call names and throw stones. A mob quickly collects, and who can tell what the consequences will be? The rabble do not consider whether the man is a missionary or not, or whether he is European or American. Without any reason whatever the innocent man is often beaten by the Chinese, who cannot tell whether he is a custom house officer, an assistant of some mandarin, a traveler, or a preacher. All are hustled alike.

This is pure disobedience to the Chinese Emperor's commands. It is shameful for a couple of hundred Chinese to set upon one or two defenceless foreigners and attack them for naught. It is cowardly, too, and these crowds who are so brave on occasions like these would soon turn tail and flee if pitted against an enemy in war.

So foreigners say the Chinese have no manners. Our own opinion is that the Chinese who make the rows are lunatics. Again, we constantly hear awful rumours of missionaries taking out the

eyes of the Chinese to prepare strong decoctions of medicine which are said to convert lead into silver. These stupid beliefs have been handed down for generations, and they are utterly false. Eight years ago a report was circulated in Ichang that the eyes of seventy children in a certain school had been gouged out by missionaries. All the Chinese thoroughly believed it, and the authorities were compelled to make an investigation. And what was the result? All the children in that institution were perfectly sound—eyes and all—except one. The parents of this little one said that it had been afflicted with small-pox, and its eyes had been injured by the disease. The eye balls were intact!

In 1896 a rascally Chinese teacher buried the body of a child in the compound of the missionaries in Kiang-yin to further some ulterior design against the foreigners. An official investigation was instituted, the whole truth discovered and the culprit punished. These are recent events, and show that no belief whatever can be put in rumours about foreigners. Why, the Western religion has been established for more than a thousand years and propagated in many countries! The new and the old have been in conflict for centuries, and no one outside of China has ever dreamed of setting such rumours afloat. If there had been such awful practices foreign countries would have been destroyed long ago, and no Western man could boast of a whole skin. Some simpleton may say that such tricks are only practised upon the Chinese. But how about the *ante* intercourse times before we had contact with foreigners? We know foreign countries have always produced an abundant supply of medicines. Chapels exist in nearly all the provinces of China, and, pray, how could foreign missionaries murder the myriads of Chinese to procure enough eyes without it being universally known? An old saw runs:—

"A marble will move about on a smooth surface, but will stop at a hole;

A lying rumour will flourish among the ignorant, but will be stopped by common sense."

Ye long-robed and begirdled Confucianists; it is your office and duty to instruct the ignorant people and not be fools yourselves, lest the men from beyond the seas laugh at you behind your backs.

THE END.

A History of the United States.

BY M. C. WILCOX, M.A., PH.D.

MR. WILCOX has prepared a very useful history of the United States, one that will not only be found of service as a text-book but which cannot but be interesting to the general Chinese reader. It is written in good style, and relates the principal events in American history from the first discovery of the Western world to the close of the recent war with Spain. An interesting feature is the attention paid to American inventions and the industrial progress of the country. A valuable appendix gives the most important articles of the treaties between the United States and China. The Table of Contents is printed in English as well as Chinese, which will prove of much assistance no doubt to teachers, and an Anglo-Chinese glossary gives the transliteration of all proper names that are found in the work. In this Mr. Wilcox apparently follows Dr. Sheffield's list wherever that is available, although there are a few typographical errors in the text, causing some discrepancy between the glossary and the history proper.

The transliteration of some names not found in the above list could, we think, be improved, as there is in a few instances a lack of uniformity, but this is a matter on which there must of necessity be some difference of opinion, and until the Committee on Transliteration publishes its report it is impossible for translators to avoid using different characters for the same sound in words not heretofore transliterated. Mr. Wilcox is certainly less open to criticism in this regard than most. The work is published in two volumes and printed in clear type on white paper. The maps leave much to desired, and some of the illustrations by native artists rather mar than adorn the work, as they are not good, even from a Chinese point of view.

But these are slight blemishes and scarcely to be considered in comparison with the general excellence of the press work.

The price is fixed at seventy-five cents a copy, or for five or more copies seventy cents each. Orders to be addressed to G. S. Miner, Foochow, or to the Presbyterian Press, Shanghai.

Correspondence.

QUESTIONS TO OPIUM SMOKERS.

To the Editor of

"THE CHINESE RECORDER."

If not too late, I beg to call the attention of missionaries who have received the above list of questions to an error in Question XIII and ask them, before getting the answers filled in, to kindly correct it by substituting 上 for the first character 過 in the above question.

May I also urge that the answers be returned as early as possible. As yet I have only received returns from *seven* missionaries!

GEO. NICOLL.

C. I. M., Chi-cheo-fu.

"GOLD" POISON.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the Tenth Annual Report of the Medical Mission at Tai-yuen-fu we read, p. 6, "in consideration of the rank of the family the agent employed was gold, not opium."

Giles, under 金, has 吞金, "to swallow gold, a euphemism for taking poison. (For a long time it was believed, and even now many Chinese believe, that the words are to be taken literally)."

After the Japanese invasion it was reported that Admiral Ting had "swallowed gold;" on examination his servants said he had taken an ounce of opium.

The Chinese are not acquainted with the salts of gold. Everything but the metal in its natural form is excluded.

It would be interesting to have this point cleared up.

Faithfully yours,

C. F. HOGG.

MNEMOTECHNICAL HELP TO REMEMBER THE RADICALS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The longer we study Chinese the more do we recognize the importance of remembering the order and the *numbers* of the Chinese radicals, so as to find words quickly in the dictionary. The best method of learning the order of the radicals is Rev. J. A. Silsby's Ode, given in Dr. Mateer's Mandarin Lessons. But even thus it is difficult to recollect the numbers of the radicals quickly. To those who have mastered Silsby's Ode a friend therefore suggests as an *additional help* the following four sentences, marking the fifth and tenth radical always:—

5 10 15 20 25
1. One man ice-wrapped divines
30 35 40 45
by mouth slowly the roof's sprouts.

50 55
2. A napkin in joined-hands, he
60 65 70 75
steps to the branch of a square tree,
80 85 90
denying water of its frame.

95 100 105 110
3. Sombre lives, backed by lances,
115 120 125 130
have grain, silk and old meat on the
135
tongue.

140 145 150
4. Grass-clothed in the valley,
155 160 165
naked and bitter, they pluck out
170 175 180
plenty of wrong sounds from the
185 190 195
head-hair of a fish, leaving only
200 205 210
hemp, frog and even.

[A friend sends us the following from the late Mrs. Mateer, which contains some excellent good sense.—ED. REC.]

China will never be converted without prayer, but *just as certainly*

China will never be converted without work—*hard work—downright drudgery.* When God wanted a tabernacle He set the Israelites to *work,* the women to spin and weave and embroider, the men to sawing boards—*good hard wood*—that I am sure made their arms and their backs ache, and planing, which was not easy work, and working up gold and silver and brass, which required the closest kind of application, and they were all busy a whole year. Even Christ Himself did not escape drudgery. He made tables and chairs and benches, not better—that is, finer or more beautiful probably—than those the Chinese use. And His preaching was still more drudgery. See how He traveled and lived in crowds, healed the sick, comforted the sorrowing, rejoiced with the joyful, and was instant in season and out of season teaching the ignorant. Paul did not make converts and build them up in the faith by prayer alone, but by warning them day and night with tears. We can't convert the Chinese simply by spending our lives in their country, nor by living in their neighborhood, nor in their houses, nor by wearing their clothes, but by taking them into our hearts and feeling the burden of their sins and their sorrows and spending time and strength and thought on them as mothers do on their children. We must give ourselves *wholly* to them as Paul says. God puts upon us a great honor and blessing when He calls us to this work, *but He also puts upon us a tremendous responsibility,* as any one must see who reads the Epistles to Timothy and Titus and the XXXIII of Exodus. We are made leaders in a spiritual warfare, and we must answer for the souls of many Chinese as well as our own.

Our Book Table.

The British and Foreign Bible Society are early in the field with their calendar for 1900, with its usual excellent features. It is published both in Mandarin and Wên-li, and on white, yellow, and pink foreign paper. A text in large type has been inserted for each Sunday instead of a daily text in small type as formerly. Price $7.00 per 1,000.

The little pamphlet, "Work for Women and Children," which has been prepared by the Misses Woodhull, tells the simple story of how two of the lady missionaries in China are trying to forward the Lord's work in this land. They are connected with the A. B. C. F. M. in Foochow, and this report just received covers the year 1898.

It opens with the report of the Hospital for Women and Children, and the photographic "glimpse" aids us to see, as well as to listen, as we follow the doctor's story. Its interest, as in all work of this kind, lies in its personal incidents. It is evident that the main thing in all this work is to introduce the *sin*-sick ones to the One who alone can forgive, and heal, and bless. 6,122 patients were treated during 1898.

The report of the Hospital is followed by an account of the Woman's School and Kindergarten, and here again the artist helps us to see the happy little company about their table in Davis' Memorial Hall. But we think all eyes will linger longest over the four little kindergarteners who face

page 29; just as interesting, just as susceptible to good or evil are they as the little kindergarteners in Europe or America. We think of the *millions* of them who are outside of all this good work. May our prayer take in all those others, as well as these dear little faces we are privileged to see, and who themselves are so blessed in being already where the true light shineth.

安息日論. This is a book of 21 Chinese pages, issued by the China Inland Mission. It discusses the Sabbath Question in four chapters a follows:—

I. What the Bible itself says about the day.

II. The Sabbath in the Garden of Eden.

III. The Jewish Sabbath.

IV. The Christian Sabbath.

These chapters are further subdivided and their subject matter logically treated. The burden of proof that *one* commandment of the Decalogue, and that one the longest, was abrogated or explained away, whilst the other nine are to be observed, rests with the latitudinarians. From the discussion five general principles are deduced:—

1. Although our Lord went everywhere doing good, yet He rested on the Sabbath.

2. His people in all generations should follow His example.

3. Although we are under grace, we are bound to obey the commandments of God.

4. The day of rest was instituted by the immutable God, and is not to be changed by man.

We heartily commend this book to missionaries, who will do good service by putting a copy into the hands of each native Christian. It may be obtained at the Presbyterian Mission Press or at the business depôt of the China Inland Mission for three cents a copy.

S. I. WOODBRIDGE.

REVIEWS.

The Young Man of Yesterday, an Inspiration to the Young Man of To-day. By the late Judge Asa W. Tenney. With an Introduction by Rev. David Gregg, D.D. Pp. 62. Fleming H. Revell Co. $0.30.

This thin volume consists mainly of an inspiring address delivered to young men; and consists of notices of famous men of all ages who have done great and lasting service to mankind before the age of thirty-three, which is fixed as the limit of "youth." It makes very interesting reading, and its influence could not be otherwise than stimulating and wholesome.

Dr. Gregg prefixes a brief notice of the life of the distinguished author.

One of the Two. By Charles M. Sheldon, author of "In His Steps," etc. Pp. 50. Fleming H. Revell Co. 1898. $0.30.

One of the best known stories of Mr. Sheldon was recently noticed in these columns. This later one is an allegory, representing the contest in heaven and in hell for the possession of a new-born soul on the earth. The two spirits who have volunteered to save and to wreck the soul, meet at the beginning, and their warfare is conducted along similar lines with opposite aims. The soul is left at the parting of the ways, still undecided which route to take, and the reader is urged to reflect that his own influence is either like that of "Good Influence" or else like "Bad Influence," the titles of the two rival spirits. Mr. Sheldon has a wide reaching audience, to many of whom this little bit of symbolism will be a help.

The Transformation of Hawaii. How American Missionaries gave a Christian Nation to the World. Told for Young Folks. By Belle M. Brain, author of "Fuel for Missionary Fires." Fleming H. Revell Company, New York, Chicago, Toronto, 1898. Pp. 193.

This volume of sixteen chapters deals with the most interesting

phases of the history of the Hawaiian Islands, and tells the story in a way adapted to rivet the attention of the young people for whom it is intended. Now that these Islands have definitely become a part of the United States, it is important that the young citizens of that republic should know what was the genesis of the "transformation" which has been witnessed in Hawaii. For more than half a century there has been a distinct "anti-missionary" party in the Islands, who have so represented and misrepresented the facts as to make it appear that the men and women who first came to the distant group in the far off seas, were actuated by the same greed as the traders whom they often felt obliged to oppose. Happily the whole record is too clear and indisputable for dispute, and in future we shall probably hear somewhat less of this style of criticisms than in the past. The book is illustrated by many good photographs giving the stranger a little idea of the appearance of Honolulu and the scenery of other Islands than Oahu.

The familiar story of the brave defiance of the goddess Pele by Kapiolani is well told, but her route from Hilo to the Volcano of Kilauea is given as "a difficult and dangerous journey of one hundred miles across rough lava beds." The distance from Hilo to the Volcano House is just thirty miles, as is mentioned a few pages later, and although the route is undoubtedly "rough" there is no danger about it unless Kauna Loa should chance to be in eruption. On page 126 Titus Coan is termed the "High Priest of the Volcano," but the same phrase is employed a few pages later to designate "a monster of iniquity." On page 181 the word "than" has dropped out, and in the few lines of "Foreword" we meet with the unfamiliar adjective "exhaustic." It is to be hoped that the demand from Sunday school libraries for this little volume will be large, as its story is told from the right point of view, and its influence can only be wholesome.

Missionary Expansion since the Reformation. By the Rev. J. A. Graham, M.A., missionary of the Church of Scotland Young Men's Guild, at Kalimpong, India. Author of "On the Threshold of Three Closed Lands." 145 illustrations and 8 maps. Pp. 244. Fleming H. Revell Co., New York, Chicago, Toronto, 1899. $1.25. To be had at the Missionary Home, 1 Seward Road.

The preface informs us that this volume attempts to give in short compass a general view of the principles, history, and present position of the Missions of the Reformed Churches. The book is divided into eight chapters, the first six of which, comprising about one hundred pages, bring the story down to the beginning of the XIX century. The remaining ones are on the Hindus and their Neighbors, Buddhist Lands, the Dark Continent, Islam, the Southern Isles, the New World, and the World's Evangelization, followed by four pages of index. The author justly remarks that in dealing so briefly with a subject so great and a literature so extensive, it is not easy to be at once comprehensive and interesting. We are told that many friends have contributed to the making of this work; most of the chapters having been submitted to acknowledged authorities on the respective subjects. The twenty pages into which the Chinese empire are condensed were revised by Rev. H. L. Mackenzie, of Swatow, of the English Presbyterian Church. The multitudinous illustrations, while most of them small, are helpful, and take a wide range from isolated and grouped portraits, up to scenery. The one heading the chapter on the

New World shows the three tiny caravels with which Columbus discovered America, alongside of the latest Cunarder 'Campania' on the same scale, making a striking exhibit of what four centuries have developed in oceanic transportation.

The maps, though small, seem to be excellent, being by Keith Johnston. The chapter on India is naturally more full of vitality than that upon China. If any of our readers should complain of the scanty notice of many features in that *résumé* (or in any other) let them try the experiment themselves of executing such a task in such a space. The book as a whole is in every way to be commended to the increasing number of students of missions.

Christian Science Examined. By Henry Varley. Fleming H. Revell. 1898. Pp. 80. $0.15.

The well known English evangelist takes up a congenial theme in this small book which will be worth examination by any who may not have met with a similar analysis of the ponderous "Science and Health" of Mrs. Mary Baber Eddy, now considerably past its 137th edition! James Bryce mentions that a favorite American note of moderate approbation is the phrase: "I tell you, Sir, it's a big thing." Since the days of Martin Tupper perhaps the like of such popularity has not been seen, and it might be difficult to name the epoch in history in which such a concretion of doubly distilled nonsense as Mrs. Eddy has produced, was co-ördinated for silly mortals. Mr. Varley gives the Scriptural answer to her positions, making large use of the articles by Dr. J. A. Adams in the *Chicago Advance* last autumn. Those who know how Christian science revives and elaborates the docetism of the early Christian centuries, will find another evidence that history is only a repetition of cycles of thought, and the thing that has been is the thing that shall be. To our mind the most interesting thing about this modern fad is the consideration of the question by what means its amazing spread in the midst of the most intelligent people in America is to be accounted for. It reminds one of the credit once cordially given by Oliver Wendell Holmes in a lecture on Homeopathy, in which he admitted that "as a psychological experiment on the weakness of cultivated minds, it is the best trick of the century." In the *New York Independent* for December 22nd we find an article by Prof. J. M. Dixon, of the Washington University, St. Louis, which pulverizes Mrs. Eddy's rash and foolish ignorance from a point of view quite different from that of Mr. Varley, in connection with whose booklet the article should be perused. Prof. Dixon thinks that the great spread of Christian science is largely due to a reaction from the extreme materialism of modern psychology, but to us this appears by itself wholly inadequate to account for the effects witnessed. We should like to see the struggles of a Christian scientist while endeavoring to *put into Chinese* the propositions that "there is no pain in truth and no truth in pain. Pain is feeling which belongs to matter and cannot exist where all is mind." We can imagine the amazement of the polite native Pundit who should indite the translation and his subsequent comment that this varity of "*tao-li*" is for his mean country "*pu hsing*"!!! Voltaire remarked of the "Holy Roman Empire" that it was neither holy, nor Roman, nor empire. It has been a thousand times objected that Christian science is neither Christian nor science, yet it goes on just as if it were both, and we should not be surprized to hear that Mrs. Eddy lives to see her 200th edition circulated. But for all that the bubble is but a bubble and will sooner or later burst, leaving not a wrack behind. A. H. S.

Editorial Comment.

THE summer is past and China still remains unpartitioned. We do not say undivided, as internal division and discord seem greater than ever before. Kang Yi has been and still is in Central China, seeking by every possible device to pour a stream of silver into the coffers of the Empress-Dowager. Incipient universities have been stopped; the girls' school in Shanghai, the opening of which was heralded with so much joy as a harbinger of better things, has been closed; commercial institutions, like the China Merchants' Steam Navigation Company and the Chinese Telegraph Company have been compelled to disgorge for all they were worth; whilst officials, high and low, have been fleeced to the utmost. It has been nothing less than the most high-handed robbery. And the people sit and suffer it, because they must. They see no way of escape.

* * *

MEANWHILE there is great unrest, especially in the north and in the south. Canton province is in a state of chronic insurrection and brigandage, and so serious have matters become that the Chamber of Commerce in Canton have taken the matter up and addressed the British authorities in Hongkong upon the subject.

From West China we hear that trouble is still feared from Yü Man-tze and his followers. From Shantung a friend writes: "I have never known such a dry season. The spring crops all failed, and now the corn and millet are drying up, or being eaten by caterpillars. The people are suffering now, and I fear there is a hard winter before them. The people are crowding in from the country districts, looking for work, and all have the old story to tell, Nothing to eat at home." And at Pekin matters are continually growing worse. The rival factions of Prince Ching and Jung Lu are each gaining strength, and are a serious menace to the stability of the empire if not to the complete dismemberment of the kingdom. It looks as though the foreign powers would be compelled to intervene to save China from self-destruction. It is nearly a year since the *coup d'état*. What will the next few months show?

* * *

ON page 436 of this present number of the RECORDER is given a remarkable instance of a Chinese lad of sixteen learning to read the Catechism by means of Romanization in a week. Probably it would be difficult to match this by one who used the character. There is much, however, to be said in favor of either method. We have heard it reported that a lady who had had many years of experience in the use of the Romanized in Central China, and who afterwards removed to North China, where only the character was used, after several years' use of the character, remarked that if she were to begin work again in the north she would

certainly use the Romanized. She spoke from an extended use of both. There is a natural and national prejudice in the minds of the Chinese against the use of any but their beloved hieroglyphics. It will perhaps be long before the character gives way, but we believe that for many of the untaught Christians the Romanized is much the easier and shorter.

Missionary News.

Closing Exercises of the School for the Chinese Deaf.

Chefoo, 19th July.

A large number of foreigners and natives spent a very pleasant afternoon to-day witnessing the wonderful results which Mrs. A. T. Mills, the superintendent of this school, has achieved with her ten boys, none of whom have been in the school more than sixteen months. The boys gave an exhibition of finger talking, of writing characters to correspond to pictures on charts, of studies in pantomime, of reading and writing from the Romanized, and finally of vocalization. It was a novel sight this silent examination, and all present were impressed with the rapid progress the boys had made and with their intelligence. Mrs. Mills and her native assistant deserve great praise for their persevering enthusiastic teaching. I believe there is no other institution for the deaf in China; so this is pioneer work. Mrs. Mills, before coming to China, had had practical experience in the teaching of the deaf, and her work is now largely sustained by the deafs in Great Britain and America. Such a promising philanthropy should appeal strongly to the residents in China, whether foreign or native. Mrs. Mills should be enabled to enlarge her work, procure a site and build suitable buildings.

I understand that she is developing a set of books for her teaching which will be equally useful for hearing children, and I predict that when her illustrated Primer appears, as it soon will do, it will be in great demand and fill a long felt need in primary instruction.

A wealthy Chinese gentleman remarked to day that in our foreign schools we should discard the old methods and teach the character as Mrs. Mills showed us how. It may be interesting to note in this connection that a native school has just started up town on somewhat similar lines, teaching the character from the black board and then simple conbinations and finally reading; the classics being reserved for later study.

Added interest was given to the exercises to-day by the songs and recitations rendered in English and the calisthenic exhibition given by the seventeen young girls from the Presbyterian Mission school under the charge of Mrs. Helen S. C. Nevius.

Chefoo does not yet boast a Chinese girls' high school as does Shanghai. But why should it not have one, and a very efficient one too, under charge of Mrs. Nevius? I hope to see such a school in the near future.—*Shanghai Mercury.*

As a matter of record we insert the following translation of the Imperial Decree relative to the status of the Roman Catholics, taken from *Mesny's Miscellany*:—

Let all conform to what has been decided or decreed.

Respect this. A Catholic Decree.

Churches of the Catholic religion, the propagation of which faith has long been authorized by the Imperial government, being now built in all the provinces of China, we are desirous of seeing the people and the Christians live in peace. In order to facilitate their protection it has been decided that the local authorities shall exchange visits with the missionaries in the manner indicated in the following articles:—

1. In the different degrees of the ecclesiastical hierarchy, the bishops being in rank and dignity the equals of the Viceroys and the Governors, it is convenient to permit them to demand interviews with the Viceroys and Governors.

In case a Bishop should be called away on his country's business, or in case he should die, the priest in charge replacing the Bishop, will be allowed to demand an interview with the Viceroy and Governor.

The vicars-general and the archpriests will be permitted to demand interviews with the Provincial Treasurers and Judges and with the Intendants, *i.e.*, Taotais.

The other priests will have the right of demanding interviews with the Prefects of the 1st and 2nd classes, the Independent Prefects, the Sub-prefects and other functionaries.

The Viceroys, Governors, Treasurers and Provincial Judges, the Intendants, the Prefects of the 1st and of the 2nd classes, the Independent Prefects, Sub-prefects and other functionaries will naturally, according to their rank, respond with the same politeness.

2. The Bishops will draw up a list of priests specially charged to treat of affairs and to have relations with the authorities, giving their names and the place of their mission. This list they will address to the Viceroy or to the Governor, who will order his subordinates to receive them (the priests) according to the regulations.

The priests who will ask to see the local authorities, or who may be especially designated to treat of affairs, ought to be Europeans. Still, nevertheless, when a European priest is not sufficiently well versed in the Chinese language, he can invite a Chinese priest to accompany him and to lend him his concurrent ability as interpreter.

3. It will be unnecessary for Bishops residing beyond or outside the towns to go to the capital from afar to ask for an interview with the Viceroy or the Governor when they have no business to transact.

When a new Viceroy or a Governor arrives at his post, or when a Bishop is charged with some business, or arrives for the first time, or else on the occasion of congratulations for the new year and the principal *fêtes*, the Bishop will be authorized to write private letters to the Viceroys and to the Governors and to send them their cards. The Viceroys and the Governors will return the compliments in the same polite way.

The other priests who arrive for the first time can, according with their dignity, ask to see the Provincial Treasurers and Judges, the Intendants, Prefects of the first and second class, Independent and Sub-prefects and the other functionaries when they are provided with a letter from their Bishop.

4. Whenever some grave or important matter arises in any one of the provinces whatsoever, the Bishop and the missionaries of the place ought to ask the intervention of the Minister, or of the Consul of the power to whom the Pope has confided the religious protectorate. These latter will regulate and terminate the affair, whether with the Tsung-li Yamên or with the local authorities. In order to

avoid many useless measures, the Bishop and the missionaries can equally address the local authorities with whom they can negotiate and terminate the affair. When a Bishop or a missionary comes to see an official on business, he (the official) is bound to negotiate it without delay in a conciliatory manner, seeking a solution.

5. The local authorities are bound to give time by warning the inhabitants of the place and exhort them earnestly to a union with the Christians; they must not nourish hate and cause trouble.

TheBishops and the priests shall equally exhort the Christians to apply themselves to doing good in order to maintain the good renown of the Catholic religion and act in such a manner that the people are satisfied and grateful.

When a lawsuit takes place between the people and the Christians, the local authorities are bound to judge and decide the affair equitably; the missionaries cannot interfere and give their protection with partiality; so that the Christians may live in peace.

August Issues from Presbyterian Mission Press.

格致指南. Mathematical Series. Educational Association.
聖書衍義. Bible Dictionary, Presbyterian Mission Press.
訓蒙必要. Catechism. Rev. W. Deans.
醒華博議. Renaissance of China. S. D. K.
救一巵言. Universal Progress. Do.
女兒經. Girl's Classic. Do.
自西祖東. Faber's Civilization Do.
天文揭要. Hayes' Astronomy. Educational Association.
但以理. Daniel. (Mandarin). B. and F. B. S.
動物新學編. Zoology. Mrs. A. P. Parker. Educational Association.
Genesis. (Ningpo Colloquial). B. and F. B. S.
The Animus. Vol. II, No. 8.
China Messenger. Vol. I, No. 8.

Diary of Events in the Far East.

The *Tribuna* (Italy) states that the Italian government intends to secure the settlement of the question of having a port in China, and will present its demands at an opportune moment. The Milan *Corriere* says that Italy has definitely abandoned her claim to Sanmên.

On the 9th, in a discursive debate on China the Right Hon. St. John Broderick said that Englishmen naturally viewed any reforms in China favourably, but that the customs of centuries cannot change quickly; that the government hoped for good results from the co-operation of Germany in keeping ports open to their trade; that the government, though appearing to proceed alone, was often voicing the opinions of other powers; and in adverting to the Manchuria-Peking Railway, it would probably be found that other powers shared the British view that the predominance of a single power at Peking cannot be viewed without concern.

A note from M. de Giers warns China that an alliance with Japan will give great offence to Russia, and the consequences will be most serious

On the night of the 12th a terrible fire at Yokohama destroyed ten thousand houses, five theatres and one church, one school, one police station, and one branch post office. The foreign settlement was not harmed.

In a typhoon at Kobe, on the 15th, the steamer *Argyll* was driven ashore broadside on. The pier, bund, etc., were much damaged. The *Chingwo* and other steamers had narrow escapes.

A dispatch of the 23rd states that the rivalry for power between Prince Ching and Generalissimo Jung Lu, has how

approached to such a head that both sides have begun to secretly prepare for actual conflict. The rival factions are both numerous and strong. Prince Ching commands the Peking Field Force, now raised to 30,000 men, and other Banner Corps, amounting to another 30,000 men, all Manchus. Jung Lu commands the Wuwei Army, divided into five grand corps, the middle corps being under Jung Lu's special command, the other four being the troops of Generals Sung Ching, Tung Fu-hsiang, Nieh Sze-chêng, and Yuan Shih-kai, aggregating over 80,000 men, all Chinese. Hence if actual fighting commences it will finally merge into a race war between Chinese and Manchus. The Empress-Dowager remains as inscrutable as ever. Those who know seem to think that her policy inclines towards that of Prince Ching. The arming of her eunuch guard is the only indication that she expects bloodshed in the near future.

Mr. E. H. Conger, U. S. Minister at Peking, aboard the U. S. S. *Princeton*, will visit the ports of China to investigate the decrease in American trade.

PEKING, 20th.—Palace officials state that the Empress-Dowager will accept the resignation of Viceroy Liu of Nanking, sending Viceroy Yü Lu of Tientsin to take over the Liang-kiang Viceroyalty. The Empress-Dowager also wishes to appoint ex-Viceroy Li Hung-chang to his old post at Tientsin *vice* Yü Lu, but this is bitterly opposed by her nephew Jung Lu, who fears that Li may thus take away from him the command of the Pei-yang land and naval forces, which Jung Lu must retain to maintain his position against Prince Ching.

Bluejackets were landed from H. M. S. *Woodlark* at Hankow, on the 26th to protect workmen erecting a fence enclosing Messrs. Jardine, Matheson & Co.'s property on the Russian Concession, who were interfered with by Cossacks. The fence was duly completed by the 28th.

On the 25th instant the Empress-Dowager was suddenly attacked by a fit of vomiting, and there were fears that poison had been put in her food. Though recovered she still appears to be weak and listless, paying little apparent attention to affairs of State. Some shrewdly suspect that much of this is assumed, in order to keep the rival factions of Prince Ching and Jung Lu from coming to blows, until her plans are matured; for undoubtedly she has another *coup d'état* which she is silently and secretly preparing to launch upon those who are audacious enough to aim at controlling her by means of the very power she herself gave them, and she will once more show herself to the world as the sole mistress of the empire.

A decree was wired on the 29th to Shanghai, commanding Kang Yi to start at once for Canton, where he is to raise more funds for the Empress-Dowager's army.

A riot occurred at Shun-king, Sze-chuan, on the 23rd All the missionaries escaped. The latest letter from C. I. M. workers, dated July 31, spoke of the friendliness of the natives, though feeling had arisen against Roman Catholics for buying land near the North Gate, which was considered to block up the *Fêngshui*.

Missionary Journal.

BIRTHS.

AT Grosvenor House, Heaton Chapel, Manchester, on June 29th, the wife of Rev. O. M. JACKSON, of C. M. S., West China, of a son (Martyn Myles.)

AT Ching-chou Fu, July 16th, to Mr. and Mrs. C. SPURGEON MEDHURST, a daughter (Gladys Reubena).

AT Ichow, Shantung, August 3rd, the wife of Rev. WM. P. CHALFANT, of a son.

AT Kuling, Kiukiang, August 5th, the wife of Rev. JAS. WARE. Foreign Christian Mission, of a daughter.

DEATHS.

AT Kuling, August 3rd, JOHN MÜLLER TILSLEY, aged six months, (son of Rev. and Mrs. J. TILSLEY), of acute enteritis.

AT Siang-hsien, Honan, August 8th, JOHN STUART GRACIE, aged 17½ months, of broncho-pneumonia.

AT Kuling, August 10th, MARY LOUISE RICHARDSON, of the Southern Methodist Mission, Shanghai, youngest daughter of F. D. Richardson, Esq., Springfield, Mo., U. S. A.

ARRIVALS.

AT Shanghai, July 24th, Mr. and Mrs. CHAS. W. MITCHIL, from England for Central China Wesleyan Mission.

AT Shanghai, August 19th, Miss H. E. RUTHERFORD, and August 26th, Miss A. H. GOWANS (returned), both of the C. and M. Alliance Mission, Peking.

DEPARTURES.

FROM Shanghai, August 4th, Mr. and Mrs. T. WINDSOR and two children, of the C. I. M., for America.

FROM Shanghai, August 22nd, Mrs. F. BURDEN, for Australia.

Sole Agent in the East for the Celebrated ESTEY ORGAN.

Certain of these Organs have been specially prepared with a view to withstand the exigencies of the moist climate of India, China, etc., and the success obtained is most satisfactory. Large numbers of them have found their way into missionary fields, and the Estey Company have arranged for SPECIALLY LOW PRICES TO MISSIONARIES. *They are sold by this Agency at those prices.*

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THE FOLDING ORGAN in two styles.

Style 1.

Three and a half octaves, one set reeds. Price $28.75 Gold.

Height, { Open, 2 ft. 9 in. / Closed, 1 ft. 1 in.
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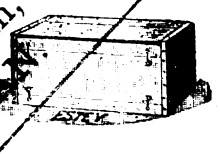
Depth - - 1 ft. 4 in.
Weight, 65 lbs.

Style 2.

Four octaves, two sets reeds throughout, four stops. Price $ 40.25 Gold.

Height, { Open, 3 ft. 9 in. / Closed, 1 ft. 2 in.
Length, - 2 ft. 8 in.
Depth - - 1 ft. 8 in.
Weight, 88 lbs.

Open.



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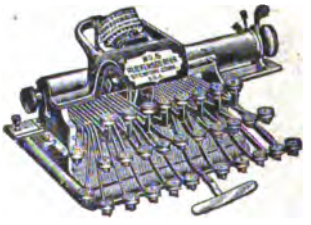

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THE SUB-RADICAL.

Chinese characters consist of one, two, or more radicals. When a character is composed of many radicals, they are called, respectively: *first radical, second radical, third radical,* etc. The sub-radical is always the second in the series. Thus when a character consists of more than two radicals, the second or sub-radical is that which stands between the first and the third, namely, that which is placed after the radical and before the primitive.

Examples:

The character 沙 "*sand,*" has 氵 "*water*" for radical, 小 "*small*" for sub-radical, and 丿 "*a stroke to the left*" for primitive.

The character 簡 "*to abridge,*" has for radical 竹 "*bamboo,*" for sub-radical 門 "*a door,*" and for primitive 日 "*the sun.*"

The character 嫁 "*to marry,*" has for radical 女 "*a woman,*" for sub-radical 宀 "*a shelter,*" and for primitive 豕 "*a pig.*"

The word "*seldom*" 少, has for radical "*small*" 小, and for sub-radical "*a stroke to the left*" 丿.

The word "*space*" 間, has for radical "*a door*" 門, and for sub-radical "*the sun*" 日.

The word "*family*" 家, has for radical "*a shelter*" 宀, and for sub-radical "*a pig*" 豕.

SEPTEMBER, 1899.

中西教會報

CHUNG SI CHIAO HWUI PAO.

A MISSIONARY REVIEW.

Published on the 1st of each foreign month.

Editor, Rev. Wm. Arthur Cornaby (Hanyang, via Hankow), to whom all Literary Communications should be Addressed.

All Business Matters to be addressed to the Manager, Mission Press, Shanghai.

VOL. V. CONTENTS. No. 57.

Price 10 cents per copy; $1.00 per annum, 20 per cent discount on 10 copies and upwards.

PUBLISHED BY THE

SOCIETY FOR THE DIFFUSION OF CHRISTIAN AND GENERAL KNOWLEDGE AMONG THE CHINESE.

The following books are cordially recommended for use in schools, families or for presents to Chinese pupils and friends, and for prizes in schools.

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First Lessons in Drawing, gives in easy Chinese the simplest and most important rules in drawing. The author has compressed into twenty-one pages all that is necessary to be known in order to execute simple drawings; including, what the Chinese so much fail on, the laws of perspective.

The principles are illustrated with fifty-nine well-executed cuts and figures. Price 10 cents.

花夜記卷一

The Illustrated Primer, fourth edition, contains three hundred and seventy-six large characters with which the child easily becomes familiar while looking at the pictures. There are four pictures on each page with the name of the article in large characters opposite. It can be had with explanations in the Shanghai Colloquial. Price 10 cents.

花夜記卷二

The First Reader is designed to succeed the Primer as a school book. It has a picture on each page with letter press description in large type, making an attractive picture book for a present to a child or for a prize in school. Price 10 cents.

求應集

Responsive Readings is the translation of *the Souls' Cry and the Lord's Answer*, arranged for alternate reading by the pastor and congregation or the teacher and pupils in connection with devotional exercises in schools. It is made up of suitable extracts from the Bible, and in giving all a part is likely to help them to take more interest in the services. It can be had in Mandarin and in the Shanghai Colloquial. Price 6 cents.

環球勝地名畫錄

Around the World Pictures, or *Pictures from all Lands*. We acknowledge with thanks the receipt of a book got up in Chinese style, containing more than one hundred engravings of scenes in different parts of the world, which are so arranged as to enable the reader to take (in imagination) a round the world trip, starting from Peking, proceeding thence to India and Europe and returning *via* America and Japan. The Introduction is in Chinese and the titles of the scenes depicted are given both in Chinese and in English.—*The Shanghai Mercury.*

The North-China Daily News says:—"*Pictures from All Lands* is a quarto volume of 100 pages well printed on Chinese paper. It contains one hundred wood-cuts of such scenery, cities and buildings as would be seen on a journey round the world and will go far to impress the Chinese who see the volume with a proper idea of Western nations, and will supply plenty of matter for cogitation, pleasure and wonder on the part of Chinese readers."

The China Gazette says:—"We have received a copy of a very interesting pictorial publication designed for circulation amongst the Chinese, entitled *Around the World Pictures* or *Pictures from All Lands*. There are more than one hundred fine cuts, representing scenery, etc., in China, India, Russia, Turkey, Palestine, Egypt, Germany, Italy, France, Great Britain, America, the Sandwich Islands and Japan. It makes a beautiful and instructive present for a Chinese friend."

The Union says:—"*All Around the World Pictures* should fulfil the purpose for which it has been published, namely to enlighten the natives. We would suggest that people who live in the interior among the Chinese should purchase copies which could also be presented as prizes to the children in the various mission schools throughout the country."

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For sale at the Mission Press and the Scientific Book Store, Shanghai. Price $1.00

THE

Chinese Recorder

AND

MISSIONARY JOURNAL.

VOL. XXX. No. 10. OCTOBER, 1899. $3.50 PER ANNUM.

Contents of this Number.

Shanghai:

AMERICAN PRESBYTERIAN MISSION PRESS.

VALENTINE'S MEAT-JUICE.

ENDORSED BY THE MEDICAL PROFESSION OF UNITED STATES, GREAT BRITAIN AND GERMANY AND EMPLOYED BY THE INSANE, INEBRIATE AND GOVT. HOSPITALS AND THE ARMY AND NAVY OF THE UNITED STATES.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, *February 25th*, 1885.

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WALTER R. LAMBUTH,
Surgeon-in-Charge, Soochow Hospital

TESTIMONIALS.

New York.

I prescribe VALENTINE'S MEAT-JUICE daily, and like it better than any preparation of the sort I have ever used.—J. MARION SIMS, M.D.

GEORGE H. ELLIOTT, M.R.C.S., in the *British Medical Journal*, December 15th, 1883, "I would advise every country practitioner to always carry in obstetric cases a bottle of VALENTINE'S MEAT-JUICE."

Washington, D.C.

I have used largely VALENTINE'S MEAT-JUICE and consider it the best of these (meat) preparations.

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GIVES TONE TO THE STOMACH.

It was used by the late lamented President Garfield, during his long illness and he derived great benefit from its use. —ROBERT REYBURN, M.D.

INTERNATIONAL EXHIBITION, 1876.

REPORT ON AWARDS.—"For excellence of the method of its preparation, whereby it more nearly represents fresh meat than any other extract of meat, its freedom from disagreeable taste, its fitness for immediate absorption, and the perfection in which it retains its good qualities in warm climates."

THE

CHINESE RECORDER

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Missionary Journal.

VOL. XXX. No. 10. OCTOBER, 1899. $3.50 per annum.

How Far is Federation Practicable among the Native Churches of Shantung?

BY REV. HENRY D. PORTER, DD., M.D.

(Concluded from page 432, September number.)

II. How far is a Federal Union practicable among the Native Christian Churches of Shantung?

In considering the practical side of this theme let us notice: 1. That we present, to the native Christians of this province, the highest moral thought and purpose we possess. It is the great gift of God to men that we bring to them—exceeding great and precious promises. The struggle which the Gospel encounters is with the difficulty in unfolding the divine and gracious message of God's love in ways most persuasive and helpful. It is ours to present a simple gospel. The impress upon human hearts is the work of the Divine Spirit. Men have learned, through the course of history, that the by-ways of thought and experience are very various. The forms of church life merely express the efforts of certain leaders, acceptable now to great multitudes, to give the thoughts of Christ more clearly, more fully, and exactly. If doctrine, or Christian experience, or methods, or enthusiasm, can be given in one form better than another, safeguarding the truth and shielding the new hearer from a false estimate of expedients, it becomes a duty to give that thought in the simplest and most effective way. Because of this, each of us, as God gives to each a measure of faith, or knowledge, or efficacy in service, pours out upon the new disciple his estimate of the promises of salvation.

2. The previous discussion has pointed out that the ideal relation of Christian workers has not been hitherto attained. The strong tide of Christian ideal, in sentiment and conviction, is moving on

toward co-operation and union. Unification in methods of work and hearty co-operation is apparently the stage of progress just before us. The best we have to give the Shantung Christians is before us, as well as before them. If there be a method superior to that already attained, is it not our high privilege to move together from the plain of denominational to the upland of united effort?

3. We should note in passing that we as missionary brethren are peculiarly fitted to unite in common methods of work. Through decades of years, now, many of us have learned how similar are the large Christian interests which unite men. It is with us as with nations in time of war, or intense excitement. The excitement which passed over Japan during the Chino-Corean war knitted the growing energies of this renewed nation into a singular and united patriotism. The same was illustrated during the late war between the United States and Spain. Sectionalism was melted into a glowing mass of unified effort. The fires of fierce misunderstanding which had flamed into volcanic vehemence were finally and forever quenched in the new enthusiasm of humanity as the nation rushed to rescue a feeble and oppressed people.

In the glow of a divinely guided effort to rescue the nations from their age-long pain and peril, the missionary body have lost the taste for separation and controversy. They are practically one in theology, or if not one, are content to make little of technical phrase in the intense effort to combat appalling evil and sin. We may humbly recognize the widely admitted experience that the present movement toward unification has received a great impetus from the cordial and associated enthusiasms of the world-wide missionary workers. The reflex action upon the churches at home has been very great. That dwelling together in unity, which is one of the admitted gains of the missionary service, has had a reflex influence upon the home church. If there be such an influence, what can be so wise as to assume the rich responsibility now presented to us?

4. We may also observe that the question of federation, as to how far it is practicable, and as to what form it shall take, depends very much upon our attitude toward the movement. If we are convinced that federation holds in the germ a mightily effective influence for the early expansion of Christian effort, if we are persuaded that it is best to limit the force of separation, and to emphasize the divine thought of Christian union, then the adaptation of the idea to present conditions depends chiefly upon ourselves. This is evident from the relation we hold to the native Christians.

a. Every initiation of work thus far has come from the foreign workers. The gospel is a message. The messengers hold the forms of thought and effort. We are mining for the gold and

silver and precious stones in human hearts and lives. The discovery of the value of such lives is ours, the implements are ours, the methods of operation are ours. In the matter of simple evangelism all methods find their initiation from the missionary. Take the matter of education: The force which has advanced education in the native churches is the force of initiation which the missionary brings. Take the matter of self-support: It is the kindly and wise suggestion of the missionary which has given to us the Shantung idea, the idea of the lowest expenditure with the largest securable gifts from the native church.

b. The native Christians are peculiarly appreciative of such guidance. They would be so naturally, because of the great good which comes to them from the Christian world. One of our native leaders used very frequently to illustrate his joy in the coming of the gospel. "It is," he said, "as if a nugget of silver had suddenly dropped from the skies into our very midst." Such appreciation and acceptance of leadership is natural, because the vast majority of native Christians are poor—poor in thought, as well as in goods. They are poor, as all Orientals are poor, in the gift of aggressive purpose. The spirit of acceptance is the result of centuries of imperialism. It is natural for them to follow rather than to lead.

c. The leaders of the Christian communities, even the strong and well educated, are the children of the church, the young men who have been educated by us, or the older men who have been accustomed to follow our well thought out suggestions.

The question of how far federation is practicable among the native churches, resolves itself into the question: How clearly there stands, before the thought of the missionaries, the now world-wide desire for Christian union? Have we attained that stage of progress which passes from thought to purpose, from hope to effort?

I should like to quote, were there time, some of the recent utterances of men in the West, gathered from newspaper editorials, from recent books fresh with the richest expression of Christian desire, from platform addresses as noble as uplifting. Surely we who are conscious of leadership, which the missionary spirit may fitly assume, are not willing to lag behind in this last and latest effort to illustrate the power and unity of Christian purpose.

We assume, then, that the trend of our inmost conviction leads to the clear and full idea of a new and formal Christian union, under a form which takes the name of a political, while its import is that of a spiritual union. Federation is the furthest advance in present Christian thought—in essentials, unity; in all things, charity; in internal persuasion, devoted to the Christ ideal; in external form, united in a federal union.

III. We may pass rapidly, then, in the high and exalting purpose which we unitedly propose for the native Christians of Shantung, to consider the practical form of organization which is to give body to our crystallized thought.

1. In considering such form and organization we are not without some suggestions and models. The First Shantung Conference, whose successors we are, discussed questions of methods of work, evangelical and humanitarian; it considered mutual efforts in teaching, in church organization, in work for women. For five years we have felt the impulse and value of those days of mutual mental stimulus and consecration. If a mass meeting of the missionaries has had such results, like good must come from similar meetings of the native Christians of the several missions.

In the province of Shansi five missions have met in an annual conference. In February last their fifth annual conference was held, including delegates both native and foreign. Mutual need gave expansion to mutual spiritual thought and effort. In Western Shantung and Central Chihli a movement has just been inaugurated, looking toward some form of union. In this region four Congregational missions—one British and three American—have adjoining work.

The initiative came from the London Mission, asking the others to consider a formal Congregational Union. At a recent meeting of the P'ang-chuang Association a formal invitation was prepared, inviting the others to meet at P'ang-chuang in April next to consider the proposed union. The basis of union suggested is very simple:—

(1.) An annual union conference.

(2.) A limitation of field of work for the sake of comity.

(3.) The giving of an annual certificate of membership.

(4.) An agreement not to receive as helpers, or members, persons who have been dismissed, or whose Christian character is questionable.

2. Within the lines of the same denominational polity there are several older unions. The several English and American Presbyterian churches at Amoy, including the Reformed Church, have, for twenty years and more, upheld the principle of united efforts.

Still more recently, the three Presbyterian churches of Manchuria have been practically one for many years, in methods of work in formal association. The organization we are thus considering is not without abundant illustration as regards the desirability and practicability of union.

3. The organization, in order to be practicable, must be a federated union. We have had conferences of foreign workers with good results. We have seen associations which imply good fellowship and earnest mutual interest. We have had Christian Endeavor and Student Volunteer Conferences, which get their support from world-wide movements. It is proposed, for the sake of moral support in mutual efforts, to make the union of Shantung Christians permanent through a formal organization.

It would seem to be practicable to organize a federation of nearly all the churches in Shantung. There are thirteen separate missions working in this province, about equally divided between English and American societies. If we speak of membership, the American Presbyterians have upwards of 5,000, the English Baptists have over 4,000, the New Connection Methodist have 1,550, the American Congregationalists have 700. This large company, of from 12,000 to 15,000 Christians, needs to be associated in work if that work is to be constructive for the future. How simply such an organization may be effected is seen from the fact that the Presbyterians have practically accepted the federation idea, as well as the Congregationalists, being accustomed to it in their home political life. The English Baptists, while Congregational in polity, are not disinclined to the Presbyterian form of church government.

4. An union to be practical would naturally follow the admitted forms of organization. Such an union must embrace :—

(*a.*) Some formal articles of federation, or suggested lines of association.

(*b.*) An organized body with chairman, either native or foreign, elected annually. Each federal body might elect a vice-chairman, or a single vice-chairman might alike represent the whole. There must be other officers, such as secretary, treasurer, and a federal committee, to whom all necessary questions should be referred.

(*c.*) Each federal portion should have, in turn, a federal organization after the manner of the States in America, or as the counties are organized in England for the free church congress.

(*d.*) A practical organization will provide for an annual meeting, which shall in time assume large and enthusiastic proportions, similar to our great assemblies at home.

(*e.*) Such a practical federation should be representative; the representation to be based upon a definite number of church membership, beginning with a small number and changing according to the needs or desires of the body. It might be reasonable to suggest one delegate for every hundred members, or five for each three hundred. This would give a sufficient number to make the body fully representative.

(*f.*) As the means of travel increase, and as the sense of mutual interests expand, the assemblies of the union would call for a wider and perhaps individual membership to be determined locally as occasion might demand.

IV. With such a formal union before us, as a practical effort, we are now ready to ask: What should be the aim of this union, and what are the practical questions which are to be considered?

1. The initial aim is an union in Christian work. The desire is to carry into practical detail the illustration, in common fellowship, of Christ's ideal of unity. Our churches already feel the sense of dignity which the Christian hopes rightly implant. If the strong and noble purposes of the Christian life may be determined toward the larger views of mutual Christian effort, the future church in China will feel the impulse and will avoid pitfalls incident to a divisive spirit.

2. A secondary aim is that of union through federation. This is a union which recognizes the individuality of separate bodies. In social intercourse it is the freedom of the individual and family life which lays the basis for those large and powerful associations that mold commercial policies, and so, also, in the individuality of separate units the basis is to be laid for that combination of moral force chiefly sought in federated effort.

There is a real splendor in the vast combination of political units which form an empire. The influence and strength of union upon the higher basis of spiritual thought and effort, should be even greater. Under the guidance of God's Spirit it will illustrate its own power.

3. A third aim should be the accumulation of religious influence. Everyone feels in his work the need of human and brotherly counsel. The strength of our churches at home is secured by a sense of such sustaining and uplifting sympathy. The limitations of separation, the harm and loss through division, is known to us all. The feebleness of the native church is largely due to its isolation. Our native Christians must be led to understand the power of a human love which sustains. The federation proposed will influence that sense of fellowship. It will accumulate and undergird them with power. It will give these feeble churches that sense of invincible and conquering power which is but the aggregation of faith multiplied by its joyful interaction on kindred souls. The social if not the clannish sentiment among the Chinese, so distinctive of their civilization, will find a channel in assemblies of Christian workers, urging each other on to high effort in rescuing their fellows from ignorance, sin, and shame.

4. A fourth aim of an union will be to incite each other to wise methods of carrying on their work and to arouse the dormant

activities of still unconscious church life. We of this conference have felt the uplifting influence of even a small company of workers. The native Christians will soon discover the privilege of consulting on themes which attract, or which puzzle them. They will gain wisdom and insight with great rapidity and will rise to responsibility under the impulse of such an union. Two years since in Western Shantung we organized an association of missionaries, preachers, and deacons. The readiness with which these men coalesced in their judgments upon methods of work, was full of interest to us who saw the process of their growth.

5. A fifth aim of this union, if it be serviceable, should be the awakening a developing of a profound spiritual life in the native church. All these methods point finally to this. If the individual man has the right conception of truth it will work in him that godly sincerity and righteousness which illustrates the power of God in his life. It is not by might, nor by power, but by the Divine Spirit that the change is wrought and maintained. If a number, or a multitude of men, upon whom such a change has been wrought, are brought together, the conscious life of love and power will react in new and enriching ways. We should seek such enrichment of the lives of men as individuals and as masses. Such enrichment of life is most often manifested through deep spiritual impulses, set in motion by mutual enthusiasms. The desire for this Christian union finds its chiefest aim in the holy longings and decisions begotten of mutual Christian effort.

V. What will be the results of such a federation? The results most easily suggested are the following:—

1. The Spirit of Christ will be illustrated.

2. All occasions of separation will be reduced to the lowest possible compass. This will include for the native, as well as foreign workers, an early settlement of definite lines of work.

3. Approved methods of work will fall into natural and acceptable channels.

4. All educational efforts will be made upon tried and heretofore suitable lines. The desire to secure the best of the new education will be wisely guided.

5. Entrance into the Christian church will be more effectively secured from those who are unworthy by the adoption of certain general principles. Men who have been expelled from one church will not pass deceptively into another.

6. It may be possible, as time goes on, to secure uniform statistics, uniform methods of evangelization, a uniform hymn-book and uniform methods of securing the support of the native ministry, now so rapidly increasing.

7. Christian literature, which must henceforth greatly increase, will be guided to secure the most fruitful results. Books best fitted to influence the Christian mind will be secured, and the church guarded from that which may be harmful.

8. A public Christian sentiment will be formed and directed toward whatever may develop, in fruitful ways, the good of the new Christian society.

9. I am disposed to urge finally, as one of the desired aims of the proposed union, that a sense of responsibility for widely extended interests will be deeply impressed upon the native Christians. This may develop, in God's good time, into a genuine patriotism, or even statesmanship. For, in the not far distant future, Christian thought and purpose must assume the direction of this great, desperate, ignorant, and unhappy people.

These, dear friends, are some of the principles which must determine the ideas of Christians. These are some of the suggestions which, being in the minds of many, should be in the minds of all. If they are in the minds of us, who are fellow-Christian workers, they should be early implanted and become fruitful in the minds of the native Christians of Shantung.

First Stones in the Foundation of the Synod of China.

BY REV. WILLIAM SPEER, D.D.

THE fountains whence great rivers issue from the hills, the laying of the first corner-stones of grand edifices, the earliest movements towards important advances in political history, are objects of particular interest from generation to generation of mankind. Far more so are the beginnings of the ecclesiastical structures of Christianity in the fields where heathenism and other false systems of religion have been overthrown in ages past, or in those where these structures are now being reared in strength and beauty and are distributing the blessings of spiritual knowledge and of medical relief and of intellectual enlightenment to nations and races. The narratives of early missionary efforts and successes and foundation work, connected with any one department of the Church of the Lord Jesus Christ, are ever inspiring and useful to all the organizations and men and women who share together in the spirit and hopes of his followers.

Fifty-two years ago the writer was sent by the Presbyterian Board of Foreign Missions to be one of three ministers who were appointed to establish a mission at Canton. This Mission organized

the first Presbytery in China as the first step towards the Synod of China; and probably also the first regular and permanent organization of any Protestant ecclesiastical body in that empire. As one of the few survivors of an occasion which has since then been only indefinitely noticed, and in view of the jubilee anniversary of it, which occurred on February 23, 1899, it seems desirable that he should furnish some account of it.

While the first opium war was in progress, the Rev. Walter M. Lowrie was sent to China as a pioneer to observe and report upon the openings which that political and commercial movement would effect for the spread of the gospel of Christ. He arrived at Macao, May 28, 1842. The treaty signed at Nanking three months afterwards, on August 29th, granted the possession of the island of Hongkong and opened five ports northward to foreign intercourse. The wise and able statesman, the Hon. Walter Lowrie, who had left an honored position in the senate of the United States to serve the kingdom of Christ as the corresponding secretary of this missionary Board, and who was the father of the missionary mentioned, hastened to organize means for broad and efficient and progressive evangelization of this great, long-secluded nation. He encouraged the commencement of hospitals and schools which would prepare the way for preaching the gospel to the people. He had for a number of years personally studied the written language for the purpose of devising metallic divisible characters, by the combinations of which a few thousand could be made to do the work of a far larger number as they are ordinarily cut in cumbrous wooden blocks. The Board had suitable matrices made in Paris. This was the beginning of the great printing establishment at Shanghai, which has been the leading agency of the kind in that part of the world, enriching China, Japan, Korea and the neighboring countries with many millions of copies of the Scriptures and portions of them, a vast amount of Christian and modern literature, and the unspeakable benefits of periodicals, magazines and newspapers.

Mr. Lowrie saw also that to implant the religion of Christ and the apostles, so that it would become universal and fruitful and enduring, missionary operations should be made as self-dependent and free and direct as possible. Thus the Presbyterian principles and forms of church government, learned from inspired and Asiatic sources, and with which the ideas and methods of the ancient nations of the East in their popular organizations are so thoroughly harmonious, should be introduced as speedily as practicable. In the year 1848, at the suggestion of the Board of Foreign Missions, the General Assembly, meeting in May at Baltimore, made provision to detach the missionaries in China from their different Presbyteries

in this country and form them into three bodies of the same kind, of which the centers would be Canton, Amoy and Ningpo; and that these Presbyteries should be combined, when prepared to do so, under what was to be named the Synod of China. In the largest mission, that named Ningpo, at the north, there were at that time the Rev. Messrs. M. Simpson Culbertson, A. W. Loomis, R. Q. Way and John W. Quarterman. The wives of the first three mentioned were with and assisting them. D. Bethune McCartee, M.D., was doing there a very useful medical work. At Canton were the Rev. A. P. Happer, M.D., whose principal duty was the charge of the school, Rev. John B. French, and Rev. William Speer, who had studied medicine three years and, besides other work, now assisted Rev. Peter Parker, M.D., in the hospital which has long been (in later years) under the care of Dr. John G. Kerr. At Amoy the Presbytery was not afterwards formed, on account of the death of the Rev. John Lloyd and Rev. Hugh A. Brown's return to this country. (The proposed Synod was not constituted until the two branches of the Presbyterian Church in America were reunited in 1870, and its territory was then extended, for the time, to the missions in Japan and Siam. It met, by appointment of the General Assembly, at Shanghai, October 20 of that year, and was opened by a sermon from the Rev. A. P. Happer, M.D., as its oldest member.)

The arrangements to be made for the meetings of the Presbyteries having been left by the Assembly to themselves, the members of that of Canton determined to formally organize it, when brethren expected from America on the ship *Valparaiso*, on their way to the north, could take part with them in the ceremonies. Rev. Messrs. Henry V. Rankin and Joseph K. Wight and their wives having arrived at Hongkong, and after a short stay there come up to Canton on the 21st, the time fixed for the first meeting of the Presbytery was the evening of Friday, February 23rd, 1849. The place was the large reception room of the American Legation in the house of Dr. Peter Parker, in which Sabbath and other religious services were commonly held for the benefit of the foreign community, and which for that purpose had been furnished with a pulpit and rattan chairs, so that it had quite a chapel-like air. There was present an unusually full and interesting audience. The Rev. A. P. Happer, M.D., the senior member of the Presbytery, was chosen to be the moderator, Rev. John B. French to be stated clerk, Rev. William Speer to preach the opening sermon.

The text of the sermon was from Isaiah xlix. 12: "Behold, these from the land of Sinim." Its purpose was, in substance, to show that the prospects now opening before the cause of Christ in China are the wonderful and joyful fulfilment of promises definitely

made to it twenty-five centuries ago. The text taken is one line out of thirteen verses, in this forty-ninth chapter, which form a preface to the great concluding division of the book of Isaiah; and the sermon was an exposition and application of the passage. The prophet in the preceding parts of the book has admonished Israel and the nations of Western Asia and Northern Africa regarding the sovereign rights of Jehovah, the one living and true God, and the judgments with which he would visit their idolatry and other sins; and he has held up in strong and tender terms the mercy and the grace of God in preparing the way for the advent of a glorious divine redeemer, who would spring from the stock of David, but would give peace and joy, a "rest that shall be glorious," to the gentiles also. It this forty-ninth chapter he rises, by inspiration from the Holy Spirit, to a new and lofty point of vision. He looks forward to the latter age of the world. He sees the incarnate Messiah waiting in vain, for a long period of time, to see the fruits of his labors and sufferings for the redemption of man. At last there comes a joyful time of acceptance and reward. The powers of the world see and worship; its prisoners and sufferers find liberty and relief; the afflicted people of God, comfort and blessing. There is such a change in all the condition and spirit of the human race that the inspired prophet shouts: "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains." He describes the regions of the world in which will occur the most glorious and happy events of this final triumph of the kingdom of Christ. Millions of converts flock to it from mighty nations which had been reared in the extremes of the earth far from the weak and troubled beginnings of its history. "Behold, these shall come from far; and lo, these from the north and from the west, and these from the land of Sinim." Great and interesting as are the transactions related to the conversion of the other nations of the world, one of them is thus singled out above all others and mentioned by name as that of most final importance, "the land of Sinim."

What is this land? and what are our relations to it at the present time?

The explanations of the geographical designation "Sinim" have been strangely contradictory and unsatisfying until the present day. The name has been imputed to several great countries or regions of the old or the new world. But of late, with extraordinary unanimity, biblical interpreters have been led to agree that it means China. The people themselves have never thus designated their country. But valid reasons have been given for this conclusion. There are the suggestions from different ancient languages; the extent and richness of the commerce of the Sinæ,

or the Seres, that is, "the silk nations" from the earliest historical ages; the unparalleled number and the homogeneous character of its population; its peculiar history and civilization and influence in the Oriental world; its inappeasable opposition in all past time to the intellectual advances and religious teachings of the West; and, finally, the events which have of late broken down its isolation and opened its gates to the preaching of the gospel. We can see in these things taken together the reasons why the omniscient Spirit of God indicated by name the empire of China as one in which the final victories of the kingdom of Christ would be peculiarly great, powerful and glorious.

The relations of those who are now missionaries of the different branches of the church of God to all the hopes and duties involved in this prophecy are sustained by the highest of all grounds of encouragement. We are heralds of all that earthly and eternal good which the explicit covenant of God the Father and Son and Spirit has pledged in this book of eternal truth and in its express mention of this land and people. It is our infinitely great and joyful honor and privilege to be among those who begin here to wave the banner of the cross and sound the trumpet announcing the approach of the King of righteousness and peace. Our feet, like those of Israel under the lead of Joshua, are on the borders of a "land of promise" The victories of the army of Immanuel, feeble as we are in numbers and strength, have been assured from the hour when, having passed under the cloud and through the sea, we set feet upon its mountains and plains. The power and swiftness of them, in God's time, will cause the heavens to sing, the earth to be joyful, and the mountains, which are now the great strongholds of Satan's power, fortified with the temples and monasteries and symbols and memorials of heathen and false superstition and iniquity, shall become Carmels and Moriahs, Tabors and Olivets, where the Lord shall most gloriously manifest His holiness and His grace, and whence there shall break forth the loudest and most joyful singing of redeemed multitudes.

The presence and co-operation of brethren Rankin and Wight, on this occasion, afforded us much gratification. They remained for a few days; and on Sabbath, 25th, Mr. Rankin preached in the same place a sermon from Solomon's Song, vi 3: "I am my beloved's, and my beloved is mine; he feedeth among the lilies."

The meeting was gotten up as to the community rather informally, and was not made mention of in correspondence and otherwise as fully as it ought to have been at the time. But there were in the company present, or in the community, a number to whom this laying of the cornerstone of the Presbyterian ecclesiastic-

al system in China was a matter of peculiar interest. Such it was to some of the gentlemen connected with the noble mercantile tea house, at the head of which was Mr. D. W. C. Olyphant, an elder of the Bleeker St. church in New York city, through whose sympathy with Dr. Robert Morrison and earnest efforts Christians in America had been enlisted in the cause of missions in China, and Bridgman and Abeel been sent out in 1829. Forty-nine other free passages were given subsequently by this house to missionaries of different denominations; and its establishment at Canton was ever an open hotel for all that came and went. Mr. Olyphant's intelligent piety led to the establishment of the *Chinese Repository*, a monthly magazine in English, the unequalled storehouse of missionary narratives and essays and translations and of official documents as to political events related to China and that quarter of the world during the momentous years from 1830 till 1850, when the publication of it ceased. The first press and its equipments were furnished by the Bleeker St. church, with which he was connected; and for thirteen years he provided for the American Board a house at Canton. The printer, Mr. Samuel Wells Williams, who was with us now as a fellow-missionary, had come from the First Church at Utica, New York; he became in time the editor of the *Repository*, the largest and most eminent compiler of dictionaries and vocabularies, and writer of works of permanent value relating to Chinese history and affairs. Two other missionaries of the American Board were laboring at Canton, both of them born in New England, but the oldest, Dyer Ball, M.D., had come out as a member of the Union Presbytery of South Carolina, and the other, the Rev. Samuel W. Bonney, had studied theology at Lane Seminary, Cincinnati. And, similarly, the father of medical missions in China, Rev. Peter Parker, M.D., though from Massachusetts, had been sent forth to the field as a member of the Second Presbytery of Philadelphia. Mrs. Harriet Parker, whom he married during a visit to America in 1841, at Washington City, a relative of the Hon. Daniel Webster, was a member of a church there.

One of the most interesting circumstances connected with the formation of the Presbytery was that Mary Rebecca, the only daughter of the pioneer, Dr. Morrison, by his first wife, was now a resident of Canton as the wife of Benjamin Hobson, M.D., who had charge of a hospital associated with the London Missionary Society. Mrs. Hobson was born in China in 1812, and was living very recently at Croyden, Surrey, near London. Her father had come to China in 1807; he was of Scotch descent; his father, James Morrison, went from Dunfermline, near Edinburgh, settled and married in England and became an elder in a Scotch church at New Castle-

upon-Tyne, of which his son Robert in 1798, at the age of sixteen, became an earnest member. It may perhaps be noticed in connection with Dr. Morrison's distinguished labors as a translator of the Scriptures and tracts that they were largely and well shared by another Scotchman from Aberdeenshire, the Rev. Dr. William Milne, resident at the time in Malacca. Dr. Milne translated, in the version called Morrison's, the large portion in the Old Testament, extending from Deuteronomy to Job, excepting Ruth, and prepared many idiomatic and spiritual Chinese tracts.

Several missionaries of other Christian denominations were living in Canton at the time when the Presbytery was organized, with whom we were on terms of affectionate and fraternal intercourse, and who were in the audience and invited to sit as corresponding members. Rev. George Loomis, of the Methodist Church, was seamen's chaplain at the port of Whampoa; Rev. Frank C. Johnson and Rev. Issachar J. Roberts were of the Baptist Church; and Rev. J. F. Cleland, of the London Missionary Society. A number of highly esteemed American merchants attended usually the religious exercises at Dr. Parker's; among them Mr. William Moore, of the house of Wetmore and Co.; Mr. G. W. Lamson and Mr. H. H. Warden, of New York; Mr. John D. Sword, of Philadelphia; Mr. William Buckler, of Baltimore, and others.

The provision for establishing a Presbyterian Synod of China, made by the General Assembly in 1848, and the formal laying of the first stone of its foundation at Canton in 1849, and the previous conversion of a number of individuals in connection with the labors of the different devoted British and American and Continental missionaries, male and female, at the seaports opened to them, appeared at the time to men of the political and mercantile world, if they condescended to notice them, to be small affairs. Their eyes and ears were occupied with the wind and the earthquake, and the fire of the continuous diplomatic and naval and military warfare which was carried on in the south during the fifteen years between the two great outbursts called the first and second opium wars. It was a time when the prophets of Jehovah were sorely tried on every hand by the crimes committed by nominally Christian nations and people on the one side and by the hatred and revenges of the heathen on the other side. And yet they were commanded to "be not afraid," but to speak words which the Spirit of God put in their mouths that would overthrow kingdoms, and to go forward "to root out and to pull down and to destroy and to throw down, to build and to plant." This is what the missions have been doing which have set up their hospitals and chapels and schools from province to province until now there is scarcely a large section of the empire

between the China sea and the steppes of the north, between its Pacific coasts and the mountains of Thibet, in which these engines and implements, "mighty through God," are not pushing forward a war that will not end until the strongholds of idolatry in the land of Sinim shall submit to the Lord Jesus Christ. The but half a century of Christian missions in China shows now scores of thousands of converts, enough to assure all his faithful followers that the day is dawning when all its mountains and plains shall be built over with the sanctuaries and institutions and homes of Christianity, and shall be planted everywhere with the richest and sweetest benefits which repentant Christian faith and love and mercy can bestow, in compensation for the ages of bloodshed and robbery and wrong with which the nations of the West have darkened and devastated that immense and wonderfully rich country and smitten its peaceful, industrious and thinking people.

The years which introduced the last half of this century were an era of momentous revolutions in the political, commercial and religious world. The discovery of gold in California in January, 1848, speedily produced a great effect upon the commerce of the Pacific Ocean. British, American and other merchants at Hongkong began to send ships to San Francisco. They sent agents into the cities and towns of Canton province to publish the intoxicating news and invite Chinese passengers. In 1849 there went to California over 300; in 1850, 450; in 1851, 2,700; in 1852, 18,000. Christians were deeply moved by the prospect thus opened of a new advance in the kingdom of God. The Presbytery of San Francisco requested the Board of Foreign Missions in New York to send a missionary there acquainted with the Chinese language and the needs of this Asiatic people. The writer of the present paper received a commission in July, and with his wife, leaving New York by steamer in October, reached San Francisco, November 6th, 1852. This was the beginning of Christian missions on the Pacific Coast in behalf of the immigration of the Chinese thither, a movement which has since then extended over the United States to Australia and to most parts of North and South America. It has excited the race to explore the possibilities of labor and trade in many countries of the world and to test for itself the value of their novel civilization and professed religious creeds. The future results of it to America, to Asia, and to other continents will be vast and enduring.

THE PRESBYTERY OF CANTON CHINA.

The General Assembly of 1848 at Baltimore made provision for the establishment of three Presbyteries in China—one at Canton, one at Amoy, and one at Ningpo. The ministers who

formed the Presbytery of Canton were Rev. A. P. Happer, M.D.; Rev. Wm. Speer, M.D.; and Rev. John B. French. They met in Canton for the organization of the Presbytery at 7 p.m., February, 23rd, 1849.

By appointment of the General Assembly, Dr. Happer was moderator and Dr. Speer preached the sermon, from the text Is. xlix. 12. Mr. French was chosen stated clerk. The meeting was held at the house of Dr. Peter Parker. Besides the members of Presbytery there were present as visitors: Dr. Parker; Mr. and Mrs. S. Wells Williams, of Canton; Dr. James Legge and two or three other missionaries of the London Mission, Hongkong; Rev. Henry V. Rankin and Rev. J. K. Wight and their wives, on their way from New York to Ningpo; besides a good audience of Canton merchants, etc.

Dr. Speer left for the U. S. A. in December, 1849, so that there was not a quorum, and the meetings were suspended for a long time. Rev. J. B. French died, on the Indian Ocean, November 30th, 1858. By authority of the General Assembly, the Presbytery was reconstituted January 11th, 1860, by Rev. Andrew P. Happer, M.D.; Rev. Dyer Ball, M.D.; and Rev. Charles F. Preston. Dr. Ball was elected moderator and Dr. Happer stated clerk. The minutes of the former meetings had been lost when the Mission dwellings in Canton were burned during the war which commenced in 1856.

Two meetings were held in 1861 and no more till November 19th, 1863. The reason given in the minutes is "lack of a quorum." Regular and special meetings were held from 1863 till 1878, with the exception of 1868 and 1869, when the members living in Canton did not make a quorum, nor is there any record of a meeting in 1876. Lack of a quorum caused the meetings to be again suspended in 1878, and they were not resumed till 1883. Since that time regular meetings have been held, and occasionally special meetings.

It was fourteen years after the organization of the Presbytery before it had a church under its care, and thirty-five years before it ordained a native minister. God, however, cared for the seed that with much toil and long patience was sown by the earlier workers, and some of them lived to share in the joy of the harvest.

From the beginning there have been thirty ministers connected with the Presbytery (27 foreign and 3 native).

At present there are fourteen ministers (eleven foreign and three native); four licentiates, and nineteen churches with a membership of about 2,500.

HENRY V. NOYES.

The Official Status of Missionaries.

BY REV. ARNOLD FOSTER.

The editor of the RECORDER has expressed a wish to reprint the following letter which appeared first in the *North-China Daily News.* In sending it out—with a few verbal alterations—amongst missionaries in China, and friends of missions in England and America who are readers of the RECORDER, I should like to add one expression of opinion to what I have already written.

It is my convicton that the importance of the question now raised—Shall Protestant missionaries accept a political status in China?—is so great, and that the effects of the decision arrived at must be so momentous and far reaching in their influence on our work, that it ought not in any single case to be settled by individual missionaries assuming this status without an authorization from their Board or committee at home to do so. This question affects the essential and fundamental principles of the work, and the whole character of our standing as the messengers of the churches before the Chinese people.

I feel as strongly as any one can do that, with the experience of the past few years before us, we must all look with something like utter dismay on the prospect of religious persecution for our converts if the Romanists are now to be allowed to pursue the political "advantage" they have secured by the recent edict. During these years, from almost every part of China, there have come heart-breaking testimonies to the oppression of the Roman Catholic priests, backed by French protection—an oppression under which the heathen and our Protestant converts alike have suffered almost unimaginable injustice. But greater evils may come on the church of Christ than even the most cruel persecution, and in my judgment these evils will certainly overtake us if we enter into the arena to fight the emissaries of Rome with "the carnal weapons" of an equal political status, for this status, be it remembered, is not that of the ordinary citizen, but is a *special official status* to be granted only to *the priestly caste*—Romanist or Protestant. Such treaty rights as are secured to our converts, can still be claimed for them by consuls wherever it becomes absolutely necessary for to appeal on their behalf to Cæsar, and in the hands of consuls this business should, as I believe, be left.

But perhaps one lesson that both our converts and we need to learn more thoroughly than we have yet done is this: the need of sometimes standing still, either to see the salvation of God, or, if so He wills, to endure sufferings such as Christians in other lands have in past times had to undergo. In this case the salvation, though delayed, will as surely be seen in the end as if it had been suddenly accomplished by an unlooked for act of divine interposition.

A. F.

SIR: In your issue of the 19th of May last there appeared under the above heading (1) a leading article, (2) an Imperial edict and (3) a letter from Mr. Moule, all referring to a new departure in the attitude of the Chinese government towards missions and missionaries. It seemed to me at the time, and it seems to me still, that the question to which all this prominence was given in your

paper, is one of the gravest importance to the future of China as a nation and also to the future of Christian missions. I have been hoping that some one more competent to deal with this subject than I am, would have taken it up and would have endeavoured to show the extreme danger of the course that the Imperial government has adopted—danger to the peace and well-being of the Chinese people, danger to the interests of all foreigners living in China, and last, but not least, danger to the very life of the Christian church as a religious society existing only for spiritual and non-political ends. But as I have seen no further references to this subject in your columns since the 19th of May, I shall be glad if you will allow me to indicate the dangers which I apprehend, and to express the hope that Protestant missions, at least, may even yet be saved from following, either blindly or with their eyes open, the lead of those who have brought about the new order and the new status of missionaries.

It appears, then, that on the 15th of March last an Imperial decree was issued "in which," to use your own words, "the political status which has so long been claimed by Roman Catholic bishops in the provinces, is officially recognized by the throne." But the terms of the edict go far beyond this. In brief, the edict gives political status—a most comprehensive, far-reaching and disastrous "status" it will prove to be—to each order of the Roman Catholic hierarchy. Bishops are "authorized to demand to see" Viceroys and Governors of provinces; Vicars-general and Archdeacons are "authorized to demand to see" Provincial Teasurers, Judges, and Taotais; other priests are "authorized to demand to see" Prefects of the 1st and 2nd class, Independent Prefects, Sub-prefects, and other functionaries. The various orders of ecclesiastics are to visit and write to the corresponding orders of Chinese officials on terms of equality, and these officials will "naturally respond, according to their rank, with the same courtesies."

Few of your readers who are not either Consuls or missionaries can have any idea of what the "demand" on the part of priests to "see" local officials has meant up to the present time, while such demands have not been "authorized" or even recognized. What it will mean henceforth, now that such demands have been sanctioned by Imperial edict, it would be still more difficult for the ordinary layman, Englishman or American, to imagine. On this subject it is enough to say that the interference of the Catholic clergy of all ranks and conditions in Chinese *yamêns* has been utterly resented by the Chinese in the past, and had it not been for French backing, it would long ago have been summarily prevented. That the Chinese have had good reason to object to this interference, has been

the strong conviction of some, if not all, of our own most influential officials. In the *Times* of the 13th of September, 1886, there appeared a long letter from Sir Rutherford Alcock headed "France, China, and the Vatican," in which our former British Minister denounces vehemently the whole system of priestly interference in the political affairs of China and the administration of its laws. To it he attributes "the perennial hostility towards Christianity and its teachers in every form, which . . . now pervades the whole nation, rulers and people, from the highest to the lowest."

I should like to reproduce much more of what Sir Rutherford Alcock says, but I must only venture on one further quotation. "When asked by Pope Pius IX at Rome, on my return home, soon after the massacre of Tientsin, how I accounted for the persistent hatred manifested against the missionaries and their converts, I felt constrained to answer: 'It was not a question of religion with them, but of civil jurisdiction,' and I was not surprized that he did not pursue the subject further. It is a truth, however, which lies at the very root of all the contention past and present in which the Chinese government has been engaged in connection with missionaries ever since the treaty of Nanking gave admission to the empire. . . . . It is against such assumptions and unwarranted pretensions that the Chinese government is now making a determined stand, and *it is in the interest of religion and of all foreign nations that they should not fail.*" The closing sentence of Sir Rutherford's letter, which I have now italicised, is one to which I desire to draw the earnest attention of your readers, whether lay or missionary.

When Sir Rutherford wrote in 1886, the Japanese war and the subsequent pitiful collapse of China were still in the future. That war changed many things as we all know. It revealed to the world the hopeless weakness of China and her inability to offer serious opposition to any act of aggression on the part of even a second-rate foreign power. The rulers of China, now conscious of their weakness and destitute of any national patriotism, began to adopt a course of the most shortsighted foreign policy that could well be imagined. One concession to foreign bluster and threats followed another, some of them absolutely suicidal in their character. The other day you compared China to a frightened hen rushing wildly from one side of a road to another as she sees some dreaded object approaching, from which she would fain escape but cannot, and the simile was not an inapt one. One of the last and most deplorable acts of weakness and folly of which the Chinese government has been guilty is the surrender of her stand against priestly interference and pretensions—that stand which was once so resolute and determined, and of which Sir Rutherford Alcock said, "it is in the interest of religion and

be satisfactory till the distinction between them is altogether ignored by the officials and till both can equally count on having their disputes settled according to the abstract merits of each case, on principles of justice and with no reference to the religious belief of either party. Whatever the faults of Protestant missionaries may be, the desire to see converts multiply at the cost of injustice being done to the heathen is not one of them. The Chinese officials understand at least approximately the principles on which Roman Catholics wish to interfere in *yamên* cases and to adjudicate all cases in which their converts are interested. The officials do not understand and never have understood the Protestant position, and if we now fall into the pit that lies open before us and assume the prestige and position that the Roman Catholics have so long coveted and have at last extorted from the Chinese, the official misunderstanding of our aims will become greater than ever.

But the truth is the present difficulties between the people of China and "the church," *i. e.*, nominal Christian converts, are not all on one side. It is sometimes as difficult for a heathen to get redress when wronged by a so-called Christian as it is for a Christian to get redress when persecuted by the heathen, and under the present confusion such cases tend to multiply. Some magistrates who have had to deal with cases in which Christians were concerned—and we will assume the Christians were in the right—have learnt such a severe lesson as to the danger of giving a case wrongly against Christians, that they now run to the opposite extreme and are afraid to punish any one who pleads that he is a Christian, however clearly he may be in the wrong. Here is one of the greatest dangers now threatening Christianity, threatening our very *existence* as a spiritual body. The knowledge that a mandarin will not dare to give a case against the church, is a perpetual temptation to designing Chinese to get hold of the missionary's card and to take it into the *yamên* on behalf of a litigant. Such a card is worth money. Only within the last few months two cases of this kind have come under my notice—cases in which gross injustice against non-Christian Chinese has been done by men in the employ of missions using the name of the Mission in a *yamên* to defeat the ends of justice and to give support to the claim of one litigant over another when in point of fact the case had nothing to do with Christianity, and neither litigant was a Christian, or in any way known to the missionary. If we accept the status that is now offered to us, and if it comes to be generally understood that we can at any time "demand to see" the officials, these and similar abuses will multiply rapidly. A desire for justice, as well as a desire to

maintain our proper position as Christian ministers *and nothing more*, should lead us to decline this new position.

"But," it is said, "the Roman Catholics have now got the status and the power that belongs to it, and we know from experience how they will use it against heathen and Protestant Chinaman alike. It is absolutely necessary that we should be able to counteract their influence in the *yamêns*." In your own article these words occur: "It will give the Roman Catholic church greater influence than the Protestant churches, for the former is absolutely unscrupulous where Mother Church is concerned; but *magna est veritas et prævalebit* in the long run." I feel this difficulty, but we shall not right one wrong by doing another. So far as I know, up to the present time almost every Protestant missionary I have met has disapproved altogether of priestly interference in the *yamêns* and of priestly assumption of official rank, and shall we now ourselves assume this rank so at variance with the principles laid down for our guidance in the New Testament? "Truth is great and will prevail in the long run" *if it be true to itself*, but not if it compromises and goes off on lines that are distinctly opposed to its own. We know what has always been the policy of Rome. It has always coveted political power. It has had, and still has, a temporal "head" who is spoken of in the edict as the *Chiaohuang*, or "Ruler of the Church." This "head" has in the past claimed the right to put up kings and to depose them. Protestantism, and especially the Protestantism of the free churches, is at the very antipodes of Rome in regard to this whole question. We owe it to ourselves at this critical time to show the courage of our convictions and to believe that whatever the apparent loss of worldly prestige and "influence" may be for the present, *in the end* the moral superiority of our ecclesiastical policy to the ecclesiastical policy of Rome will be recognized. Rome may get the political power she covets and with it the detestation of the people in whose affairs she insists on interfering. If Protestants will only decline the political status and impress on the Chinese rulers and people that we only want even-handed justice to be dealt out to Christians and heathen alike, we shall in the end be masters of the situation. It will be an important object lesson to the Chinese if by declining their offered status we can show them that the true reason of our being in China is not, as they suppose, to train up a race of alien and disloyal Chinese in the midst of the empire, but to advance the cause of peace and justice and order among all classes of the community without respect of persons.

The normal state of Chinese feeling in regard to the interference of foreign priests in the domestic affairs of the empire is exactly

what Sir Rutherford Alcock has described, and when the present temporary aberration has passed away from the official mind, the rulers of China will return to their old hatred of all people who pursued or are pursuing the policy of interference, and will show a confidence they have never shown before in those who, when they might have shared the "privilege" of interference, deliberately declined on principle to do so.

*The Self-confessing Christ.**

BY REV. WILLIAM ARTHUR CORNABY.

He cannot deny Himself, 2 Tim. xi. 13.

IT is well known to most of us that some of the lesser manuscripts of the Greek Testament are what is called *palimpsest.* In such manuscripts the words of evangelists and apostles are found to be half sponged out and some monkish legends have been written above them, so that it is often hard to read the Scriptures themselves; and when the strokes of a word or two resemble those of the Scriptures underneath, it is easy to misread the Scripture words and mistake monkish scribblings for the real Word of God.

And all this is a little parable of what has happened to the *meaning* of certain passages of Scripture, even where there is no shadow of a doubt as to what are the precise *words* of the original writers of Scripture.

Our text to-day is a case in point. Hundreds of authors of religious books and thousands of writers to religious magazines—who would be highly offended if we were to call them papists—manage somehow or other to just follow the monks and popes of the dark ages and say that Christ was self-denying; while as we see in our text Paul the aged says that God in Christ was not, is not, and cannot be self-denying. "He cannot deny Himself."

There is a great blunder somewhere. Either Paul is wrong or the monks and popes are wrong. If we believe in the infallibility of the popes, we are bound to believe in the fallibility of St. Paul writing just now, if ever, under the inspiration of the Holy Spirit. On the other hand, unless Paul is wrong, what becomes of all the religious writers that we have mentioned? Can they all be wrong, and this one man Paul be right?

I think they can if Paul's assertion fits in with every passage in the New Testament where the word "deny" occurs, and if these writers can be proved to misread other such passages also. It seems unlikely that so many writers should do so, but let us see.

* Preached at Kuling, 3rd September, 1899.

The word we translate "deny" is only capable of one grammatical object, whereas the word as commonly quoted is capable of two—one an indirect object (as "deny myself") and the other a direct object (as "sugar in my tea"). The original word is always the emphatic opposite of the verb "to confess," and never means "to deprive of this, that, or the other." It always means "to disown, to repudiate," and in its connection suggests further, "to disown as something too disgraceful to be owned;" so that when we hear folks declare that in the Scriptures Christ is always self-denying, they really say (whatever they mean) that Christ always disowned Himself for shame, that He felt His character to be too disgraceful to be owned; and few atheists have said as much as that of late years. It would be utterly absurd if they did, for every reader of the Scriptures would know that Christ, claiming to be the Son of God, never thought Himself disgraceful.

What an unspeakable muddle we get into if, instead of searching the Scriptures, we merely take what monks and popes have said as gospel!

The phrase "deny himself" was once uttered by our Lord to Peter and the rest of the twelve; the phrase "deny him" is used of Peter disowning his Lord for shame, and the phrase "deny himself" is also used by St. Paul in our text. It is used in precisely the same sense in all these three cases, so that if Christ can deny Himself, He must deny Himself in the same sense as Peter denied Him; and if Peter ought to deny himself, he ought to deny himself in exactly the same way as he denied his Lord.

But those who unconsciously follow the monks and popes of the ages when Scripture study was at its lowest ebb, ages when (as in the year 1414) there were two or three rival popes all claiming to be infallible, all anathematizing one another, and all interpreting the Scriptures so as to leave out their own particular vices,—those who merely follow the monks and popes would have us believe that when Peter was to deny himself, he was to eat less, drink less, and so on; and if that be the meaning of our Lord's words to Peter, we are bound to conclude that Peter's denial of his Master consisted in Peter's preventing Him from having all He wished to have, say of lamb-flesh, or bread or wine at the Last Supper, or something of that sort!

Our Lord said of Himself: "The Son of man came eating and drinking, and they say: Behold, a gluttonous man and a wine-bibber;" but not one word do we find telling us that Peter ever reproved his Lord for His eating and drinking. On the other hand, we read that when our Lord turned enough water into wine to last

for many a feast, that by doing so under the circumstances "He manifested forth His glory, and His disciples believed on Him;" and again, it was when the disciples had *forgotten* to take bread that they imagined their Master to be vexed with them.

You remember His reply. It was, "How is it that ye do not perceive that I spake not to you concerning bread?"

He had meant "the leaven of the Pharisees and Sadducees," as St. Matthew tells us; and the leaven of the Pharisees was religious professionalism, while the leaven of the Sadducees, who included the high-priestly party, was religious officialism; and as professionalism and officialism were rampant in the church of the middle ages, and to-day have no laws on church books making them fatal to membership, though they are so utterly opposed to the kingdom of Christ which the church is to manifest on earth, can we not see the sad face of the man of sorrows, as He says century after century to those who name His name: "How is it that ye do not perceive that I spake not to you concerning a mere deprival of this comfort or that, but concerning these very things?"

It was not a gluttonous and wine-bibbing man who sold his Master; it was not a physically luxurious and pampered man who denied Him. It was religious professionalism which first plotted His death; it was religious officialism which finally determined that He must die the death of the lowest rascal.

Peter never forbade his Master to eat food convenient for Him, nor did Jesus ever forbid Peter to eat food convenient for *him*. The word "fasting" as an essential to mighty deeds, has long been proved to be a later ecclesiastical interpolation in both Matthew and Mark. Peter denied his Lord when he saw Him in the grip of the high-priestly party, in the grip of religious officialdom, when he saw that officialdom meant to do its worst, and that its worst was the hideous cross—a toy-word with us now, but a terribly disgusting word then, a word not to be uttered in ears polite, but to be referred to as "a tree" and the process of crucifixion by the euphemism "lifted up" or "lifted up from the ground."

That was too much for Peter. He could confess His Master, draw his sword and boldly face an armed band, but being now on the official premises, with officialdom itself reigning there, all the disciple in him shrivelled up. Officialism must be confessed with deference, and the Christ must be denied with oaths and curses. "I know officialism, I bow before it, but this man of Galilee I know not and care nothing for."

Now every critical act in a man's career, whether it be an act of supremest heroism, or of basest cowardice, is but the fruit of a tree which has been planted long before. The disease which may

mutilate a man for life, was once present within him in the form of microscopical germs.

The germs of Peter's denial of his Lord were outwardly manifest in a reproof which he gave Jesus on the first occasion of His foretelling His inevitable sufferings. These germs, in Peter and the rest, developed into a virulent fever of greatness—of official greatness in the coming kingdom of Messiah—a fever which broke out in one or another of the twelve each time our Lord referred to His sufferings afterwards; and on each occasion of such an outbreak our Lord spoke or acted in a way which ought to have been medicinal, and would have been effectively so had not the fever been so obstinate.

(I.) At the very outset Jesus had warned His newly-appointed twelve disciples as to the opposition their mission would eventually provoke and the state of continual jeopardy in which they would have to live. Study Matthew x, 16th and following verses to see how honestly He had put all this before them.

A holy subtlety was to be theirs, coupled with the utmost harmlessness; but they must not suppose that it would prevent them from being generally hated and persecuted. Opposition to the gospel would take the form of bitterest rancour among relatives and familiar friends to the destruction of outward peacefulness. The sum total of inward sorrow would be the loss of many elements that spelled *home*, and the climax of bodily sufferings would be the loss of life itself. Truly a forbidding enterprize, and one in which neither family relationship nor personal safety must be reckoned with. Those who were content to undertake it at the Master's call must do so, in modern language, with the rope already round their neck, or in ancient and more ghastly language, with the cross of the outcast villain already upon their backs. Yet, said our Lord: "Whosoever shall deny Me before men, him will I also deny before my Father which is in heaven."

The mention of the cross here must surely be taken to mean the extreme opposite of personal safety; and that same meaning will be seen in the corresponding warning given toward the close of our Lord's ministry, when plots were ripening at Jerusalem to the multitudes in Perea who wished to follow Jesus without counting the cost (Luke xiv. 25-35.)

The words "counting the cost" are undoubtedly the key-note of that latter passage, a note resounding through the illustrations given of a man who began to build on a larger scale than his resources warranted, and the king who, with only ten thousand troops, vainly hoped to battle with another king who had double that number of men at his back; and the climax of the warning

is the necessity for mentally renouncing all possessions, worldly or social, for their actual loss would be only too likely to become fact. Nay, that is not the climax after all; Job's possessions went, but he himself remained unscathed; but here there was to be perpetual personal danger, like unto that of a man already on his way to an ignominious death.

It behoved the Master to speak with the utmost plainness, so that no one could possibly misunderstand Him; and His words to the incipient disciples, unschooled in secondary and occult meanings, as His words to thoughtless crowds, would be likely to bear the simplest and most obvious construction of which words were capable; so from this and other reasons prolonged study assures us that the word "cross," as here used, is introduced as *a danger-signal* of a very formidable shape.

(II.) But our immediate purpose lies along the path of an utterance to Peter and the rest of the twelve, which has a different outlook, and in which our Lord brings in the subject of cross-bearing as a voluntary thing. It is a cross-bearing in which the man himself on behalf of the interests of the supreme Lord, and not an enemy in opposition to Christ, requires the deed.

Let us study that utterance, as recorded in Matthew xvi. 16–26.

Immediately following Simon's large confession of the messiahship and divine sonship of Jesus, and his gaining the name of Peter the Rock, came his repudiation of Messiah's future sufferings, and the words, "Get thee behind me Satan; thou art a stumbling-block unto me; for thou mindest not the things of God, but the things of men. "Then said Jesus"—what?

I think that if you will give some years of special study of the subject in all its bearings, carefully weighing every text at all connected with the whole passage, determining not to be misled by monks or popes, or even by otherwise excellent writers who follow them, you will read for yourselves something like this: "If any man will be My follower, confessing Me and learning of Me, let him utterly disown his ownself with all its lust of mastery or hankering after official dignity; let him pour contempt on all his pride, and putting the horrible cross upon the shoulders of such selfishness—a cross which truly fits the shoulders of such a disgraceful villain—let him send the offender away to shameful execution as a traitor to the kingdom of heaven; and such must be your daily attitude, but inevitably so, for should any one desire to preserve his natural self-life, he shall lose his nobler self-life; but whoever is content to lose his natural self-life for my sake, shall preserve his nobler self-life. For what doth it profit a man if he do indeed gain "all the kingdoms of the world and the glory of them"—a tempta-

tion just now re-echoed by Peter and repulsed by the same words just now as in the wildernes—what doth it profit a man if he do indeed gain all this and barter away his nobler self-life? What shall a man give in exchange "for *that?*"

Simon the confessor had risen into Peter the Rock; but Peter the Repudiator dropped down into Satan the Adversary; and he and the rest, being leavened with the same leaven of official greatness, must find in the forcible disowning of that officially-minded self the only alternative to disowning the Christ, or of selling Him into the hands of His enemies—the official religionists—enemies who proved to be far crueler than did the stern heathen governor.

And brethren, these words of our Lord echo and re-echo down the ages as a perpetual alternative for all disciples of Jesus. Church offices there may be; disciples may fill them in accord with the primary essentials of the kingdom of loyal hearts and child-like, but officialism and the Christ are opposed eternally.

And this fatal vice of officialism, of licensed masterdom, is the more dangerous, because it seems to be no vice at all; it is so natural to domineer. It belongs to "the things of men" to be masterful whenever there is a chance. Yet by this lust of mastery fell the great archangel, and by this temptation he seeks to accomplish the ruin of every one of us and to keep back the kingdom of heaven on earth, for which Christ died and rose again and sent His Spirit to establish by our instrumentality everywhere. Let officialism enter our hearts and the Christ stands without knocking; let officialism permeate any given church, and the disowned Christ hath not where to lay His head.

And as He cannot repudiate His life-programme, or the primary essentials of His kingdom, whether at the suggestion of a tempter in the wilderness, or at the rebuke of a Peter, or at the bidding of pope or cardinal, or at your bidding or mine, or at that of a native member who spells *membership* by the word *mandarindom,*—as the Christ can never repudiate Himself, He must repudiate those who thus repudiate Him. "If we shall deny Him, He also will deny us; if we are faithless, He abideth faithful, for He cannot deny Himself."

Such is surely the primary teaching of one of the most commonly caricatured set of passages in the Bible, passages which it behoves us to quote aright, even if we lose portions of our favourite authors, or verses of our favourite hymns by daring to do so.

And now let us dwell upon the loving kindness of our Lord in causing this whole set of passages to be recorded and in speaking the Words He did in this connection.

We know not God unless we know Him as Love Supreme. Mere justice is but the unyielding skeleton of bone; the flesh and blood

of our Lord's mystic body is love; and that body and blood is to be mystically, yet most really, our very own. Quite apart from any stated sacraments we are to be communicants, participators of Christ moment by moment.

Love like unto that of Christ, love lent from the Source of all true love, is found as a light that lighteth every true mother upon earth, every mother who, in obedience to her noble mother-nature, comes to her babe, not to be ministered unto but to minister, to suffer agony, to give up rest and energy, if only that little one is well and strong. We men can but look on from the outside, from the porch of that mother-nature; but from that porch let us look within and in all admiration study what we see; for Christ has not left the world of Christendom, nor utterly forsaken the world of heathendom either, so long as a true mother is found there yearning over her cradle.

Theology teaches that God is present in every land under the sun. Some folks ask us to prove it. To me it is proved in one word—the word *Mother*.

Listen outside that door. Charlie is grasping at the toys of the rest. He is showing a spirit which, if unchecked, would grasp at all the kingdoms of the world and the glory of them; and how does mother deal with him? Does she say: "You are always like that, always quarrelling and trying to domineer over the others, that is you all over?" No, she does not say that, or if she doos, she has denied, repudiated, her mother-self. She says: "That is never my boy! I do not know him! This is a nasty selfish child, and my Charlie is a loving boy who gives way to others. Send away that selfish child that I do not know, and let me see my own boy once more."

Strange to hear a mother disowning her boy! Strange to find love supreme disowning a disciple and calling him Satan! Nay, neither Love Supreme, nor the loving mother-heart were disowning disciple or child. Christ disowned the non-disciple-self; mother disowned the self so opposed to that of her boy at his best.

Now open the door and look in. Charlie, who was crying "I want" in his peevish bad temper a while ago, is hiding his head in mother's dress and saying: "I want to kiss you, mother;" and I tell you that the very Christ has kissed Charlie in that mother's kiss.

But mother had a child to deal with, and Christ had to cope with obstinate grown-up-ness. There is all the difference between dealing with a sapling blown askew in a storm and with a deformed tree that has grown crooked for years.

We do not suppose that the particular child whom our Lord set in the midst as a model for church leaders in all ages, was a faultless child, or a child entirely free from little spells of bad

temper; but here was a little being with a heart, with a spontaneous and adaptible nature, with an instinctive sense of pain in the presence of oppression.

Whereas in the nature twisted and warped after the image of the serpent such things as spontaneous recognition of kindness, as instinctive pain when wrong had been done to anyone, may be entirely absent. A great cancerous growth has invested the place where God originally put a heart.

It has been said that nothing on earth has ever been so cruel and heartless as religion. A libel that on true religion, which is righteousness saturated with love divine; but true enough of religious officialism "that opposeth and exalteth itself against all that is called Christ . . . sitting in the temple of Christ, setting itself forth as Christ." That has proved to be the meanest, cruelest, and most heartless thing on earth, as all readers of history may know.

How does the Christ regard it, think you? When heathendom has arrayed all its forces in a world-wide conspiracy we read in boldest metaphor, "He that sitteth in the heavens beholds it all with derisive laughter;" but when lust after mastery on official lines has leavened the disciples' minds, the same Lord cries, "Get thee behind me, Satan," and then, "Utterly disown that self of yours! Disown it as you would an outrageous criminal!"

They who have never known Love Supreme may well combine in their heathen way against the Lord and against His Anointed, but with a loud professionalism to declare, "We know Him, we represent Him on earth, we are the church leaders of Jehovah and His Anointed," and with minds stultified with officialism to reverse all Christ's definitions of His own kingdom; that is monstrous, blasphemous! If that in an individual or a collection of individuals be not repudiated by the Christ, then Christ ceases to be Christ; God ceases to be God! and God is: Christ is: He cannot deny Himself.

Let those who affirm that Christ was self-denying, and produce the Scriptures as their warrant for the statement, point out a single instance where He has been untrue to Himself.

The angels and archangels, who knew the Son of God as the Lord of glory, may have wondered and half-doubted when the project of His incarnation was first revealed to them. How could the King of glory become man among men, even if all the kingdoms of the world and the glory of them were to become instantly His? It would seem like the denial of His essential personality. It would appear outrageous, unthinkable!

Yet the unthinkable became fact, and that with no denial of the divine self. Truly styled the King of glory, His inner self was not glory but love, love which could divest Himself of His glorious

robe and dive down from the heights into the whirlpool below, where human souls were struggling and perishing.

The princely robe lies there high upon the bank ; but look, the prince is down in the maelstrom below, rescuing the dying. No! He has failed, surely! His hands and feet are pierced, His side is gashed, His brow is bleeding, His visage is all marred! But thus, even thus, He battles with the waters, He rescues the perishing, He brings them safe to land.

They called Him prince when they saw His robe once, but now robeless and wounded, how princely! With what a princely rule will He hold sway in the hearts of those He has rescued! He became one with them, He struggled in their struggles, He felt the fiercest force of the terrible current. As one of themselves, they will love Him; as prince, they will pay Him the homage of unspeakable loyalty.

But look! An evil-visaged one has stolen the princely robe, announces himself as the prince and cries to them that their rescuer is a traitor, who ought to be driven away with execrations; and some of them follow the decree of the false prince with the robe, and begin to insult the robeless one to whom they owe everything; and afterwards some of them eventually become oppressors of the true prince's subjects, being authorized thereto by the prince of falsities, whom they call by the name of the true prince.

And what will the prince Himself do then? If He be true to His princely rule, will He not repudiate the counterfeit prince and his followers? Can He do otherwise?

There are doubtless other ways of denying Christ than denying Him from a mind leavened with the leaven of officialism, but that was surely the primary scope of our Lord's words concerning the denial of self. It may be said, and rightly so, that it was fear of officialdom rather than the possession of official pomp which made Peter deny his Lord, which we may sum up by saying that official pomp, anticipated, realized, or feared, forms the context of all the passages in the Gospels in which the denial or repudiation of a person occurs; and the primary meaning of a text can only be rightly studied in its context; and if the context of a given passage be perpetual in its essentials, then the primary sense of that passage must be taken to be the permanent one.

Three more passages in the Epistles remain to be noticed; one in which the word "deny" occurs again in connection with a person, and two where it occurs in connection with things directly opposed to the personality of Love Supreme.

The first in order of writing occurs in the Epistle to Titus, chapter ii, verses 11–14, where we read, "For the grace of God

(His graceful kindness) hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously in this present world; looking for the blessed hope and appearing of our great God and Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works; and the corresponding passage, exhibiting the alternative to our denying ungodliness, is found in the epistle from which we take our text to-day. (II. Timothy iii. 1–5.) It reads, "But know this, that in the last days grievous times shall come"—suggesting the words of St. John (I. John ii. 18), "Little children, it is the last hour; and as ye heard that anti-Christ cometh, even now have there arisen many anti-Christs . . . This is the anti-Christ, even he (or that spirit, as in chapter iv.) that denieth the Father and the Son," perhaps theologically, but also generally denying essential and manifested love, as John sees the Father and the Son to be. "In the last days," says St. Paul to Timothy, "grievous times shall come, for men shall be lovers of self [the very self manifest in lust of mastery, which should have been utterly denied], lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection [the spontaneous child-heart entirely lost], implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness [and thus apparently reckoned as church members], but having denied the power thereof."

Such is the black list, ending with a note of surprize for the reader, who naturally exclaims, "How come these to be numbered among the members of the church?" The possibility of their being so, however, will be apparent if we translate these various vices by the names that are colloquial among us to-day, and then look around, nay, look within.

We look around and see that So and So seems to exactly answer to some points in this description; and our next step is toward the temple, where we lift our holy hands and thank God that we are not as So and So is. No, no, let us look within and keep on looking until we exclaim, "God be merciful to me a sinner. How is it that I am reckoned within the church, I who have held the form of godliness, but have so often repudiated the power thereof, I so often the slave of selfish anti-Christ, denying essential and manifested Love Supreme? "Oh brethren, our own heart-history, and not the character of So and So, must form the ultimate ground for surprize; and to be uncharitable toward So and So, while

we are indulgent toward our own ungodliness, that is, ungodliness indeed.

But in what way are we to be charitable? False charity, no less than uncharity, may be a direct denial of godliness; and false charity is very common indeed.

There are actions, for instance, on which no good construction can be put. Suppose a native preacher tells a downright lie. False charity would urge us to say: "It was not exactly a lie; no, it could not be called a lie;" uncharity would urge us to say: "He is a liar; it was just like him to tell that lie;" true charity would urge us to say: "The lie was a lie, a satanic thing, but he was not himself when he told it. Circumstances were strong; he has not grown in grace lately, and so fell into that sin. The Lord Christ bless him with the fullness of His own spirit of truth and strengthen the Christian self of the man."

To whitewash Satan is as great an error as to sit in judgment upon a fellow-disciple of Jesus, whom we have proved to be such. He who said: "Judge not," or "sit not in judgment upon So and So," caused His beloved disciple to say: "Test the spirits, whether they are of God."

A Christian may be overtaken in a fault, but his habitual self may be truly Christian. David was overtaken in grievous faults, and it would be foolish and wrong to say that he did not commit adultery and other crimes; but of his habitual personality the inspired writer declares that he was "a man after God's own heart."

It is in that direction that true charity lies, charity which is ever consistent with the truth of God, the supremely charitable one.

Evil of all kinds must be hated with an intense abhorrence; and the measure of our love to God and man will be the measure of our hatred of evil. We must get to feel and to manifest that power of godliness, the power to loathe and abhor evil. We must give it no quarter wherever it shows its poison fangs. Officialism is always dastardly, outrageous within the kingdom of heaven. Away with it! Pride is abominable unto the Lord. Away with it! And so with all the hellish crew of fiendish vices, fashionable or not, baptized in the font of respectability or not, which repudiate the Supreme and keep back the kingdom of our God and of His Christ from the perishing millions of humanity.

"Test the spirits." Let us habitually test every thought of our own, every word and deed we utter and do, or hear and witness. The kingdom of our Lord is the kingdom of developed child-hearts; let us see whether the spirit to be tested fits in with that kingdom or not. Let us say after every word and deed to be tested, "And of such is the kingdom of heaven." If the words fit, then the

matter may belong to that kingdom. If the words will in no wise fit, when we have studied the case in all its bearings, then let us say to ourselves: "That belongs to the self which ought to have died long ago, and which you must forthwith send away to the death of a cursed malefactor;" or in the case of So and So, "The deed is anti-Christian, and he surely was not himself when he perpetrated it."

"Test the spirits, whether they are of God." God is known to us in the benedictory prayer as full of generous love, of graceful kindness, of noblest influences, through which the divinest communion may flow. So we may ask the triple question, "Is it generous? Is it gracious? does it chime in with fellowship divine?"

If otherwise, it is ungodly. Then repudiate it! Claim its opposite! Claim it in intercessory prayer for So and So. Claim it in humblest supplication for yourself. More love to God! More love to everybody! More of the Holy Spirit of Jesus! Until the old disgraceful self has been crucified on His cross; until the Christ-self, never to be denied, but to be ever manifested within us, lives its life on earth and passes to its life in heaven, confessed before His Father by the inspiring Christ and manifested in the blessed appearing of His glory.

"Ask, seek, knock," claim, demand—for Christ's sake and in His interests—and as the seal of an ever growing answer to our largest petitions, we have the assurance, "He cannot deny Himself."

Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

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The Government and the New Learning.

IT is now a year since the *coup d'état* at Peking which so ruthlessly crushed the hopes of the reform party of China. During these twelve months there has been a steady movement of the Chinese government backward toward the old position of hostility toward Western innovations. The movement has indeed halted at times, and there has seemed to be a slight disposition to reconsider and adopt a more progressive policy, but recent events have rather disappointed such hopes. The visit of the Imperial Commissioner, Kang Yi, to Kiang-su and the methods employed by him to extort large sums of money from local officials, and his undisguised hostility toward

everything Western, especially toward schools for imparting Western learning, prove that those in authority at Peking are still stubbornly blind to the real needs of China. Kang Yi's declaration that the schools of Western learning are hot-beds of treason, and his foolish statement that drilling by Western methods unfits a soldier for courageous action, show how eminently he is fitted to do the work for which he was chosen. His spirit and method are exhibited in the sentence of exile executed upon a young official, who was educated in part at Oxford and who was known to be an ardent friend of the new learning, recently director of one of the new schools and prominent in the establishment of the girls' boarding-school at Shanghai. Condemned without a trial, and punished contrary to law, "squeezed" of everything that could be turned into cash, even to his clothes, he has been sent to the frontier for three years of degrading service.

The closing of the above-mentioned girls' school, from which so much has been expected, may not have been entirely due to the action of Kang Yi, but it was no doubt hastened by it.

The orders to close the newly-opened university at Nankin and the various schools established by the Viceroy, Chang Chih-tung, are certainly the result of his representations. A recent dispatch published in the *North-China Daily News* to the effect that the rules for the admission of students into two of the academies at Wuchang, have been altered so as to deny entrance to all but students of Hupeh and Hunan, indicates that His Excellency Chang intends to keep the schools open some time longer at least. It is interesting to note, too, that the Imperial University at Peking, in spite of the efforts of its enemies, is still running. The buildings we believe, are still unfinished, but there are over a hundred students in attendance. Several other government schools have as yet not been interfered with, and it is greatly to be hoped that the advisers of the Peking government may yet be led to see the folly of this crusade against learning. The attitude of the most enlightened Chinese is illustrated in the work on the "New Learning," published by H. E. Chang Chih-tung, a translation of which has already appeared in *these* pages. Despite some very natural mistakes on the part of the Viceroy, the work as a whole shows a very just appreciation of the shortcomings of the old system of Chinese education and the advantages to be obtained by the introduction of modern branches. Though it was written before the present reactionary movement, the Viceroy has recently shown on more than one occasion that he has seen no reason to change his view. That thousands and tens of thousands of students and officials in China, particularly the younger men, share his opinions, is beyond all question. Despite all opposition, Western learning is bound to

flourish in China. It is too late to cast it out. The leaven has been introduced, and is doing its work. Fortunately the progress of education does not depend upon the attitude of Kang Yi and his fellow-conservatives. The schools which have done most to introduce the sciences of the West, are not under government control, and will continue to do their work. As far as we can learn, mission schools in China were never so prosperous as at present. In Shanghai, at least, the applicants for admission far outnumber the capacity of the schools. In view of the present hostility in high quarters to the learning which they impart, there attaches an added responsibility to those who have the direction of these schools to prove by the character of their students that the charge of disloyalty is altogether unfounded, that Christian schools cannot but cultivate respect for those in authority and produce true patriots and useful citizens.

The change of old customs always meets with strenuous resistance in the West as well as here in the Far East. Human nature is the same the world over, and such attempts as those of Kang Yi to prevent the diffusion of knowledge, only prove how widespread that diffusion has already become. The establishment of a new educational system necessarily discredits the old and means the retirement of those who have risen to power by the old paths.

It is but natural that they should fight for self-preservation, though they but "kick against the pricks." There is no occasion for discouragement, rather the contrary. King Canute's commands to the waves were no more in vain than all attempts to extinguish the torch of truth. The future belongs to the new learning, and we can afford to labor on in patience.

Notes and Items.

EDWARD EVERETT HALE in a recent article says: "I have intimated more than once . . . . the hope that our schools in the next half century may give more attention to education and leave mere instruction to its proper place." It is equally important in the schools of China that boys and girls shall not merely gather a store of facts; learn arithmetic, geography, physiology or even Scripture, but develop a courageous, honest, manly or womanly character—a true Christian character. This is the work of the educator as distinguished from the teacher. The last report of the National Bureau of Education of the United States

gives the total number of institutions for higher education in that country as 529, containing 140,000 students, of whom 97,000 were in the regular college courses and 43,000 students of law, medicine or theology.

Professor Peck, of Columbia University, is reported in an American journal as having declared that the purpose of education should be to "produce for the service of the state men such as those who in the past made empires and created commonwealths—a small and highly trained patriciate, a caste, an aristocracy, if you will," whose mission it should be to "dominate and control the destinies of states, driving in harness the hewers of wood and drawers of water, who constitute the vast majority of the human race."

This is also the Chinese idea, but it isn't American. We can't see that is is Christian. It implies that universal education is not a desirable thing. All men have not the same capacity, and even when they have made the most of their opportunities, there will still be great differences among them; and it is true, too, that other things being equal the most highly educated ought to wield the greatest influence, but the aim of the true scholar should not be to "dominate and control," or to "drive" the less gifted, rather should it be to serve his fellow-men, to place his talents at the service of the state, of society, of the unfortunate classes that his life may be made most helpful to others, for, "the Son of Man came not to be ministered unto but to minister."

We cannot too often or too strongly impress this truth upon the pupils in our schools, who are under strong temptation to regard themselves as superior beings and to assume lordly airs toward those who "toil and spin," and thus unfit themselves for lives of practical sympathy and helpfulness.

Correspondence.

Rev. S. A. Moffett writes from Pyeng-yang, Korea:—

"Our work still advances, though it has some shadows mainly caused by aggressions of Roman Catholics. Last Sabbath but one we received into the church here 59 men and women, and 250 partook of the Lord's Supper. The Spirit of God is working mightily among this people, and our country churches are still spreading in every direction. May God grant that this spirit may continue and that we meet with no reaction or backset."

NEW TESTAMENT TRANSLATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It would usually be improper for translators of Scripture to enter into controversy in defence of their own work; but their self-imposed reticence has its drawbacks. We are trying to produce versions which by God's blessing may enrich His church in days to come. There is a real danger that before the work appears as a whole, or receives any serious consideration, it may be already gravely prejudiced by casual criticism. If translators write in reply they are open to the obvious and painful retort, "O, you are afraid of criticism!" If they do not, they may find the work of years thrown away for want of a little timely explanation.

Having been unavoidably absent during the adjustment of part of a volume by the "Easy Wên-li" Company, which has been recently under criticism, I venture for the moment to exercise a freedom which one is usually obliged to forego. At the same time I fully identify myself with my colleagues and accept an equal share of responsibility for all their work.

In the August RECORDER, Mr. S. I. Woodbridge justifies a criticism of the "Acts, Romans, and I. Corinthians" of the "Easy Wên-li" Company, on the ground that "the translators have invited criticism." On this point allow a word of explanation. We have not asked for the *publication* of criticisms. For my part I frankly deprecate the publication of criticisms at this stage. Whether they be right or wrong, they leave an impression unfavourable to the work, and while translators are precluded from reply, this is obviously unfair and hurtful. What we have asked for is quite different, as set forth in the preface to each volume of our work: "We shall be glad therefore to receive any suggested improvements, which may be sent to R. H. Graves, Secretary, Canton." We have not asked for "criticisms," which are cheap and easy, but for "suggested improvements," which are precious and most welcome; and we have not asked that these should be published, but that they should be sent to Dr. Graves, who will most faithfully bring them before us. Some brethren have sent us such suggestions, and they have received a hearty welcome and fair consideration. Good suggestions made in this way, will be quietly adopted, and though their authors may not publicly have the credit of them, they will have the better satisfaction of having contributed something to the purity or beauty of a version of the Word of God.

But if published criticisms are fitted at present to prejudice unfairly the credit of the translation, there is also another good reason for refraining from publication. Criticism is apt to be negative, and it is only when the critic goes on to the constructive stage, and proposes amendments, that he fully realizes the problem and discovers a certain crudity in his negative criticisms. Hence in publishing he is apt to betray to those who have faced the difficulties the too superficial nature of his inquiries. Better to send all to a committee, who will thankfully adopt what is good and drop, *sub silentio*, what will not bear testing.

A few words may be said on some of the points noted by Mr. Woodbridge.

1. Changes in proper names. These await the decision of a joint committee of all three Companies. The suggested change from 伯 to 爸 in "Abraham," is designed to relieve all South China (in which chiefly Wên-li versions are used) from the needless thrusting of a "k" into the middle of the Patriarch's

name. The reference to "Sadducees" is not justified, as no change has been proposed in the word. No. 6 may be taken with No. 1. It is odd that the writer, who, in No. 1, urges that proper names should be left alone, complains in No. 6 of this being done! In writing 丟士雙子 for "Διόσκουροι" the translators have made no innovation, but followed the usage of all the older versions, in company with the Peking Mandarin, Blodget and Burdon, G. John, Chalmers and Schaub, and Schereschewsky. They have also the support of the English Revised Version, which reads, "The Twin Brothers." (By the way, it is not said that "Διόσκουροι" was the "name" of the ship, and more likely it was not).

2. Mr. W., who in No. 4 complains of the too great uniformity of the translators' renderings, complains in No. 2 that, while "Θεός" is rendered 帝 or 上帝, they have in the solitary case where "Θεά" occurs, used 女神. The Delegates and Chalmers and Schaub are the only translators who have ventured to render here by 上帝 and 帝, and by doing so they lose the indication of the feminine, which is not unimportant. Few will support these renderings, and (not to quote those who always use 神 for "Θεός", who of course read 女神 here) it is enough to say that the translators' rendering, 女神, is also that of G. John, Blodget and Burdon, the Peking Mandarin, Schereschewsky, and the scholarly authors of the Hakka Romanized New Testament of the Basel Mission.

3. The rendering of "ἀνίστημι." Mr. W. asks, "Does not the Greek mean a rising again from the dead, and cannot a person 復起 from a seat or from a bed?" This is a question for the dictionary not for the RECORDER. Of course the answer is, that "ἀνίστημι" does not, primarily or usually, mean a rising from the dead, but does mean to rise, or to raise, as from a seat or couch, and so on. The word is used in the New Testament, transitively and intransitively, of the resurrection from among the dead, 11 times with "ἐκ νεκρῶν," and 22 times without, or 33 times in all. It is used of rising or raising from the ground, a couch, a seat, the knees, etc., 37 times, and of rising to go somewhere (which no doubt contains the idea of rising from one's seat) 25 times, or 62 times in all. Besides these there are a few other cases where it is used of a man's rising to fame, of the raising up of a prophet, or the rising up of witnesses, numbering 14 in all. Thus, while the word is used of the rising again of the dead 33 times, it is used in its ordinary sense of to raise, or rise, 76 times. This answers Mr. W.'s question and shows how closely the contents of "ἀνίστημι" and of 復起 coincide and how well advised the translators have been in their choice of this rendering. It is only fair to add that to Chalmers and Schaub belongs the credit of making the suggestion. Mr. W. prefers 復活, but the selection is not particularly happy. In common speech 復活 means to recover consciousness. I was told the other day of a man fainting repeatedly under severe torture, and each time he recovered consciousness, "復活," he was again urged to confess; and in the 佩文韻府 the first instance given under the phrase is the story of a Mr. Chi, who died at the house of his doctor. His family went out to meet the body, but the funeral procession was delayed by some unusual manifestations, whereupon the corpse remarked, "My time to die is not yet come. It's only that I have injured myself by taking too much medicine, and now I shall revive (復活.) See that you do not bury me!" How would our

English New Testament sound if, instead of "raised from the dead," we read everywhere, "revived" or "reanimated?"

取糧 is objected to as "too literal," though that, surely, can only be a fault if there be some other concurrent objection to the phrase. It is a trifle, but it illustrates the need of care—that Mr. W. mistakes the text here, which is not "*προσλαβεῖν*," but "*μεταβεῖν*." The rendering 取糧 has been long in use in the excellent versions of Bridgman and Culbertson, and of Goddard and Lord, and expresses well the idea, "get some food," i.e., "try, in the storm-tossed ship, to lay hands on something to eat." Other versions miss the sense, and, misled by the English idiom, simply render "eat."

No. 4. Mr. W. says: "Bishop Moule's remarks about 付 (as a rendering of '*παραδιδωμι*') seem to be just, and we regret that the translators did not see his point." Now I venture to think that Bishop Moule's remark was neither just nor accurate. It was inaccurate, because he affirmed that the translators had used 付 as "='*παραδίδωμι*' in all its meanings," whereas in fact (besides using 遺傳 for "*παράδοσις*") they had used the five phrases—解, 付, 熟, 授, and 付囚—to represent it; and further because in the gospels before him (Matt. and Mark) the word "*παραδίδωμι*" is used with remarkably little variation of meaning, and the variation is amply covered by the five phrases used. It was also unjust, because he attributed the practice thus incorrectly alleged to a "resolution at all costs to find a word which should stand everywhere for the comprehensive word *παραδιδόναι*." The fact not being so, there was no ground for this attribution of motive; but Mr. W. has gone still farther by endorsing the remark, though he had before him the work of the translators up to I. Cor., when, following the slightly wider range of "*παραδίδωμι*" in the Epistles, they had used no fewer than nine renderings to represent it, viz., 解, 熟, 付, 托, 致, 付囚, 託, 交, and 授. It is true they have not followed the extraordinary practice of the Delegates, who, for a word of the extremely simple connotation of "*παραδίδωμι*," have used no fewer than twenty-seven renderings!* But this is license, not liberty, reckless paraphrasing rather than translation.

An odd remark is made that "引 for '*ἄγω*' is good when the one led acquiesces; but in such places as Acts xxiii. 10, it should not be employed." It is surely very obvious that when Paul was rescued from the Jewish mob and led into Fort Antonia, he more than acquiesced in his deliverance. Any one who has been in peril in the hands of a Chinese mob, will recognize that his "acquiescence" in being led into a place of safety, would be very eager indeed.

No. 7. I have tried again and again, but in vain, to read into the translators' version of Rom. i. 20 the meaning attributed to it, "that God is the author of evil." Suspecting a misprint I have made the same effort with i. 26, but there the rendering is so close to the original that I cannot suppose this verse is referred to. It is further suggested that "聖神 should be used uniformly whenever the Holy Spirit is meant in Rom. viii." Is Mr. W. sure that he can draw up a correct list of the passages where the Holy Spirit is meant in Rom. viii.? Why prefer 跑 to 走 in I. Cor. iv. 24? 跑 seems strongly suggestive of horse-racing, whereas "*τρέχω*" undoubtedly refers to the foot-race; and is not the prefer-

* Namely: 幽囚送於發於賣解致 賜交解與陷予熟授遣委絕萬囚聽 令托捨舍反冒遣托受.

ence of 寢 to 睡 rather subjective and arbitrary?

9. It is said, "The style of the three books is not uniform. 上帝 is used for "θεός" in Acts and 上主 in Romans and Corinthians." (One might add that 神 is used in Luke and John.) Do brethren forget that the translators are engaged on a Union Version? It is not their duty to settle the "Term Question," but to let all views be represented, allowing each translator to use his own terms in these first drafts; the arrangement being that each of the three Bible Societies promoting the work, shall have the "right to publish such editions as it may choose and with such terms for God, Spirit, and baptize, as may be called for." The lack of uniformity in these terms is only a proof that the translators have adhered to the instructions of the Conference.

Notwithstanding his criticisms Mr. Woodbridge has given the version generous praise, higher perhaps than the translators would venture to claim for it, saying that "the style of the book is clear, faithful to the Greek, and the meaning can be understood by men of limited classical culture." This is high praise, and the translators will, no doubt, endeavour still more fully to deserve it. Mr. Woodbridge is no unfriendly critic, and it may seem ungracious to point out slips in his remarks. It is done for the purpose of emphasizing two points, viz.,

(1.) That it seems not desirable at this stage that criticisms, somewhat hastily written, should be published, lest sound work should be unduly prejudiced without fair trial.

(2.) That it is very desirable that many brethren, whose studies and tastes lie in this direction, should at this critical stage of Scripture translation for China, give both time and labour to careful and exact criticism of versions submitted to them; and should send to the translators for practical use well matured suggestions on the many difficult points which still remain after translators have done their best. Suggestions for harmonizing similar passages, and for harmonizing rendering difficult phrases, are of special value. Every translator will rejoice that his version should be in this sense "*accuratissime castigata*," but public discussion tends, on the one hand, to harden differences of opinion, and, on the other, to unfairly discredit, in advance, the work that is being done.

May one add the hope that the missionary body at whose call this work was undertaken, and the Chinese church which it seeks to benefit, will give the translators their sympathies and prayers in their toilsome task.

I am,
Dear Sir,
Yours very truly,
JOHN C. GIBSON.

Our Book Table.

REVIEWS.

Among India's Students. By Robert P. Wilder, M.A. Revell Co. 1899. Pp. 81.

This little booklet—which by unusual promptness reaches us in less than seven weeks from the date of the author's preface—is full of a burning earnestness for the salvation of the educated young men of India. Its ten brief chapters on the work and the worker, and the various classes of those to be reached, amply illustrated with specimen cases, give one a more direct insight into the almost insurmountable dif-

ficulties which hedge about the effort to bring Brahmans to receive baptism, than any volume with which we are acquainted. The wonder rather is that a single convert has ever been made from this armor-clad caste. The illustrative cases are exhibited with sufficient fullness to give the effect of kinetoscopic pictures. Mr. Wilder's presentation of student life in India is of great interest to us in China, where circumstances are so different, and yet in essence so much the same. All missionary societies having work in India, could not do better than circulate this little work by the thousand among the young members of their churches, with the request that constant prayer be made for those so sorely tempted and tempest-tossed. Prayers for the spiritual relief of this important class, could not fall to be followed by a growing interest in them more or less deep, according to circumstances, in the end affecting many forms of missionary work, both by prayers and by gifts. The American price is $0.30. (To be had of Mr. E. Evans, Missionary Agency).

Missions in Eden. Glimpses of Life in the Valley of the Euphrates. By Mrs. Crosby H. Wheeler, for forty years a missionary of the American Board in Harpoot, Eastern Turkey. Fleming H. Revell Company. 1899. Pp. 193. $1.00. (Mr. Edward Evans, Agent for Shanghai.)

This little work is what it professes to be—"glimpses" of missionary work, from the foundation of the mission in 1857 to the massacre of 1895, in a series of thirteen sketches of many different aspects of the complicated conditions to be found in the Turkish empire. The husband of the author was a prominent actor in most of the formative period, and impressed his decided personality upon much of the work, especially in its early stages. To this there is but slight reference in these pages, which are popular, and especially adapted to interest those to whom the whole region is unknown, of whom there are a great number everywhere. There are some good illustrations, but there should have been a map of the wide region where the scene of action is laid. On page 77 "cite" occurs for "site." This book ought to be introduced into Sunday School libraries.

An English View of Christian Science. An Exposure. By Anne Harwood. Fleming H. Revell Company. 1899. Pp. 96. $0.35.

This differs from the book of Mr. Henry Varley, recently noticed in these columns, in that the former is argumentative, while Miss Harwood's is mainly narrative. Under the guise of an autobiographical self-revelation we have the whole history of a nervous invalid, to whom Christian science came as a surprizing revelation and a most welcome relief, followed later by relapse and disillusion. No one could have written this story who had not herself lived through some of its experiences, and its careful (yet wholly incidental) exhibition of the monstrous claims of the practitioners of this delusion, are far more likely to dwell in the memory than the most tremendous indictments, such as Mr. Varley's, useful as they may be. The final chapter, in which Miss Harwood's pastor, Dr. Grainger, answers her inquiries about the basis of Christian science, its subtle dangers and its results, is the most instructive part of the whole brochure. Even here, however, there is no full statement of the reasons *why* such a delusion should take such a hold upon the minds of so many intelligent people in the most cultivated parts of Christendom. It certainly must be owing to gross defects in the manner in which the real gospel is preached, and the mental dissipa-

tion which is so characteristic of our modern life, from absorbing mere jack-straws of knowledge, with no sound basis of clear thinking, a habit which leads by an easy descent to philosophies falsely so called. Christian scientists are wrong in their mental postulates, wrong in their premises, and wrong in their conclusions, yet they often find themselves at one with the rest of the human race. There is a great deal of '*tao-li*' in the reply of a little girl to her mother, who exclaimed, "Dearie, are you not ashamed to run away from that goat; are you not a Christian scientist?" "Yes, Mama, but *the goat doesn't know it.*"

In Africa's Forest and Jungle, or Six Years Among the Yorubans. By Rev. R. H. Stone. Fleming H. Revell Co., New York, Chicago, Toronto. 1899. Pp. 282. $1.00. To be had of Mr. Edward Evans.

This, one of the latest additions to the ever enlarging missionary literature of the decade, is full of what is technically called "good stuff," that is, of material which is interesting in itself and in its relation to the development of a new Africa. Yoruba (or Yariba) is the name of a region of West Africa occupying the eastern half of the "Slave Coast" region, from the Bight of Benin northwards toward the frontiers of what used to be Dahomey, and on the other side toward the Niger, with the Soudan lying toward the north.

The author spent several years in two of the native cities of this country, and gives fresh and readable accounts of the natives and their customs. His short missionary career contains enough exciting adventures for a three-volume novel, but nothing appears to be worked up for mere effect, and we are repeatedly assured that this is a true story all through. It evidently is so, and it is no wonder that a lady who had survived so many horrors, was left in a condition physically unfit to resume the trying life in a trying climate. There are eight or ten good illustrations, conveying a vivid impression of some of the scenes described in the text. The book is defective in not having a map of this part of Africa, showing the territorial relations of Yoruba, and is still more lacking in a coherent account of the political relations which the reader is left to pick up a little at a time from inferences, references, and scanty allusions as the tale unfolds. We are not even told distinctly to what mission the author belongs, though the supposition is that he was under the American Southern Baptist Board. A fuller account in a single chapter of what that mission has done, is doing, and hopes to do in this part of the dark continent, would have added to the value of the book. As a literary work it lacks constructive art, and is not free from provincialisms, especially in the use of auxiliary verbs. But these are minor matters, and do not interfere with its value as a realistic presentation of what self-denying men and women are doing to redeem a spirited and partly civilized tribe of Africans, who seem to be well worth all that has been done for them, as is shown by the romantic career of the late Bishop Crowther, who was one of them.

Pilkington of Uganda. By Charles F. Harford-Battersby, M.A., M.D., Principal of Livingstone College. With Introductory Chapters by A. T. Pierson, D.D., and J. H. Shrine, M.A. With Illustrations and Maps. Fleming H. Revell Co., New York, Chicago, Toronto. 1899. Pp. 346. $1.50. To be had of Mr. Edward Evans, the Missionary Home, Shanghai.

This, one of the latest contributions to the ever widening range of missionary biography, is adapted by its subject as well as by its title

to serve as a continuation of the life of "Mackay of Uganda," so far as the general history of the mission is concerned. Pilkington was an Irish student in Pembroke College, and left Cambridge with high honors. He was earnest and conscientious and a born teacher. After leaving the University he had a desire to come to China under the Inland Mission, which had already accepted him, but his parents wished him to postpone the decision for two years, which he dutifully and uncomplainingly did. At the end of that period the call to Uganda, under the Church Missionary Society, was so evidently of the Lord that his parents made no objections, and he threw himself into the work with his accustomed heartiness and perseverance. He was killed in one of the numerous mutinies, while loyally doing his duty as a British subject in upholding the efforts of the commandant to put down a rebellion which threatened the lives of every European in that part of Africa, and which would have destroyed the magnificent results of long years of wonderful seed-sowing and bountiful harvests. Pilkington was as truly a martyr to the missionary cause as Bishop Patterson, or John Williams. He reached Mengo—the capital of Uganda—at the end of the year 1890; his death occurred a little less than seven years later. About a year and a half of this time was spent either on a furlough at home, or in going and coming. What this young Irishman accomplished in those brief years can best be understood by following the vivid narrative, compiled to a large extent from his own letters, supplemented by those of others cognizant of the facts. His success was in two distinct departments—with the people themselves and with the Luganda language—and was in each marked and altogether exceptional. He began with Swahili, but soon worked into an acquaintance with the speech of the people among whom he was to work, in a manner which reads like the tales in a fairy book, especially as the author nowhere gives any insight into the methods which proved so phenomenally fertile, unless it be Pilkington's unstinted praise of "Sweet's 'Primer of Phonetics,'" without which he would suffer no beginner to be. The most natural inference would be that Luganda is an easy tongue, but this is flatly contradicted by the testimony of Pilkington himself, as well as by the experience of many others. In less than five years from the date of his arrival in Uganda, Pilkington was at his home in Ireland engaged in translating the Bible, which he had determined to complete during this vacation. With this in view he had previously gone over the untranslated books (including apparently most of the Old Testament and all but a few books of the New Testament) with his invaluable native teacher and helper. His sister read to him from the Revised Version, having others at hand for reference, and Pilkington wrote off "as a rule quite rapidly; sometimes there were long delays while a word was hunted up to ascertain how it has been translated in a former passage, or an obscure portion looked out in the commentaries." In this way he wrought on for six or eight hours a day, revising each book, then sending it to the printer, and revised it twice before finally printing. "A considerable part of the Old Testament" had been done while he was still in Uganda, and on this vacation he seems not only to have finished the rest, but also to have revised the Prayer Book and written considerably in English, as well as made several addresses. We have referred in some detail to the translation, because *we* in China

have not as yet attained this rate of speed (especially in the Mandarin Colloquial), even in revision, and with missionaries who have been in China *longer* than Pilkington was in Uganda.

Lest any one should think that Mr. Pilkington's attainments in the language are over-rated, we have a letter from his native assistant, who says: "I worked very hard at teaching him Luganda; he learned it very well, and was able to speak Luganda like a native, and could translate any book into Luganda without my help, and I was not afraid of his making any mistakes."

This biography ought to be a favorite among the ardent Student Volunteers, in whose plans Pilkington was much interested, and with which he was in full sympathy. To all such, and to many others also, it cannot fail of being helpful. We have noted several typographical errors which ought to be corrected in the next edition. On page 193 "one" is omitted, and on page 290 a "j." A very unusual and inexplicable blunder appears on page 232, where *twenty lines* are repeated from the preceding page. How any proof-reader could have overlooked it is a mystery. Twice Mr. Pilkington states that it is his experience that in but a single instance did any Muganda profess Christ who had not learned to read. If he had come to China his experience would probably have been different. Yet we can detect many similarities between the work in East Central Africa and our own. Would that we had any such showing in the line of self-support! The perusal of this biography would be a tonic in any mission station.

The second volume of Dr. James Dennis' monumental work on Christian Missions and Social Progress, will shortly be reviewed in these columns.

A. H. S.

Editorial Comment.

We much regret that through a printer's error the article in our August number on the Union Version of Acts, was attributed to Mr. G. F. Kogg; it should have been C. F. Hogg.

* * *

The very sad and unexpected news has reached us of the death of Dr. Faber at Tsin-tao, of dysentery. And so a good and a great man has gone to his rest. No one who was intimately acquainted with Dr. Faber, could doubt his goodness, and no one who was familiar with his works, could doubt his greatness. Quiet and unobtrusive, yet ready to speak and to act when necessary, learned but never pedantic, his literary works will be his lasting monument. His "Civilization" for Chinese of all classes, his commentaries for native preachers and Christians, his works on the classics, and his many other and varied literary works, have shown him to be a man of extraordinary mental breadth and comprehension and unwearied application. Though seemingly robust, his health has not been vigorous for years past, but there seemed ground for hope that still a goodly number of years of quiet labor were before him. Of one who has left such a legacy of good literature to the cause of missions in China, it may truly and appropriately be said, that his works do follow him.

We much regret to have to record the death, on July 31st, of the Rev. Dr. William Wright, Editorial Superintendent of the British and Foreign Bible Society, at the age of 62 years. We understand that Dr. Wright has been in poor health for some few years past, but that he kept at his post till within two days of his death, which took place unexpectedly after only the few hours' illness.

Dr. Wright was for ten years a missionary of the Irish Presbyterian Church in Syria. He entered the service of the Bible Society in 1876, and during his term of office no less than 153 versions have been added to the Society's list. Dr. Wright was a strenuous worker, and in addition to his editorial duties, found time for important literary undertakings.

As a preacher and platform speaker Dr. Wright was held in great esteem. For the Bible he had a profound reverence, and to the work of arranging for, and superintending its translation, he gave himself with whole-hearted devotion and striking success.

Many readers of the "RECORDER" will remember Dr. Wright's visit to China in 1890 to attend the Missionary Conference. In the arrangements that were then made to secure a "Union Version" of the Scripture in Chinese, he took an active part, and the progress of the work that was then inaugurated he watched with the close attention and deep personal interest.

* * *

In the *Japan Evangelist* for August, in an interesting article by Rev. H. Loomis, on Bible Work in Japan, occur these significant words:—

> An interesting feature of the circulation is the total cessation of the demand for the Chinese and a continued increase in the sale of English Scriptures. This change is important as showing that Chinese thought, with its system of ethics, has lost its prominence and influence in the minds of the Japanese, and Christ is taking the place of Confucius as an ethical and religious guide. It is but a few years ago that the Chinese Classics, with their heathen philosophy and code of morals, were the admiration of the scholars and the standard of right and wrong all over Japan. But it is not so now. The reverence for the sages of China has rapidly diminished, and will ere long be among the things of the past. On the contrary even now the progressive and enlightened men in China are sending their sons to Japan to study Western science and fit the country to keep pace with the world's progress.

It is remarkable, when one reflects, how quickly this has been brought about, and these facts will have their effect, sooner or later, upon China. They afford encouragement to those working in China to believe that the work of uprooting Confucianism will not be so difficult nor so protracted as might now seem inevitable. When the power of new truth comes to be really felt, the old will vanish, and we shall wonder at the suddeness.

* * *

We have previously adverted to the growing enterprize of commercial agents and others in all parts of the globe, who are deeply interested in the postal addresses of missionaries to the extent of sending them circulars on all varieties of topics. The latest instance of this which has come under our notice is worthy of "distinguished mention." The Tasmanian branch of the great London gambling establishment known as "Tattersall's," has recently sent envelopes to unmarried

missionary ladies in the interior of China, enclosing five blank applications (of attractively assorted colors) for "Shares in your Monster Special Cash Prize Consultation" on various sorts of "Cups," which appear to be nearly sixty in number, and apparently of untold value.

The untutored reader wonders what a "Consultation" may be, and is relieved to know that it is nothing objectionable, as a special paragraph of the descriptive leaflet "begs to calls special attention" to their extra clauses made in pursuance of the Acts for "the Suppression of Public Betting and Gaming". The language is too technical for us to follow with assurance, but we are gratified to know that it is the invariable rule to have "the marbles checked and placed in their respective barrels under the supervision of the government, members of the Press, and the public; the keys being then sealed by those present". We find it difficult to imagine how greater security could well be given. In other portions of the world "the government" alone is in the habit of performing official acts, but in Tasmania it takes in "the Press and the public" also, and how Democracy could farther go we fail to see. If a "Consultation" held with "marbles" in sealed barrels under the auspices of "the government, members of the Press, and the public" does not appeal to the pocket-books of single missionary ladies in China, what would? "let us in the spirit of love inquire."

* * *

We have received from Rev. W. L. Beard an illustrated pamphlet entitled "Self-support attained, a Sketch of the Progress toward Self-support made by the Churches in the Foochow Suburbs Station, A. B. C. F. M., together with a Report for 1898 of the Theological Seminary, Classes for Women, and Day-schools." The detail of the process by which the financial stringency of the seven years of famine has been used of the Lord to stimulate the weak faith of Chinese Christians to take the decisive step of severing their connection with the "nutritious rills of foreign silver," is of perennial interest. In every such case the result, humanly speaking, depends in perhaps equal proportions upon the way in which the wisdom of the missionary is shown in patient previous instruction and other preparation for the impending revolution and upon his leading adjutants among the Chinese. If the missionary is only half convinced, the Chinese cannot be convinced at all. If his Chinese co-laborers persistently throw cold water upon a plan which they do not venture openly to antagonize, no progress is likely to be made. Perhaps this is the case in every mission on the globe, but probably it is nowhere more true than in China. Self-support is largely a relative matter. If there are a few well-to-do members who are willing to take their fair share of the burden, the thing is accomplished at once. Otherwise it drags interminably. It would be a help in comprehending the narrative of every such case if one had a gauge to determine in a crude way the financial ability of the constituency, but this is a difficult thing to achieve. It is an encouraging circumstance that in the Foochow cases described the

salaries were invariably larger *after* self-support had been attained than ever before. This is a healthy sign.

* * *

In connection with the Ecumenical Council of Foreign Missions, to be held in New York, beginning April 1st, 1900, it is proposed to have a "Missionary Exhibit," the object being "to convey through the eye some conceptions of the work of Foreign Mission Boards at home, together with their indirect fruitage; of the workers on the foreign fields, their converts and coadjutors, of their environment, work, problems, and success." "It is proposed at the conclusion of the Conference to transfer the exhibit to suitable rooms, centrally located in New York, and to provide for its care. It will thus constitute an interdenominational library and museum, open to all friends of missions, etc."

Missionaries are asked to cooperate in forming and preparing the proposed exhibit by sending pictures of the scenery of their fields, photos of groups, or individuals, houses, temples, schools, anything in fact which will help illustrate the manners and customs of the people.

The Superintendent of the Presbyterian Mission Press, Shanghai, in accordance with a request from the Executive Committee, has consented to receive and forward such pictures, articles, models, etc., as may be sent to him, the same to be delivered in Shanghai free of all charge.

Articles should be sent in at as early a date as possible.

Missionary News.

The Political Status of Missionaries.

The American Presbyterian Mission (South) held its annual meeting in Shanghai, September 8-15. At this meeting the following resolution was adopted:—

With regard to the Political Status of Missionaries in China, and the regulations which should control their intercourse with Chinese officials, *Resolved*, That the members of the Southern Presbyterian Mission ask nothing more than the rights of private citizens of the United States of America.

This resolution is based upon the following considerations:—

1. The functions of a missionary are spiritual. His great work is to care for souls. To assume political power in reality, or even in appearance is inconsistent with the nature of his office.

2. Right relations between church and state forbid missionaries to claim "equal rank with viceroys and governors," "demand interviews" with them, and with them "negotiate and conclude" affairs. The missionary is not an officer of state. The United States Minister Plenipotentiary and the Consuls are in China to protect, and do protect, all their fellow-citizens, and the missionary must not usurp or disregard their authority. For a missionary to interfere in the government of China is wrong in principle and pernicious in practice

3. Whatever rights of appeal to local officials or to officers of high rank may be secured for all citizens

of the United States, may with propriety be used by missionaries, who should, in exercising these rights, be on an equality with other private citizens and in no way claim to be officers of the United States, or to be equal in rank with any Chinese officials.

September Issues from Presbyterian Mission Press.

訓蒙眞言. Peep O'Day (Mandarin.) Presbyterian Mission Press.
舊約畧釋. Old Testament Manual. Bishop Burdon.
教會政治. Form of Government. Presbyterian Mission Press.
舌如火焰. Arthur's Tongue of Fire. S. D. K.
耶穌將近來. Jesus is Coming. By W. E. Blackstone. For Rev. E. S. Little.
廣學會花圖書. Book of Cuts. S. D. K.
舊約史須知. S. S. Lessons. For Dr. G. A. Stuart.
普目羅馬人. Romans. Murray's System.
將軍得福. Naaman. C. F. Hogg.
除烟報. No. 2. Opium News.
聖教問答. Catechism. Dr. Wm. Muirhead.
Peep O'Day. (Hangchow Romanized.) For Miss Vaughan.
Minutes, with Constitution and By-Laws. Kuling Estate.
List of Missionaries in China. Presbyterian Mission Press.
Catalogue Educational Association.
Exodus (Ningpo Romanized). B. and F. B. S.

Missionary Journal.

MARRIAGES.

At Chungking, Sept. 1st, Mr. Wm. Hyslop to Florence Johnson, both of China Inland Mission.

At Shanghai, Sept. 16th, Mr. Charles T. Fishe to Miss C. Josephine Smith, both of C. I. M.

At Shanghai, Sept. 20th, Rev. C. W. Allan, Wesleyan Mission, Wusueh, to Miss Clara Louisa Holmes, of York, England.

At Newchwang, Sept. 20th, Rev. John Keers, B.A., to Miss Sarah B. McMordie, M.D. (Brux.), both of Irish Pres. Mission, Chen-chou, Manchuria.

BIRTH.

At Shanghai, Sept. 12th, the wife of Mr. C. W. Douglass, Presbyterian Mission Press, of a son (William Courtney).

DEATH.

At Tsin-tao, Sept. 26th, Rev. E. Faber, Dr. Theol., G. E. P. Mission, aged 60 years.

ARRIVALS.

At Shanghai, Sept. 9th, Rev. P. F. Price, wife and two children (returned), Rev. A. D. Rice, Dr. J. W. Bradley, M.D., Rev. C. N. Caldwell, wife and three children (returned), and Miss K. E. Wilson, all for Southern Pres. Mission. Also, the Rev. J. E. Williams and wife, Miss Nettie Moomau, Miss L. J. Doolittle, M.D., Miss M. Mackey, M.D., Miss Edna Parks, M.D., all for Am. Pres. Mission; Misses L. A. Wilkinson and S. M. Bosworth (returned), M. E. M., Foochow; and Mrs. Edward Evans and son (returned).

At Shanghai, Sept. 18th, Mrs. E. W. Bailie and three children (returned), wife and family of Rev. J. Bailie, Imperial University, Peking; Dr. Samuel Cochran, M.D., and wife, and the Rev. Jas. Cochran and wife, for the American Pres. Mission in Anhuei.

At Shanghai, Sept. 27th, Miss Lena M. Stanley (returned), Friends' Mission, Nanking; Rev. and Mrs. Gilbert Reid and infant.

DEPARTURES.

From Shanghai, Sept. 2nd, Miss B. Cooper, of C. E. Z. M., Foochow, for England.

From Shanghai, Sept. 7th, Miss L. A. Gaynor, M.D., Friends' Mission, Nanking, for the U. S.

From Shanghai, Sept. 25th, the Rev J. Hudson Taylor and wife, for Australia.

From Shanghai, Sept. 30th, Mrs. Henricksen and two children, and Miss Olsen, of the C. I. M., for America.

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Examples:

The character 沙 "*sand,*" has 氵 "*water*" for radical, 小 "*small*" for sub-radical, and 丿 "*a stroke to the left*" for primitive.

The character 簡 "*to abridge,*" has for radical 竹 "*bamboo,*" for sub-radical 門 "*a door,*" and for primitive 日 "*the sun.*"

The character 嫁 "*to marry,*" has for radical 女 "*a woman,*" for sub-radical 宀 "*a shelter,*" and for primitive 豕 "*a pig.*"

The word "*seldom*" 少, has for radical "*small*" 小, and for sub-radical "*a stroke to the left*" 丿.

The word "*space*" 間, has for radical "*a door*" 門, and for sub-radical "*the sun*" 日.

The word "*family*" 家, has for radical "*a shelter*" 宀, and for sub-radical "*a pig*" 豕.

OCTOBER, 1899.

中西教會報

CHUNG SI CHIAO HWUI PAO.

A MISSIONARY REVIEW.

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THE

Chinese Recorder

AND

MISSIONARY JOURNAL.

VOL. XXX. No. 11. NOVEMBER, 1899. $3.50 PER ANNUM.

Contents of this Number.

Shanghai:

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VOL. XXX. No. 11. NOVEMBER, 1899. $3.50 per annum.

What can Christianity do for China? *

BY REV. ARTHUR H. SMITH.

HOWEVER inadequate or imperfect our survey of the life of the Chinese may be, it must at least show that it has defects of a serious character. It is therefore a legitimate question how they are to be remedied, on the supposition that they can be remedied at all. It is certainly conceivable that there might be many remedial agencies set at work with varying degrees of success, but as a matter of fact, so far as we are aware, there is but one the friends of which have been stimulated to try it on any extended scale. That sole agency is Christianity. It thus becomes an inquiry of great moment what effect the introduction of Christianity, in its best form, may rationally be expected to exert upon the springs of the national life and character of the Chinese. What can Christianity do for the Chinese family? What can it do for the Chinese boy and girl? In the first place it can take better care of them. The dense and impenetrable ignorance which sacrifices so large a proportion of Chinese infants during the first two years of their life, might perhaps be counteracted in other ways, but it is probably safe to predict that it never would be. To the Chinese girl, the practical introduction of Christianity will mean even more than to her brother. It will prevent her from being killed as soon as she is born, and will eventually restore her to her rightful place in the affections of her parents. It is never enough merely to point out the folly, danger, or sin of a given course of action. There must be moral as well as intellectual enlightenment, co-operation in a new social order, the stimulus both of precept and example and adequate moral sanctions. This can be furnished by Christianity alone. History testifies that if Christianity begins to lose its power, the dormant forces of human selfishness,

* Read before the Missionary Conference, Pei-tai-ho, August, 1899.

depravity and crime reassert themselves in infant murder. Christianity will call into existence a sympathy between parents and children hitherto unknown, and one of the greatest needs of the Chinese home. It will teach parents to *govern* their children, an accomplishment which, in four millenniums, they have never made an approach to acquiring. This it will do, not as at present by the mere iterative insistence upon the duty of subjection to parents, but by showing parents how first to govern themselves, teaching them the completion of the Five Relations by the addition of that chiefest one hitherto unknown, expressed in the words Our Father. It will redeem many years during the first decade of childhood, of what is now a mere animal existence, filling it with fruitfulness for a future intellectual and spiritual harvest.

It will show Chinese parents how to *train* as well as how to govern their children—a divine art of which they have at present no more conception than of the chemistry of soils. It will put an end to the cruelty and miseries of foot-binding. Toward this great reform there was never in China the smallest impulse, until it had long been urged by Christian forces. If it shall prove at length to have successfully taken root in China apart from Christianity, that fact would be a luminous star in the East, showing that there are no Chinese walls which may not ultimately fall before the blast of Christian trumpets. Christianity will revolutionize the Chinese system of education. Such a revolution might indeed take place without reference to Christianity. The moral forces which have made China what it is, are now, to a large extent, inert. To introduce new intellectual life with no corresponding moral restraints, might prove more of a curse than a blessing, as it has been in other Oriental lands. Christian education will never make the mistake so often repeated of seeking for fruits where there have been no roots. It starts from a fixed point and moves onward to a definite end. Christian education will teach the Chinese child his own tongue in a rational manner. It will abbreviate to the greatest possible extent "the toils of wandering through the wilderness of the Chinese language to arrive at the deserts of Chinese literature." It will awaken the child's hibernating imagination, enormously widen his horizon, develop and cultivate his judgment, teach him the history of mankind, and not of one tribe only. Above all it will arouse his conscience, and in its light will exhibit the mutual interrelations of the past, present, and the future.

It will create an intellectual atmosphere in the home, causing the children to feel that their progress at school is intimately related to instruction at home, and has a personal interest to the parents and to the family as a whole. The value of such a stimulus, now totally

lacking in most Chinese homes, is beyond calculation, and would of itself easily double the mental output of every family into which it entered. Christianity will provide for the intellectual and spiritual education of girls as well as boys, when once the Christian point of view has been attained. The typical Chinese mother is "an ignorant woman with babies," but she is not the ideal Chinese woman, as the long list of educated ladies in many dynasties (a number too considerable to be ignored but too insignificant to be influential) abundantly shows. A Chinese girl told her foreign friend that before Christianity came into her life she used to go about her work, humming a ballad consisting of the words: "The beautiful tea-cup, the painted tea-cup, the tea-cup, the tea-cup, the beautiful, beautiful tea-cup." Contrast the outlook from such an intellectual mouse-hole with the vista of a maiden whose thoughts are elevated to the stars and the angels.

By developing the neglected spiritual nature Christianity will broaden and deepen the existing rills of natural affection into glorious rivers, wide and deep, supplementing the physical and the material by the intellectual and the divine. By cultivating a fellowship between mothers and daughters in all these and other lines, it will make it easier for children to love their fathers and to respect their mothers, and will fill the lives of both parents and children with new impulses and new ambitions. It will impel mothers to give their daughters much needed instruction in their future duties as daughters-in-law and as wives, instead of throwing them overboard as now, often in mere childhood, expecting them to swim untaught against the current and in the dark. It will for the first time provide and develop for the daughters girl friendships, adapted to their long felt but uncomprehended needs. The education of Chinese women is a condition of the renovation of the empire. No nation, no race can rise above the status of its mothers and its wives. How deftly yet how surely Christianity is beginning to plant its tiny acorns in the rifts of the granitic rock, may be seen in the surprizing results already attained. When the present isolated and initiatory experiments shall have had time to bring forth fruit after their kind, it will be clearly perceived that a new and an imperial force has entered into the Chinese world.

Christianity, wherever introduced, tends to a more rational selection of partners for its sons and daughters than has ever before been known. In place of the mercenary considerations which alone find place in the ordinary practice of the Chinese, it naturally and inevitably leads to a choice of Christian maidens for daughters-in-law, and Christian youths for sons-in-law. It attaches weight to character, disposition and acquirements instead of to wealth and to

social position alone. A Christian community is the only one in China where it is possible to learn with certainty all important facts with regard to those who may be proposed for matrimonial engagements, because it is only in such a community that dependence can be placed upon the representations of third parties. As Christian communities come more and more to distinct self-consciousness, more and more care will be exercised in making matches. Christians are indeed the only Chinese who can be made to feel that caution in this direction is a religious duty. The result of this process, continued for an extended period, will produce, by "natural selection," a distinctly new type of Chinese, physically, intellectually, and morally the superiors of all types about them, and therefore more fitted to survive. Chinese customs will not be rashly invaded, but the ultimate tendency will be to postpone marriage to a suitable age, to consider the preferences of the principal parties—so far as they may have any—and to make wedlock a sacred solemnity instead of merely a social necessity.

Christianity will make no compromise with polygamy and concubinage, but will cut the tap-root of a upas tree which now poisons Chinese society wherever its branches spread. Christians will gradually revolutionize the relations between the young husband and his bride. Their common intellectual equipment will have fitted them to become companions to one another, instead of merely commercial partners in a kettle of rice. The little ones will be born into a Christian atmosphere as different from that of a non-Christian household as the temperature of Florida from that of Labrador. These forces will be self-perpetuating and cumulative.

Christianity will purify and sweeten the Chinese home, now always and everywhere liable to devastating hurricanes of passion, and too often filled with evil-speaking, bitterness and wrath. The imperative inhibition of all manner of reviling would alone do more for domestic harmony than all the wise maxims of the sages mechanically learned and repeated could accomplish in a life-time. Indeed, Christianity will take these semi-animate precepts of the dead past, breathe into them for the first time the breath of life, and then reinforce them with the Word of the Lord and the sanctions of His law.

Christianity will introduce a new and a potent factor into the social life of the Chinese by its energy as a prophylactic. Chinese society has a virtuous talent for "talking peace" when there is no peace, and when matters have come to such a pitch that catastrophe seems inevitable; but the remedy almost invariably comes too late. Chinese "peace-talking" is usually a mere dust storm unpleasantly affecting the eyes, the ears, the nostrils of every one exposed to it,

thinly covering up the surrounding filth with even impartiality, while, after all, leaving the whole of it just where it was before. Chrisitanity is an efficient sanitary commission which aims at removing everything that can breed pestilence. In this it will not, indeed, entirely succeed, but its introduction upon a large scale will, as certainly, modify Chinese society as a strong and steady north wind will eventually dissipate a dense fog. As has often been remarked, perhaps there is no single Chinese custom which is the source of a larger variety of mischief than that of keeping large family organizations in a condition of dependence upon one another and upon a common property, instead of dividing it among the several sons, leaving each free to work out his own destiny. The inevitable result is chronic discontent, jealousy, suspicion, and on the part of many, indolence. This is as clearly perceived by the Chinese as by us; indeed far more so, but hereditary cowardice, dread of criticism, and especially of ridicule, prevent myriads of families from effecting the desired and necessary decision, lest they be laughed at. Christianity is itself a defiance of all antecedent public opinion, and is an appeal to a new and an illuminated understanding. Christian communities will probably more and more tend to follow the scriptural plan of making one man and one woman a new family, and by this process alone will save themselves an infinity of misery. This will be done, not by the superimposition of any force from without, but by the exercise of a common sense which has been at once enlightened to see and emboldened to act, attacking with courage whatever needs amendment.

Christianity will introduce an entirely new element into the friendships of the Chinese, now too often based upon the selfish considerations suggested by the maxim of Confucius: Have no friends not equal to yourself. Friendship is reckoned among the five relations, and occupies a prominent place in Chinese thought as in Chinese life; but after all is conceded in regard to it which can reasonably be claimed, it remains true that its benefits are constantly alloyed by mutual insincerity and suspicion, and not infrequently by jealousy. This the Chinese themselves are ready to admit in the frankest manner, but as they have no experience of frendships which arise from conditions above and beyond those of the material issues of every-day life, no remedy for existing evil is ever thought of as possible. Those Chinese who have become intimate with congenial Christian friends, recognize at once that there is a flavor and a zest in such friendships, not only unknown before but absolutely beyond the range of imagination. Amid the poverty, barrenness, and discouragements of most Chinese lives, the gift of a wholly new relationship of the sort which Christianity

imparts is to be reckoned among the choicest treasures of existence. The theory of the Chinese social organization is admirable and beautiful, but the principles which underlie it, are utterly inert. When Christianity shows the Chinese for the first time what these traditional principles really mean, the theories will begin to take shape as possibilities, even as the bones of Ezekiel's vision put on flesh. Then it will more clearly appear how great an advantage the Chinese race has enjoyed in its lofty moral code. The classical but not altogether intelligible aphorism that within the four seas all are brethren, requires the Christian teaching regarding a common father to make it vital to Chinese consciousness. When once the Chinese have grasped the practical truth of the fatherhood of God and the brotherhood of man, the star-light of the past will have been merged into the sunlight of the future.

In China the family is the microcosm of the empire. To amplify illustrations of the *modus operandi* of Christianity on a wider scale beyond the family, is superfluous. What Christianity can do in one place it can do in another. Though soils and climate vary the seed is the same.

For the changes which Christianity alone can effect, China is waiting to-day as never before. Her most intelligent thinkers, too few, alas! in number, recognize that something must be done for her. They hope that by the adoption of certain formulæ, educational, industrial, economical, China may be saved, not perceiving that her vital lack is neither capital nor machinery, but men. The new China is to be penetrated by numerous railways and by steam navigation of its inland waters. Vast industrial enterprizes, such as mines and factories, will call for great supplies of labor from the most numerous people on earth. In the management of these immense and varied interests, in the conduct of the new education which China cannot dispense with, in the administration of all branches of its government, China must have men of conscience and of sterling character. It has hitherto been impossible to secure any such men except by importation; how is it to be otherwise in the future? Only by the cultivation of conscience and character as they have been cultivated in lands to which China is at last driven to turn for help. Like all processes of development this will be a slow one, but it will be sure, and aside from it there is literally no hope for China. With its other great benefits Christianity will confer upon China real patriotism, at present existing almost entirely in the blind impulses of the bias of national feeling. During the political crises of the past few years the great mass of the Chinese people have been profoundly

indifferent to the fate of their country, and in this respect there has been little distinction between scholars, farmers, merchants, and coolies. Each individual has been chiefly occupied in considering how in any cataclysm impending he could make with fate the best bargain for himself. If there are any exceptions to this generalization, so far as we know they consist exclusively of those who have been acted upon by forces from outside of China.

The Christian converts are now sufficiently numerous to show in what direction their influence will be felt in the not distant future. They are keenly alive to what is taking place in the empire, and they may almost be said to be the only Chinese in it who are so. China will never have patriotic subjects until she has Christian subjects, and in China as elsewhere Christianity and patriotism will be found to advance hand in hand.

It must be distinctly understood that all which we have said of the potency of Christianity as of "unwasting and secular force," is based upon the conception of it as a moral power, "producing certain definite though small results during a certain period of time and of a nature adapted to produce indefinite simliar results in unlimited time." It is therefore eminently reasonable to point out that under no circumstances can it produce its full effects in less than *three complete generations*. By that time Christian heredity will have begun to operate. A clear perception of this fundamental truth would do much to abate the impatience alike of its promotors and its critics. There are some Occidentals with large knowledge of China who seriously raise the question, What good can Christianity do in China? Of what use is it for a Chinese to be "converted?"

To infer from any phenomena of Chinese life that Chinese do not need a radical readjustment of their relations, is to judge most superficially. Patient and long continued examination of these phenomena in their endless variety and complexity, shows clearly the imperative necessity of a force from without to accomplish what all the forces from within, operating unimpeded for ages, have been powerless to effect. To those who know the Chinese people as they are, the question what good Christianity can do them, answers itself. Of the necessity of a new power, the Chinese themselves are acutely conscious. If what has been already set forth in proof of the proposition that there is imperative need of renovation, is regarded as irrelevant or inadequate, then further debate is indeed vain; but it may be objected that the views here taken of the efficacy of the remedy are exaggerated. Those Chinese who have had the best opportunity to become acquainted with the nature of the benefits which Christianity affords, perceive its adaptation to China's need.

All that is required to render the proof to every reasonable inquirer as complete as evidence can be made, is a searching and scientific analysis of known facts. The case for Christianity in China may rest solely upon the transformations which it actually effects. These are not upon the surface, but they are as real and as capable of being accurately noted as the amount of the rain-fall, or the precession of the equinoxes. They consist of revolutionized lives due to the implanting of new motives and the influence of a new life. They occur in many different strata of society, and with the ever widening base-line of Christian work they are found in ever increasing numbers. At first few and isolated, they are now counted by scores of thousands. Among them are many immature and blighted developments, as is true of all transitional phenomena everywhere; but the indisputable residuum of genuine transformations furnish a great cloud of witnesses, in the presence of which it is unnecessary to inquire further what good Christianity will do the Chinese and of what use it will be to a Chinese to be "converted." It will make him a new man, with a new insight and a new outlook. It will restore to him the priceless birthright of immortality, give back his lost soul and spirit, and pour into all the avenues of his nature new *life*. There is not a human relation in which it will not be felt immediately, profoundly, and beneficently. It will sanctify childhood, ennoble motherhood, dignify manhood, and purify ever social condition. That Christianity has by no means yet done for Western lands all that we expect it to do for China, we are perfectly aware. Christianity has succeeded wherever it has been practiced. It is no valid objection to it that it has been misunderstood, misrepresented, and ignored. Whatever defects are to be found in any Christian land, not the most unintelligent or the most skeptical would be willing to be transplanted into the non-Christian conditions, out of which every Christian land has been evolved.

It must be remembered also that although the lessons of Christianity are old, the pupils are ever new. Each generation has to learn its lesson afresh. It has well been said that heredity, so mighty a force for evil, has not yet been captured for Christianity on any large scale, and its reserves turned to the furtherance of Christian forces. When it has been so taken captive progress upward will be greatly accelerated. How long it will take Christianity to renovate an empire like the Chinese, is a question which may be answered in different ways, but only hypothetically. First, by historical analogies. It took eight centuries to develop the Roman Empire. It has taken about as long to mold Saxon, Danish, and Norman elements into the England of to-day. Each of these

race-stocks was at the start barbarous. The Chinese are an ancient and a highly civilized race, a fact which may be in some respects a help in their Christianization, and in others a hindrance. Taking into account the intensity of Chinese prejudices, the strength of Chinese conservatism, the vast numbers involved and their compact patriarchal life, we should expect the first steps to be very slow. Reckoning from the general opening of China in 1860, fifty years would suffice to make a good beginning, three hundred for a general diffusion of Christianity, and five hundred for its obvious superseding of all rival faiths. Reasoning from history and psychology this is perhaps a probable rate of progress, and its realization would be a great result.

There is, however, a different sort of forecast which appeals to many minds more powerfully. It must be remembered that spiritual development, like that of races, is slow in its inception, but once begun it takes little account of the rules of ratio and proportion. The intellectual, moral, and spiritual forces of Christianity are now far greater than they have ever been before. The world is visibly contracted. The life of the man of to-day is that of "a condensed Methusaleh." The nineteenth century outranks the previous millennium. Great material forces are but types and hand-maids of great spiritual forces, which may be reinforced and multiplied—as they have been at certain periods of the past—to a degree at present little anticipated. Putting aside all consideration of the time element, we consider it certain that what Christianity has done for us it will do for the Chinese, and under conditions far more favorable, by reason of the high vitalization of the age in which we live, its unfettered communication, and the rapid transfusion of intellectual and spiritual forces. The forecast of effects like these is no longer the iridescent dream which it once appeared. It is sober history rationally interpreted. When Christianity shall have had opportunity to work out its full results, it will be perceived to have been pervasive leaven in the individual heart, in society, and in the world. Whether it is to take five centuries or fifty to produce these effects, appears to be a matter of altogether no importance in view of certain success in the end.

There are in China many questions and many problems, but the one great question, the sole all-comprehending problem, is how to set Christianity at work upon them, which alone in time can and will solve them all.

Karuizawa as a Health Resort.

BY REV. A. G. JONES.

HAVING spent the summer of 1899 at Karuizawa, a well known missionary health resort in Japan, I write the following for the sole benefit of those to whom such information may be important on account of the state of their health and their need of a change.

Its Situation.—All through the centre of the main island of the Japanese group there runs, as a great backbone, a chain of mountains of considerable width and with every variety of feature. Here and there amid this range, at great heights, there are found wide open spaces like downs or moors, covered with long high grass, partly under cultivation, containing towns and villages, and of course surrounded by mountains or hills still higher. In a corner of one such gently sloping moor, at the very foot of the hills which form a crescent round the northern side of it, stands the village of Karuizawa. It is about in the same latitude as Chefoo, is some eighty miles northwest of Yokohama, and is reached from that port by rail all the way, changing at Shinagawa, Akabane, and lastly at Takasaki. It is about 3,270 feet above the sea, and the average height of the barometer during the summer is about 26.4 in.

Soil and Climate, etc.—Distant about two or three hours' walk there is a volcano, which at various periods has covered the whole surrounding country far beyond Karuizawa with a deep coating of small pieces of pumice stone, ranging from the size of a filbert up to that of a walnut, and constituting a bottom of the most porous character, through which all rain and moisture speedily sinks, so that walking is possible as soon as raining ceases. Every one lives there without any fear of the eruption of the volcano; there being a mountain spur, a good deep and wide valley, as well as a long distance between the village and their possible fiery foe.

The following tables give an idea of the kind of weather during the summer of 1899; the figures being averaged from a written record:—

	Temp. at 6:30 a.m.	Temp. at Noon.	Temp. at 6:30 p.m.	Barometer.
July 4—31.	64.1	70	67.37	26.4
August 1—31.	67.16	76.86	72.93	26.45
Sept. 1—12.	62.3	68.6	66.15	26.32

An examination of this table will show the average rise in temperature from 6:30 a.m. to noon, the decline from noon to sunset, and the drop to be expected in the night. All drops in temperature are, however, gradual, not sudden; of course averages are *only* averages. For instance, on the 8th, 9th, and 10th of July the morning temperature was as low as 62°, 55°, and 55°, with incessant rain and fog, day and night for three days, which made a fire and heavy clothing very desirable.

Again, in the early days of September continued rains lowered the temperature to 60°, with only a rise of 3°, 4°, or 5° at noon—that is, July is *the* most rainy month in Japan, but then again in September they have another half month of fog and rain—autumn rains.

So much for temperature; as to weather in the proper sense of the word.

	No. of days all fair and bright.	No. of days mostly fine but showery.	No. of days half cloud, halfsunshine.	No. of days cloudy or foggy, but no rain.	No. of days with rain and fog continued; no getting out.
July 4–31	3	7	3	6	8
Aug. 1–31	16	1	3	8	3
Sept. 1–12	1	—	4	3	4
Total.....	20	8	10	17	15

Total, seventy days, on twenty-three of which there was fog—either fog with cloud or fog with rain.

These tables only show the state of things in 1899. I am credibly informed that 1898 was a very much finer, an exceptionally fine year; but that 1897 was just as exceptionally wet; fine days being very few. 1899 is therefore considered an average year. A continuation of these wet, drizzling, foggy or cloudy days, is apt to provoke much grumbling, but one has to recollect that, although wet, it is cool, and that one has passed another day exempt from the roasting or stewing one would suffer on the plains. As a rule the cloud, rain and fog come from the east, and with the east wind, whether N. E. or S. E., and in proportion as the wind veers to the S. W., W. or N. W., it is fine.

The character of the day may generally be forecast from the appearance at sunrise. If the hills are clear and the clouds high,

the day will be fine, even if it temporarily clouds up with the vapor caused subsequently by the sun's heat, and *vice versa.*

A typhoon often comes at the end of August or the beginning of September, with deluges of rain, when all windows and doors must be well secured.

The sun's rays often get very hot in the forenoon, say after 10 a.m., and tennis players and other pleasurers have to be careful of their heads.

There is grass everywhere, and after rain very wet grass, so children must be well shod and protected with overshoes. Note here that as all roads and paths are made and mended with volcanic scoriæ, shoes wear out with amazing rapidity if much walking is done, and moreover there seems to be no shoemaker in the village that can re-sole them.

The Place itself and its Surroundings.—The moor land near Karuizawa gently slopes to the south and about a quarter of an hour's ride from the railway station, and its new village, stands the *old* village—one fairly broad street some four hundred yards long, running up to the foot of the pass that here crosses the mountain. It has a post and telegraph office, a Japanese restaurant, and two or three hotels that take foreign guests. There is a union church, a small Anglican church, and a village hospital. The general appearance of the place is not specially beautiful, but all is pleasing, especially when seen from the south with its northern background of mountains, part wooded and part grass. Two strong clear streams of water from the hills run through the village, but it is not like Nikko, closely surrounded by enchanting scenes and beautiful cascades. There are very nice views, but you must go a long distance to get to them. The strong point of the place lies in its downright bracing healthiness compared to the plains, and in the quietness of its life. The air and the breeze are often very charming, especially in the mornings, so balmy and so refreshing that you feel it a pleasure to sit in it and be fanned as it were by it. Often, too, in early summer you can hear larks and birds singing just as at home—a great charm to some.

As to sights or views there are none very near, but if you are a good walker you will have abundant scope. Those who are not able for long or steep walks can get saddle horses, and for distant sights horses with pack saddles can be had, which even the uninitiated consider a very tolerable way of getting over the journeys. In all horseback excursions it is better to be under the direction of some "old hand" and one that can speak Japanese, because the horses get to fighting, with danger to life and limb, and the grooms and guides have proved themselves exceedingly unreliable. On no

account should delicate persons go on *night* excursions, nor any new long trips except under competent leadership. A horse and groom for the day costs about $1.80 to $2.00. Sedans cannot be had, and of the *kago* there are very few. Karuizawa has several tennis courts, one or other of which can easily be joined.

Several merchants, and others not missionaries, have villas at Karuizawa, but society there is mainly missionary in character. The missionaries group there for relaxation, and not to enter on a new course of burdensome entertainment or social duty, hence, while there is a good deal of intercourse and the possibility of a wide acquaintance, there is no need to dread any rigid demands from this side of the life there. Some men came to church in the correct black coat, others in colored suits, and I saw some at prayer meetings in cycling suits and knickerbockers. The ladies showed every variety of costume: some were rigidly puritanic, while others seemed to have a pretty close connexion with New Bond St. or Fifth Avenue. I cannot at all imagine that any one could spend a month there and not meet some most congenial, profitable and estimable friends. The great bulk of the preaching I heard would have been creditable anywhere or to anybody.

The Health Question.—For people who want a rollicking holiday, to see plenty of fine scenery, and have a good time all round Japan, I would advise them to some livelier spots; but for those whose prime and real quest and need is health—for such people to stew themselves in pretty valleys or fag themselves in rapid sight seeing on low levels in summer, must, to my mind, be folly. In most cases what the fagged worker wants is rest, pure air, and change to new scenes and new company. Karuizawa seems to me to supply these elements. Still every one might not benefit. I have not conversed with any physician on the matter, but I should say that rheumatic people would find those fogs very trying. I fancy also that those suffering from pulmonary trouble would find the cold fog too much for them.

It must be admitted that there were some protracted cases of bowel trouble in the season of 1899, but such cases were few, and probably the patients were as much to blame as the place. I have little doubt that greater caution would have yielded better results. I think that those suffering from ague should be careful to secure the very highest and best sites on which to live there, and if their ague is complicated in any way, should at least have good medical advice before and in view of their going, as there is no certainty of meeting a medical man among the visitors.

People of sedentary habit should accustom themselves very gradually to long walks and walking tours. It is necessary to be

careful about the water. Brooks run through the village behind the back premises of the native houses, and there is always a danger that the natives may draw water for your cooking and drinking out of these polluted brooks, and so a whole family suffer. Every one had better secure, therefore, the best water and from unpolluted points. Our water-kettles after continued use for seventy days, showed not the least trace of scale or deposit. The water used was all drawn from the large spring near the dairy at the base of Hanare-yama. The shallow wells in the village are not above suspicion, especially during heavy rains and when the crops are being "fertilized" with liquid manure in advanced state of decomposition. The smell of this operation is reckoned a great drawback by many people, but it does not last long.

There was a general consensus of opinion that all drinking water should be first boiled, and all milk too before use, owing to the risk of its being diluted before delivery with polluted water.

Accommodation.—There are three hotels at which foreigners can stop. Mampeis, with European cuisine (kept by the headman of the village) is the best. It used to bear a bad name, but is now generally declared satisfactory. They charge about $3 to $3.50 per day, but for those staying longer than a week, or for a party, a considerable reduction is made. The Karuizawa Hotel I never saw many guests in, but the 萬松軒 I visited at, and it looked like a place worth trying. They serve foreign food in Japanese apartments. Mat floors; shoes off.

By far the greater number of visitors rent houses, either for themselves solely or in conjunction with others, say two families combine, or four young ladies to rent one house. From $100 to $150 for the entire season would get a very nice house probably, but some can be had for less. Houses are desirable in proportion as they are situated high and airy, roomy, lightsome, *and* in proportion as they are *away* from the main street and clear of the village, its vegetable gardens and its smells. There are some houses that are either very close to trees, in groves, or otherwise dark, which I would consider not at all desirable for the health seeker. Some of the houses for next season were engaged at the end of this, and as a rule the house should be engaged as early as possible. Probably the best plan is to write to some member of your own mission that is working in Japan, and he, on the spot, can make the necessary enquiries and effect what you desire.

Most people take their own servants up with them. Missionaries from China had better have some Japanese with them that can speak at least a little English. Sometimes an arrangement can be made to join the family of a Japanese missionary, which lightens the

matter very considerably as to the matter of language, interpreting, managing and arranging.

There seemed to be abundance of all kinds of meat and vegetables, bread, milk, butter, at about two to three times their cost in China. Groceries were a little dearer than port rates. An amah or coolie costs about $8 per month. A cook $12 to $15. Fish can be had, but in limited supply.

There is a missionary home at Karuizawa, conducted in summer by Miss C. T. Penrod for the benefit of the work of her mission, which is exceedingly well spoken of by those who stayed there. Miss Penrod's address is No. 26 Kasumi Cho, Azabu, Tokyo.

A first class return ticket, available for three months, from Shanghai to Yokohama, costs $67.50. The cost of the trip is quite a consideration, and needs careful estimation beforehand, but if health is in question I can hardly think the journey will be undertaken in vain.

The first of July is about as early as it is pleasant to go, and the first of September about as late as it is nice to remain, but should any one brave the early rains in September, and their health call for a lengthened stay, there can be no doubt as to the fine and bracing weather that continues on to November.

In addition to the restorative air of Karuizawa there are at Kowakadani near Hakone (in the vicinity of Yokohama) and at Ikao, about a day's journey from Karuizawa, iron and sulphur baths of great strength, which, physicians tell me, have proved of great benefit to the debilitated and overworked. The health seeker would, however, need to make further enquiries before meddling in such a matter. They are mentioned here for the information of those to whom it is very important to exhaust the resources of the East before entering on such an undertaking as returning to Europe or America.

Outrages at Pak-kong.

BY REV. IMANUEL GENÄHR, (RHENISH MISSION).

A CIRCULAR from the Chinese government to the French Chargé d'Affaires in the year 1871 contains the following statement: "In the ninth year of the reign of Tung Chih, the government of Kwei-chow gave notice to the Yamên that at Kwei-ling-hsien some people, who were formerly nothing better than thieves, were forming part of a militia of which the Christians Yuan Yü-hsiang and Hsiâ Chen-hsing were the leaders. Passing themselves off as Christians these men were highly thought of;

however they committed all sorts of disturbances, killed Wang-Chiang-pao and Tso Yiu-shu, seriously wounded three other persons and carried off from the houses not only money, but also all the objects which they possessed, even down to the very cattle. In the eighth year of the reign of Tung Chih the governor of Kwei-chow again warned our Yamên that at Tsun-yi-hsien a petition had been addressed, with the object of declaring that some rebels, of whom the leaders were Sun Yü-shan, Tang Shen-shien, Tang Yuan-shuai, Chien Yuen-shuai, had embraced the Catholic religion, and that they still continued within and without the town to stir up indescribable and countless disturbances and troubles. In the same place, also, certain people, named respectively Yang Hsi-po, Liu Kwei-wen, Ching Hsiao-meng, Ho Wen-chiu, Chao Wen-an, had embraced the Catholic religion, *and were even employed in the interior of the mission.* However, outside they practised all sorts of exactions upon orphans and intimidated the weak-spirited. These men were perpetually at the Yamên, where they undertook to regulate the trials. In an affair between a Christian and a countryman, if the mandarin administered justice to the latter, they collected the Christians, invaded the Yamên and forced the authorities to reverse the sentence. If in spite of this the mandarin would not give the Christian up to them, they returned with the card of the missionary and claimed on his behalf the liberty of their friend."

"Besides, they committed all sorts of attempts upon persons and properties; if resistance was offered, they resorted to blows, and did not even fear to take life, and were guilty of many other crimes." *

Since this remarkable statement was penned, more than twenty-five years have passed. Has the Roman Catholic church in the meantime learned a lesson? No. Glorying in her immutability she remains *semper eadem.*

Some time ago the RECORDER depicted vividly the outrages at Kho-khoi, perpetrated by a certain Chau A-ming and his followers. The account given was from the able pen of Dr. Ashmore. Last year a paper dealing with a similar subject, and written from Swatow by Mr. McKibben, appeared in the same journal. If I am

* Comp. China and Christianity, by Al. Michie, Appendix II., p. 97. In his other book, Missionaries in China, the same author says, "One of the chief grounds of opposition to Christianity is that the Catholic church has, ever since the treaties of 1858-60 and ever since the French treaty of 1844, been associated with the aggressive policy of France, a power which has been suspected of cherishing designs against China, and which has employed the missionaries as political and even military spies." To me is has always been a curious spectacle to see how the French Republic, which at home hates the Jesuits and makes war upon them, abroad, like Pilate and Herod, who made friends together, goes hand in hand with them. But we must remind ourselves of the fact that "L'anticlericalisme n'est pas un article d'exportation," and that "La France au-dehors est le catholicisme." Atheistic France hates the Jesuits, but it makes use of them in order to enlarge her spheres of interest, and the Jesuits know how to turn it to their own advantage. *Videant Consules!*

not mistaken Mr. Ross, of Moukden, has published elsewhere an account of startling facts regarding the wrong doings of the Catholics in Manchuria; and Bishop Moule, in reviewing a French book, has lately uttered in the *North-China Herald* bitter complaints of mischief done by the Catholics in his diocese. In all these cases, where the mischief wrought by the Catholics was so palpable, the priests made common cause with the Christians and supported them in their insubordination against the Chinese authorities. No wonder that the animosity of the people, already deep, grows into a hatred, which at length finds vent in a paroxysm of violence.

In the Shing-shai-ngai (words of warning to a prosperous people) a Mr. Cheng Kuan-ying takes no pains to conceal his hatred of Christianity. He says: "Since Christianity has been established in China, the protection it has secured by treaty for its converts is used to screen wicked and infamous men from justice. Many enter the church for the express purpose of developing their nefarious schemes under her protecting banner, and the missionaries aid them in their evil designs." Mr. Cheng is, however, careful to discriminate between the Protestant and Catholic branches of the church. The former he absolves from the wholesale condemnation of his strictures, even citing as missionary authors worthy of commendation Dr. Allen, Dr. Fryer, Dr. Faber and the Rev. Timothy Richard.*

This policy of "screening wicked and infamous men under the protecting banner" of the church is much to be deplored by everyone who is really solicitous for the welfare of the church; and the fact itself cannot be gainsaid. The eighteen provinces of China echo with the complaints to which it gives rise. Protestant missionaries have learned to reckon with it; and the great conference at Shanghai in 1901 will have to define its position in regard to this policy. In the meantime missionaries ought to collect the facts which have come to their knowledge and have them published in the RECORDER. Public opinion must be aroused and a storm of indignation awakened against the dark deeds of men who endanger the cause of true Christianity, and on account of whom the name of God is blasphemed among the gentiles.

Hitherto I have refrained from publishing anything on the subject because more pressing duties lay heavy upon me. At the same time I hoped that English and American brethren, whom I knew to be in possession of a great many facts throwing light on the question, would tell us something about their experiences with the disciples of Loyola. At length, however, the atrocities com-

* Comp. CHINESE RECORDER, April, 1899, page 197.

mitted by so-called Catholics in this part of China have been of such a nature that it is quite impossible to keep silent.

If I were to publish the material gathered by me within the last three years, it would almost fill a volume; but it is not my intention to go back to certain things now past. I only want to call attention to a case which happened quite lately in our Mission.

The centre of the Rhenish Missionary Society in China is at Tung-kun, a *yuen* city of considerable size. In this city our Mission is represented by two ordained missionaries, two medical missionaries and one single lady missionary. More than ten years ago we opened medical work there, which has enlarged year by year, and is now doing a widespread good to the densely populated district.

The people of Tung-kun do not bear a good reputation. They are known to be very lawless and riotous, and caused considerable trouble to the authorities at Hongkong when the hinterland of that colony was ceded or leased to Great Britain.

The Catholic church has lately made great advances amongst certain classes of Tung-kun people. Veteran robbers, beyond the pale of law, and amateurs in intrigue, have sought a refuge in this church in order to create disorders. For years we have had much friction with them, which has been patiently borne by us and our people. The worst we ever encountered happened two months ago at Pak-kong, a large village up the east river, belonging to the Tsang-shing district, but bordering closely on the Tung-kun district, in which our main work lies.

It was on the 29th of July that some inquirers at Pak-kong very early called on the Rev. Franz Zahn, who is at present the missionary in charge of Tung-kun, to ask his help. They told him that a gang of robbers, several hundreds in number, had on the previous night quite suddenly surrounded their village and blocked up all the entrances. This done, the gang led by a French priest, Mr. Julien, broke into the village and undertook a regular pillage. The priest, who was armed with gun and sword, and followed by his loyal companions, took up his quarters in a Catholic chapel, by the erection of which Pak-kong a short time ago was favored. The few Protestant converts and enquirers who had long suffered from the hatred of the Catholics, as well as of the heathen, fled in all directions as soon as they saw their enemies approaching. The looting is still being carried on; they said the cattle are being slaughtered, the shops plundered, and the harvest which had been gathered in in large quantities, is being put into boats which have been requisitioned for the purpose. This was the report Mr. Zahn got from these people, corroborated by others who followed and who assured him that they barely escaped death by the hands of these

robbers, who were armed to the teeth, and whose numbers they estimated to reach at least four hundred.

It would not be easy to describe the astonishment and perplexity of Mr. Zahn on receiving this report. At last he told these trembling and terror-sricken men that he could not believe their story, but that he was willing to proceed to Pak-kong at once and inform the priest of the evil rumours that were in circulation about him and try, if he could, to induce the robbers to leave the village. Since no Chinese ever had dared make an attempt on his life, he thought he might take the risk.

So he went. It was about four o'clock in the afternoon when Mr. Zahn, after a somewhat wearisome voyage by boat, arrived at San-tong, a large market town on the bank of the east river. From there he made his way, wholly unarmed, and accompanied by a native helper, to Pak-kong. Though Mr. Zahn was warned on the road several times not to go near, he did not hesitate to enter the village so well known to him through his former visits; but he had not reached the entrance, when suddenly a sound of voices fell upon his ears. The next moment he was surrounded by a band of about twenty fierce-looking rascals, who rushed upon him from all sides. Violent hands were laid on him, and with a frightful shouting and din on the part of his assailants, Mr. Zahn was robbed of his watch and other property, his clothes being torn to shreds. Fisticuffs and billets were freely used on his head and back. Pistols and naked swords, with which all his aggressors were armed, were put to his face, and the cry was raised : " butcher him ! " The same treatment was meted out to his companion.

Both were then dragged along through the entire village. Among his tormentors Mr. Zahn noticed a man who was dressed like a Chinese, but with the queue twisted up round his head and holding in his hand a big gun. This man leaped in front of Mr. Zahn. The fact that his appearance stimulated the uproar, made Mr. Zahn think that this man was the leader of the gang. Though dressed like a Chinese he seemed to Mr. Zahn to be a little different from his companions; but agitated as he was Mr. Zahn could not make out clearly in what the differance lay. Mr. Zahn's helper, who was dragged along behind him, received a severe blow in the ribs from this assailant, dealt with the butt end of a gun. Mr. Zahn himself has the strongest reason for thinking that he was beaten by this man from behind.

Shortly afterwards Mr. Zahn and his fellow-sufferer were thrown down on the ground. Three ruffians trod upon him, binding his hands and feet. He lay groaning on the ground, every moment expecting to receive his death-blow. After a while the

scoundrels proceeded to wind a heavy iron chain about his neck, and the whole band stood grinning round about him, telling him that he was to be murdered the same night.

The man whom Mr. Zahn took for the captain of the robbers having disappeared for a short time, now appeared again, posted himself before his prisoner and asked him from whence he came and what he intended by his visit. Mr. Zahn hearing him use one English word, fancied that his tormentor might possibly belong to the class of Eurasians from Honolulu or the Philippines, who sometimes have some connection with the Chinese rebels. Mr. Zahn therefore asked him whether he could converse in English with him? His tormentor sneeringly answered in the negative: "Je suis Français!" Then Mr. Zahn told him in French that he was a German missionary from Tung-kun, whereon he turned away with a look full of hatred, saying: "Je sais, vous êtes Allemand, vous êtes Prussien!"

After a while this man returned and asked Mr. Zahn in Chinese the same questions, whereupon he answered: "I wanted to see Mr. Julien and to speak with him," on which the whole band cried out: "There he is! There he is!" Now the plain truth dawned upon Mr. Zahn's mind, and he marvelled it had not sooner occurred to him that it was Mr. Julien himself who stood before him. He was not aware till then that if one sets out to call on a Catholic priest, one must expect a rough reception.

After a pause Mr. Zahn asked the priest why he was beaten, bound, and even chained by his people? The answer he got was a new surprize to him. "Are you not the missionary who lately went to the German Consul at Canton and applied for permission to enlist a gang of five hundred robbers and provide them with arms, in order to kill me and my converts?" The Apostle Paul could not have been more astonished when he was asked by the chief captain: "Art thou not then the Egyptian which before these days stirred up to sedition and led out unto the wilderness the four thousand men that were murderers?" than was Mr. Zahn at this question.

But this was not enough! The priest knew further that these five hundred men were concealed in the neighbourhood, and he had certain information that these same men were led by Mr. Zahn himself and that it was intended to make an inroad on Pak-kong that night in order to perpetrate the hidious crimes which they had already concocted. Mr. Zahn on hearing this story, so ingenious and complete a turning upside down of the real state of things, might well, if his hands had not been bound, have used them to rub his own eyes and so convince himself that he was not dreaming. Under the circumstances, however, he could only express his astonishment in words, telling the priest that he, Mr. Zahn, neither went to Canton,

nor was authorized by the German Consul to play the part of a captain of robbers, and that the thought of making a hostile inroad upon a peaceful village like Pak-kong, in order to murder a Catholic priest or Chinese Catholics *or* rob, never entered his mind. Though the priest seemed a little put out of countenance, upon hearing Mr. Zahn defend himself, his face resumed its scornful expression as soon as he heard the surrounding Chinese telling him that Mr. Zahn was an impudent liar, who was not worth listening to. Finally he asked his prisoner whether he would promise to disband his followers and prevent them from attacking his, the French priest's, people; then he would loose him from his chains. Mr. Zahn told him that he could not do this since the band of robbers spoken of was purely imaginary.

After a little while Mr. Zahn was released from his fetters. The priest gave him, instead of his own wholly tattered, blood-stained garments, a suit of Chinese clothes. He was also desirous to get some food for Mr. Zahn and his companion, but said that he would cause him to be fettered again if the attack he spoke of was carried into effect. The terror of the priest, who seemed to really believe Mr. Zahn to be a captain of robbers, seemed almost contemptible to his prisoner. Since he seemed to be not more than about twenty-five years old, Mr. Zahn excused him for not knowing that the weapons of Protestant missions were not swords, pistols or cannon balls, of which last he saw one lying in the chapel! No doubt it was merely a means of self-defence, as were also the gun and sword with which this priest was armed! The Chinese who spoke to him on bended knees had filled his mind with these evil stories, and he in child-like innocence believed all they said! They also accused Mr. Zahn of having severely wounded two men at the time of his arrest. The priest was foolish enough to believe this also. He ordered Mr. Zahn to pay an indemnity, but finding that all his money had been stolen, he commanded him to write a letter to Dr. Kuhne at Tung-kun and to ask that $20 be paid! Mr. Zahn did as he was bidden, in order to get his people at Tung-kun informed of his whereabouts and his helpless condition. Afterwards he examined the two persons reported as hurt, and ascertained that they suffered from old wounds, certainly not caused by any kicks administered by him. When he invited them to bring these two sufferers to our hospital at Tung-kun, where they would be treated by our doctor, Mr. Zahn received the answer that this was impracticable. He was not told why.

Meanwhile the night drew on. No evening prayers were held as is the practice in Protestant chapels. The fierce-looking men with their arms, squatting on the floor, the remnants of the beasts

butchered *en masse* and the sentries set on watch here and there all reminded Mr. Zahn of a den of robbers rather than of a Christian chapel. Before he went to rest the priest examined the sentries and asked: "All ready"?

Mr. Zahn was directed to sleep on a Chinese bed, while his fellow-sufferer had to spend the whole night on a stoool, with a heavy chain around his neck. A sentry was posted at Mr. Zahn's side, with strict orders to kill him as soon as the "Protestant robbers" came in sight.

What else happened that evening—the conversation between the priest and his prisoner, the diabolical calumnies alleged by the Chinese against Mr. Zahn (the priest himself did not blush to allege in the presence of these villains that the Protestant church was an institution full of immorality and obsceneness)—of these we will say no more.

The next morning was Sunday. The priest who seemed to be in more complete possession of his senses than he was on the night before, became distinctly more friendly. He asked his prisoner how he slept, and what he wanted to eat. Finally he told him that he was at liberty to go home, but that his companion, who, he said was a most pestilent fellow, was to stay in bonds. It was not until Mr. Zahn emphatically declared that he would not leave the place without his companion, that the latter also was unfettered and allowed to go where he liked. Sunday evening both arrived completely exhausted at Tung-kun, where the whole community was in a state of alarm at the frightful reports that were current, and full of anxiety for Mr. Zahn's safety.

Père Julien remained three days longer at Pak-kong and did not move a finger to hinder his people from taking away the entire harvest, not only of Pak-kong, but also of the adjacent village fields. The houses of the Protestant converts and inquirers have been completely sacked, even partly burnt down. The damage caused by this outrageous attack and robbery amounts to thousands of dollars.

Before I proceed to say something about the settlement of the imbroglio, of which I have now given a particular and true account, I take occasion to inquire briefly into the possible reasons which have led Père Julien to conduct himself more like a captain of robbers than a priest.

I must, however, premise that owing to the never ending troubles with the Catholics, Mr. Rieke, another missionary of our Mission, and I had a conference at Canton last year with three Catholic priests in the presence of the French and German Consuls, in order to find some *modus vivendi*. We attained to something like

an agreement. Stipulations had been drawn up by us, which met the approbation of both Consuls, and partly also of the priests.

One of these stipulations runs thus: "Whenever Catholics get at variance with heathen, Protestants shall abstain from interference, and *vice versa*."

Now it must be conceded that Mr. Zahn, in his dealings with the people of Pak-kong, had little regard to this clause. He knew them to be wronged by the Catholics in a most cruel way, and thought himself entitled at least to espouse their cause to the extent of allowing them to enroll their names in his books, and he even baptized a few of them. In this he was no doubt wrong, and I do not defend him, though I think it pardonable in the case of a young and ardent missionary, whose heart cannot but burn with anger. Then he sees what takes place daily under the cloak of religion. Mr. Zahn has suffered for his precipitation, for he knows by sad experience what view a French priest takes of his calling and how he practises it.*

It remains for me to give an account of the settlement of this case. It goes without saying that the German Consul as soon as he got a full report of the affair, did his utmost to get justice done to Mr. Zahn. He arranged a meeting at the German consulate between Père Julien and Mr. Zahn, in which he himself with the French Consul took part. It must also be said that the French Consul, after getting full proof of the guilt of his client, showed us much consideration.

It was not to be expected that Mr. Julien would at once plead guilty. Though he played his rôle at Pak-kong so unblushingly, he was not quite himself when confronted with Mr. Zahn in the presence of his Consul and the representative of Germany. His attempts to hush up and to deny the facts were disproved step by step. When he at last saw himself driven into a corner, he had recourse to an expedient so absurd and at the same time so significant, as showing the means to which the Catholics resort against us, that I cannot refrain from communicating it for the amusement of the readers of the RECORDER. Mr. Julien produced a flag with the German colours, bearing the inscription: Tai Tak-kwok Lai Yin-ui Fuk Yam-tong—chapel of the Rhenish Missionary Society of Germany! This flag had been, so Mr. Julien said, in the possession of Mr. Zahn

* In his memorial presented to the governor, the magistrate of Tsang-shing relates an interview he had with Mr. Julien at Pak-kong. To his face he blamed him for his behaviour, asking him why he allowed his people to rob and to remove property belonging to other people, rendering thereby men and women of several families homeless and destitute; surely, he said, this is not admonishing people to practise good. On which the teacher had only evasive and empty words, 問其何以縱令教民任意搬搶以致各家男婦流離失所殊不似勸人爲善所爲該教士一味支吾掩飾.

when he was seen by the Chinese marching with flying colours at the head of the gang of robbers! Alas! this barefaced lie which out-heroded Herod, proved a forlorn hope. The flag produced was spick and span new, bought and manufactured at the City of Rams (Canton). There was not even method in this bit of madness, for the manufacturers of this unfortunate flag had not even been at the pains to show by the seams that their handiwork had not been in use at all! Mr. Julien had nothing left to him except to confess that the flag had been procured and manufactured at Canton!

To be brief, after a consultation between the two Consuls, it was agreed upon :—

1. That Mr. Julien should apologize in the presence of the Consuls and Mr. Zahn for his misconduct, which he did, after having also confessed that he himself was the person who led his party to attack and ransack Pak-kong by night.

2. That the French mission should pay $50 to Mr. Zahn as an indemnity and further return the stolen watch and other property belonging to him.

3. That Mr. Julien should be transferred to another sphere of labour.

4. That the robbers should be dealt with according to Chinese law; both Consuls jointly placing the whole affair in the hands of the Chinese authorities with a written undertaking not to influence them in any way.

Since these terms were agreed upon six weeks have elapsed. We are entitled to ask, what has been done in the meantime? Has the agreement been carried into effect? Has punishment been meted out to the transgressors of the law?

Except the humiliating apology of Mr. Julien and the payment of fifty Mexican dollars, not much has been accomplished. According to a communication received by the German Consul from the French bishop at Canton, Mr. Julien has been transferred to another place far from Pak-kong, and has been replaced there by a prudent and circumspect priest. But what about the punishment of the robbers? The governor of Canton has asked the magistrate of Tsang-shing to investigate the case and to deal with the robbers according to the law. In his reply to the governor, of which I obtained a copy through the German Consul, the magistrate of Tsang-shing, with whom we have no relations at all, confirms the truth of the whole story as I have told above, adding that the Catholic Christians of Pak-kong and neighbourhood are known to be lawless people, always bent on mischief. He even goes so far as to call their teacher (a Chinese) "a chief of evil doers, an originator of

calamities."* "The Protestant Christians of that district," he goes on to say, "were, so far as he knew them, a law-abiding people, mostly consisting of farmers and shopkeepers, not daring to cause disturbances or to act wrongly."†

Nevertheless the Chinese government remains inactive. The evil doers escape unpunished. More than that; they are allowed to pursue their nefarious activities. No one dares to attack them, because they are screened under "the protecting banner" of the church, or rather of France.

In his memorial presented to the governor, the magistrate mentions the fact that most of the evil doers being Tung-kun people, belong to the jurisdiction of his colleague, the magistrate of Tung-kun. This man knows the individual names of the evil doers and could deal with them one by one. He has been ordered by the governor and entreated by Mr. Zahn to arrest them. All in vain. He would be the last to do it, since he himself, though a heathen, is so entirely in the hands of the Catholics. His secretary, by whose help he obtained part of the money to buy his post, is a "Catholic." Some time ago this man was guilty of embezzlement as a lottery office keeper in Canton. Prosecuted by the governor, he fled to the Catholics, and was accepted by them. Now he is, as I have said, secretary to the Tung-kun magistrate, and carries out his exactions "under the banner" of the church. Part of the gentry of Tung-kun applied the other day to the governor at Canton to put this man on his trial as a prisoner. All in vain. Screened by the church he is unassailable, though he has been, and still is, one of the vilest of characters. Since this man is known to be acting in concert with some of the inmates of the Catholic chapel at Tung-kun, it is not to be wondered at that the magistrate dares to remain inactive; but I hope the last word has not yet been spoken. Though we are obliged to put upon ourselves some kind of restriction on account of the undesired rapprochement between Germany and France, we trust that power enough is left in the hands of our Consul to insist that the terms agreed upon shall be carried out effectively, the more so since the French Consul has given him the explicit assurance that the engagements entered into shall be fulfilled.

* 詳經稿首.

† 白江福音教民或開店營生或庸功爲業大都安分未敢滋事爲非.

The Tao Teh King. An Appreciation.

BY C. SPURGEON MEDHURST.

"Growth is the only form of life." THOS. SCOTT.

ANTIQUITY has handed down few more precious fragments, few works which more surely touch the deepest instincts of the human heart, than this little classic. Not a third of the size of the smallest of our four gospels, and written in the first place not for the public eye but for the information of a private friend, it has since been edited and expounded by a company of Chinese and Japanese commentators numbering nearly seventy, three at least of whom sat upon the dragon throne and wore the Imperial yellow. Ching Ti (B. C. 156-143) issued an edict commanding that Lao Tze "should be learned and recited at court and throughout the country." (See Legge's Introduction to the Texts of Taoism. Sacred Books of the East series.)

Nor is it the Orient alone whom The Tao Teh King has interested. Western scholars have many times translated it, while the articles that have been penned in European languages in exposition or in criticism of its doctrines would, if collected, form a not inconsiderable volume. Devoted to the cause of peace, and eloquently warring against war, the most bitter controversies have been waged over its pages, both in China and elsewhere.

Partly to gratify my own deep interest in Lao Tze—or, to give him his more correct title, Lao Tan,—and partly because I wish to arouse a more general interest in this ancient text among my fellow-missionaries, I venture to add yet another to the many essays which the Tao Teh King has already called forth and to enter on a sympathetic investigation of the efforts of one of the most thoughtful of Chinese to discover the secret of life. The book can never be out of date, for it is full of "perennial human interest" that attaches to the search of a blind soul for God. Lao Tze's work is not therefore a writing to be worried through, laid by on the library shelf and afterwards pointed out as one of the classics we have read. It should rather be regarded as a manual of devotion, a book into which we may often dip with profit, for although I have described Lao Tan as a "blind soul," there is no hesitation, no fumbling, no stumbling in his search. He knows his goal, and goes straight towards it.

Opinions as to the worth of the Book.

The Tao Teh King is not a conventional work. Our author indeed, at the very commencement of his treatise, warns off triflers by explicitly stating that his Tao is inexpressible, and that mysticism

is the essence of his revelation, while towards the end of the book he says: "Speech has its clue. Actions have their motives, and it is because a man knows not the clue, that he fails to understand my word." (Chapter 70.)*

His style is archaic. Sometimes so abrupt and terse as to be almost unintelligible, and "then again," says Prof. Gabelentz, "it is diffuse, yea diffuse even in repetitions, often throwing a veil over the methodic progress of thought, yet never denying its sequence altogether." The book appears to have been written hurriedly by a man who was fluent because thoroughly familiar with his topic, and is in this way an indirect confirmation of the statement made by Sze Ma-ch'ien, the Herodotus of China (born about 163 and died about 85 B. C.), that Lao wrote his little book at the frontier after he had decided to retire from the world. It may be that the work is no more than a record written from memory of Lao's conversation with his friend the Custom House officer, with whom he appears to have lingered a few weeks before walking off into the unknown. In any case there can be little doubt that in the Tao Teh King we have Lao Tze's genuine opinions. Chinese scholars have never disputed the authenticity of the work, nor, with the exception of Prof. H. A. Giles and Mr. T. W. Kingsmill, have European sinologues. Literal quotations from the classic are so frequent in subsequent Taoist works that "they verify more than two-thirds of the whole Tao Teh King." Prof. Legge says: "I do not know of any other book of so ancient a date as the Tao Teh King, of which the authenticity and origin of the Chinese text can claim to be so well substantiated."

Dr. Paul Carus, the latest exponent of our author, somewhat extravagantly says that "Lao Tze was one of the greatest men that ever trod the earth." There can, however, be no doubt that he must be allowed to take high rank among earth's nobility.

Lao had no intention of founding a religious sect. His tract is political rather than religious. Confucius, though an ardent politician, carefully refrained from political discussions as being an infringement of the legal rights of constitutional authority, but Lao Tze, being a government official (he was "custodian of the archives" of the State of Chou), aimed in his own way at teaching the art of government. This gives an added emphasis to the testimony of Victor Von Strauss, who says that Lao Tze's work contains "a grasp of thought, a height of contemplation, a purity of conception in the things of God, such as we seek in vain anywhere in pre-Christian time, except in the Jewish Scriptures."

* 言有宗事有君夫唯無知是以不我知。

"The plan of the Tao Teh King," says Dr. Edkins, "is to begin with the absolute and to unfold in obscure language, so as to do something to teach in broad outlines and with a few touches the mystery of the universe." "He is," says the Dr., "the greatest of Chinese philosophers." (*Vide* "Ancient Symbolism," by J. Edkins, D.D.)

Rev. John Chalmers, A.M., D.D., shows in his introduction to his translation of Lao Tze's work how the philosopher "penetrated about as deeply into the mystery of the universe as the famous German metaphysician" Schelling, while M. Abel-Rémusat contends that the doctrines commonly attributed to Pythagoras, Plato, and their disciples, are to be found in Lao Tze.

Georg von der Gabelentz, Professor of Eastern Asiatic Languages at the University of Leipzig, describes the Tao Teh King as "one of the most eminent masterpieces of Chinese literature, one of the profoundest philosophical books the world has ever produced, and one the authenticity of which has been least contested in his fatherland and even in the circle of European sinologues." A work so commended is surely worthy the attention and consideration of all who are interested in the regeneration of China, for we can only influence the Chinese in proportion as we understand their deepest thought.

At about the time when Lao Tze lived a wave of spiritual enlightenment appears to have swept over the world. Especially in Asia was there a general movement towards higher and clearer thought. In Hindostan and in Persia, as well as in China, religious revolutions were in progress. The exact date of Lao's birth, like most of the facts of his life, is shrouded in obscurity, but most generally received opinion is that he first saw the light during the early part of the sixth century before Christ. Dr. Ernest Faber alone gives an earlier date. Confucius was born 550 B. C., Pythagoras forty of fifty years earlier. Thales, the first of the seven wise men of Greece, was born in 639 or 636 B. C., and two or three years later Solon. The reformation in Iran, or ancient Persia, connected with the name of Zoroaster or Zerduscht, was probably contemporaneous. Buddha arose in India a little later, and the Hebrew prophets of the captivity enriched the same age.

Dr. Carus says that Count Tolstoi informed him that he at one time contemplated making a Russian translation of the Tao Teh King. It is a pity he failed to carry out this intention, for Lao Tze's message of tranquillity, self-control, consideration for others, and humility, was never more needed by a perplexed and jaded world. Some idea of the nature of its influence, and of the need there is for such a work in a country like Russia, may be gathered from the fact that though containing little more than five thousand words, the Tao

Teh King employs eight different terms to express what we mean by "rest."*

The Tao Teh King and the Bible.

All divisions disappear in the higher regions of thought, and Lao Tze's doctrine may be styled the Vedântism of China. Neither so abstruse, nor so metaphysical as that religious philosophy, as the Chinese are less given to speculative thought than the Hindoos, it nevertheless brings the same peace to its adherents—foreshadowings of that divine rest which Jesus Christ gives to all who receive Him. Lao teaches that thought is more powerful than speech, meditation more potent than action, humility a readier means to fulfil the wishes of even the ambitious than strife, and one rises from a prolonged perusal of his pages with a delightful sense of refreshment and an uncomfortable suspicion that many of the necessitious(?) works of our nineteenth century civilization are impertinences, while such Scriptures as the following are recalled to mind: "Set your mind on things that are above, not on things that are on the earth." "Blessed are the meek, for they shall inherit the earth." "Seek ye first His kingdom and His righteousness; and all these things shall be added unto you." "In returning and rest shall ye be saved; in quietness and confidence shall be your strength." Occasionally Lao Tze's utterances remind us irresistibly of some passage in the gospels, *e.g.*, "Let your Tao be deep and use it, and see that it does not overflow."† In the gospels we read, "Take heed that ye do not your righteousness before men, to be seen of them." Again, "Requite hatred with goodness,"‡ says Lao Tze in the 63rd chapter of his manual, words all but identical with the command of Jesus, "Love your enemies, do good to them that hate you." A passage in chapter 45, "He who regards his greatest achievements as unattained, may employ himself without decay. He who regards his greatest fullness as emptiness, may employ himself without exhaustion,"‖ is a comment on our Lord's words, "When ye shall have done all the things that are commanded you, say we are unprofitable servants; we have done that which it was our duty to do."

These selections have been made at random. They might easily be multiplied, and it would be a good object lesson for our Chinese brethren if some careful reader were to select all the passages in the Tao Teh King which illustrate Christian truth and print them with the Scriptures they illustrate.

* 恬淡, 靜, 安, 平, 泰, 湛, 寂, 燕處.
† Chapter 4. 道冲而用之或不盈.
‡ 報怨以德.
‖ 大成若缺其用不弊大盈若冲其用不窮.

Translations, etc.

Prof. Legge has called attention to the fact that the Hsi-an tablet in Shensi, shows that the Nestorian missionaries, by whom Christianity was introduced to China in the seventh century, were as familiar with the Taoist as the Confucian classics, but the first translation of the Tao Teh King was made by some of the early missionaries of the Roman Catholic church, who entered China towards the end of the sixteenth century. The version was executed in Latin; by whom is not known. "It is," says Legge, "of little value." Its object was to show that "the mysteries of the Most Holy Trinity and of the Incarnate God were anciently known to the Chinese nation." These fathers imagined they discovered the name "Jehovah" in the fourteenth chapter of Lao's work.

In 1842 M. Stanilas Julien published a translation in French. This work, a fine monument of Chinese scholarship, is more or less a protest against M. Abel-Rémusat's "Mémoire sur la vie et les opinions de Lao Tseu." M. Rémusat was M. Julien's predecessor in the chair of Chinese established in Paris. Although Prof. Legge thinks that he was unaware of the Latin version of the Tao Teh King, he also found, or rather thought he found, traces of the Trinity in Lao Tze, and it was to correct this opinion that M. Julien published his great work. (See also Cardinal Wiseman's "Lectures on Science and Revealed Religion," pp. 424-427, on this topic).

Rev. John Chalmers, D.D., working independently on the Chinese, but using M. Julien's translation as a guide, was the first to render the Tao Teh King into English. This translation, published in 1868, is unfortunately out of print. Though in need of some revision, it has never been superseded.

No less than three translations of Lao Tze appeared in 1870; two in Germany and one in England. Of these the most important is the translation by Victor von Strauss. The other German translation was by Reinhold von Plänckner, and the English work entitled "Lao Tze, a Study in Chinese Philosophy" was edited by Mr. T. Watters. Mr. Watters, like Balfour, translated Tao by Nature.

Mr. F. H. Balfour's translation, published in Shanghai and London in 1884, is *sui generis*, as he chose to follow the commentary of Lü Tsu, who did not live until the eighth century. Consequently his renderings often differ widely from those of other workers in the same field. Although Mr. Balfour has adopted a slightly different text from that followed by Chalmers, Legge, and others, his work affords an instructive study in the intricacies and uncertainties of Wên-li, and occasionally sheds much light on passages which other translators have left hopelessly obscure.

Cardinal Wiseman in his "Lectures on Science and Revealed Religion," refers to Klaproth's "Mémoire sur l'Origine et la Propagation de la Doctrine du Tao." The book was a contribution to the question started by M. Rémusat concerning the name "Jehovah" in Lao Tze's writing.

Mr. W. R. Old published in San Francisco a pamphlet on the subject, but for the student missionary perhaps the most useful work is Dr. Paul Carus's edition of the Tao Teh King, published last year (1898) by the Open Court Publishing Co., Chicago. Tastefully gotten up, it contains, in addition to the full text, a transliteration of the whole, with full grammatical and explanatory notes. The scholarly introductions, with the other special features I have mentioned, and a complete index, make this edition of Lao's work the best that has yet seen the light. The translation is spirited, and in many places reproduces better than any other the rythmn of the original, but it is in many places open to grave criticism, and is not likely to supplant some others that were already in existence before its publication. Should Dr. Carus's work ever pass into a second edition—and its merits make it eminently worthy of this success—it is to be hoped that the learned author will omit his note to chapter 70 (pp. 318-319). It would be very easy to show that it is a misreading of the Chinese text which has prompted this long note, and that Lao did *not*, in the passage under consideration, personify the Tao. Moreover, it is a gross literary blunder for the Dr. to have introduced his ideas of God into this place at all. They have nothing to do with the subject, and mar his work. I express no opinion either for or against the views in question, but record my protest against this introduction of a knotty theological point into notes supposed to be explanatory of the Tao Teh King. If Dr. Carus has any sense of humour he will expunge this passage, evidently suggested by a strong *odium theologicum*, from future editions of his work.

Volume XXXIX of "The Sacred Books of the East," edited by Prof. Max Müller, contains translations of the Tao Teh King and the writings of Kuang Tze, by James Legge. Prof. Legge has not been as successful with Lao Tze as he was with the Confucian texts, and Carus is justified in his assertion that it "is no great improvement on Chalmer's translation; on the contrary, it is in several respects disappointing. With its many additions in parenthesis, it makes the impression of being quite literal, while in fact it is a loose rendering of the original."

Major General G. G. Alexander has likewise published a paraphrase of the Tao Teh King in English. His "main contention is, translate the word Tao by God."

That the record may be complete it should be mentioned that in 1883 Prof. Legge published an essay on "The Tao Teh King" in the *British Quarterly Review*, and in 1885 C. de Harlez published in Brussels a pamphlet entitled "Lao Tze."

The student will find in *The China Review* for 1886 (vol. XIV.) some hundred odd passages from the Tao Teh King, selected and translated by Prof. H. A. Giles, of Cambridge University, and in the same *Review* for January and February, 1888, a reply to Mr. Giles by Prof. Legge. Mr. Giles's object in making the selection was to show that but a very small portion of the Tao Teh King was the actual production of Lao Tze's brain.

Rev. P. J. Maclagan, D.D., has recently completed an independent rendering of Lao Tze in this *Review*, and there are other valuable essays in the back numbers of that repository of learning which will repay for the trouble of unearthing and reading.

One or two less important articles may be found in the records of the North China Branch of the R. A. S. and further elucidations of the subject in vols. 1, 2, 4, 15, 17 and 18 of the CHINESE RECORDER.

Hardwicke's "Christ and Other Masters," also deserves mention in this connection, as the archdeacon was the first English writer to give the English public a description of Taoism.

Under the circumstances the average Chinese missionary ought to be more familiar than he is with the thoughts of Lao Tze. He may supply a lesser number of quotable phrases than the Four Books and the Five Classics, but he is *the least racial and most universal writer China has ever produced.* A study of him, even in English, will materially add to any man's equipment, though no translation can convey a true conception of the original.

Lao Tze and Confucius.

For a time at least Lao Tze and Confucius were contemporaries. The latter, an eager politician, took his full share in the mental strife of his day, but the former is a shadowy force, a mere echo of a voice from the long distant past, whom the rôle of recluse suited better than that of preacher. The short tract which tradition has attributed to him is all that we know of his aspirations, disappointments or ambitions. Left by him unnamed it was doubtless copied and circulated without his knowledge. Its modern name, "Tao Teh King," or "Canonical Classic Book of Tao and Virtue," was not given to it until the Sung dynasty (960–1206 A D). When or where he died no one knows.

While Confucius trimmed and edited the ancient texts so as to bring them into accord with his own political predilections, and

wrote the Annals of Lu as a warning to bad rulers, Lao Tze's Tao Teh King is almost destitute of historical references and without a proper name. Now and then he quotes from some ancient "sentence-makers" (古之善爲士者), but makes no attempt to imitate Confucius and edit and preserve the current "rhymed proverbs and wise saws" in use among the Taoists before his time. We can only guess what they were like from Lao Tze's description of them in his fifteenth chapter and the few quotations which occur in his booklet. The world is probably no poorer because of their loss. Confucius, had his sympathies been with Taoism, would have caused all succeeding generations to have admired their wisdom. Such work was quite foreign to the genius of Lao Tze.

Than these two there could hardly be a greater contrast. They represent the opposites of contemplation and activity, night and day. Yet, though standing at the antipodes, they supplement one another as the Old and New Testaments supplement each other in our beloved Bible. Lao Tze, with his inimitable Tao, standing for the Old Testament, with its matchless discourses on God; and Confucius, with his ethical sermonettes, standing for the New Testament, with its tenderly beautiful descriptions of what man's relation should be to man. China might have written a different history had the teachings of the two schools been harmonized, as they might have been, and had Lao Tze, with Confucius, received the equal attention and honor which was his due. Had Confucianism and Taoism retained their pristine purity, remained uncontaminated, and been permitted to shed their light unhindered, China might have been saved. She would have avoided her unbendable artificialism, belief in a future life might have borne its own fruit, and the religions emotions would not have been so absolutely ignored as they are by the average Chinaman of to-day. It is noteworthy that China's choicer spirits—those who, longing for a higher ideal than that taught in the government schools, have established a number of sects or coteries, in which are taught the ethics of Confucianism and the mysticism of Lao Tze—and like-minded thinkers mingled in varying proportions according to the idiosyncrasies or spiritual attainments of their founders. The members of these select bodies, conscious that they have made some forward movement in morals and philosophy, are unfortunately too often proportionately self-conceited. It is therefore always difficult and sometimes impossible to lead them to accept the Lord Jesus as their Master and Saviour, but it is nevertheless from among these self-same truth-seekers that missionaries may hope to find their finest converts.

Lao Tze, Confucius, and Christ.

No genuine Taoist exists to-day, and the Confucian substitutes conduct for character, mistakes manners for morals, but there was something divine in the way that the founders of these two systems realized that the true life is a result dependent on inward activity, and that no temporal gain can compensate for moral loss. By their lives they pressed home the question, "What shall it profit a man if he gain the whole world and lose his own soul?" Yet they failed, dismally failed; and in their own interests, no less than in the interests of that universal religion, which is rapidly supplanting them and all similar provincial systems, we must ask why?

I note first, that we search in vain through the writings of these two great leaders of Chinese thought for any subjective treatment of morality, anything corresponding to the Christian concept of conscience or sin. For them there would have been no meaning in Kant's celebrated saying that "two things filled his mind with admiration and awe—the starry heavens above and the moral law within." The literature of early Egypt, and the writings of Homer, show the same lack, but to the credit of our Chinese authors be it said they teach that man can only live a complete life, enjoy liberty of soul and freedom from sensuous desires through a true insight into the nature of things. This is the closest that they approximate to the Christian standard of an inner moral interpreter of right and wrong. They failed to perceive that the result of that which enters through the medium of the intellect, depends entirely on what is already there. Given pre-existing qualities leading towards righteousness, meditation on the abstract, and the study of propriety, may do much toward leading the student to a higher and better life, but what of those to whom wholesome meditation and study are impossible? Lao Tze and Confucius failed, as have others also, because they overlooked the factor of sin. Having no true view of man's need they failed to see that something more than mere intellectual enlightenment is essential for salvation, viz., a rectification of the will, because it is not ignorance so much as wilful disobedience that is the root of the present disorder. What the old Puritans expressively called "law-work" is as necessary for the devout lovers of Lao Tze as for the rationalistic followers of Confucius. "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

I have first dealt with that which is most important. What follows, if equally significant, is less vital. Look at the immense gulf which exists between Paganism and Christianity as shown in the way their leaders meet sorrow and disappointment. Lao Tze

and Confucius understood the secret of detachment from self, yet each met defeat with defiance, not delight. Under the shadow of the cross Jesus exultantly cried, "I have a baptism to be baptized with, and how am I straitened until it be accomplished?" Paul, ending in a dungeon a busy life spent in the service of others, wrote: "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me in that day." Compare the swan song of Confucius. Prof. Legge tells us that on the morning of his death he arose early, "and with his hands behind his back, dragging his staff, he moved about his door, crooning over

> The great mountain must crumble;
> The strong beam must break;
> And the wise man wither away like a plant."

His last words were: "No intelligent monarch arises; there is no one in the empire that will make me his master. My time has come to die." Lao Tze likewise, notwithstanding his noble philosophy, which may be summed up in two lines from Schiller,

> "In the heart's holy stillness only beams
> The shrine of refuge from life's stormy throne"

could not avoid deep depression at the failure of the world to appreciate his worth. "Forlorn am I," he murmurs, "so forlorn. It appears that I have no place whither I may return home."* With more to the same effect. Ruskin well explains the difference which we here see. "Whatever virtue the pagan possessed was rooted in pride and fruited with sorrow . . . . . but the Christian virtue is rooted in self-debasement and strengthened under suffering by gladness and hope." That is just it; the Pagan always suffers keenly because he does not know "gladness and hope."

In so far as Lao Tze's teachings summed up in the words 道, 無爲, 無欲, made for self-sacrifice in opposition to self-assertion, they were Christian; but in so far as they lead to contempt of life or to extinction of will, they were opposed to the spirit of Christ, which means perfect mental and spiritual health combined with a "passion for human service."

Present Day Taoism.

Without stirring memories of its founder, without a canon of Scripture, such as the Confucianists could appeal to, without the guidance of an enthusiastic living leader, Taoism, which dealt almost exclusively in concepts, and said comparatively little about

* Chapter 20. 乘乘兮若無所歸.

conduct, rapidly degenerated. Chuang Tze and other Taoists have expanded the lofty sentiments of their Master, but the more subtle and refined elements of his system were gradually lost sight of, and after the introduction of Buddhism into China when, in imitation of the new arrival, Taoists organized themselves into a religious denomination with temples, priests, and ceremonies, Lao Tze's ideas were speedily buried beneath a heap of cabalistic nonsense. Priestcraft and spirituality can never live together. One or the other must always go, and from the day when Taoism became an affair of the priests, the simplicity of Lao Tze's system vanished for ever. Its name is the only link the Taoism of to-day has with Lao Tze's Tao. The most attractive thing in the modern jumble which masquerades under his name, is the portrait of Lao Tze which tradition has preserved for us. The old man is pictured with a long white beard, a pleasant face and penetrating eyes, riding an ox and clasping to his breast a manuscript of his only book. A very different person from the interior man with a cold, calm exterior that a perusal of his writing conjures in our mind.

It must, however, be admitted that Lao Tze is himself partly to blame for the superstitious search for the elixir vitæ, which is the main feature of present day Taoism. It is unfortunate that he so exclusively confined himself to mere *obiter dicta*, leaving others to interpret his sayings as they might. He is especially obscure whenever he attempts to deal at any length with immortality. Such passages as chapter 50, in which Lao Tze boldly claims to be able to become immune from the attacks of the rhinoceros, the tiger, or soldiers, are inexcusable. We may well think with Chalmers that our author is "trifling," or ask with Legge if he is not "indulging the play of his poetic fancy?" But I am loth to believe that such a man as Lao Tze deliberately trifled, or that he wrote that for which he saw no foundation in fact. I would ask therefore if there is not a profound philosophy underlying Lao Tze's extraordinary statements, a philosophy which explains the like miraculous element in Christianity, and which modern science is bringing to the light.

It is now an admitted fact that mind can converse with mind at any distance without the use of visible means of communication, and that the physical body can be healed, helped, hurt or even killed by the action of the mind. Lao Tze's extravagant claims for his Tao which have so greatly puzzled scholars and prevented them from fully appreciating his work, are, when we make allowance for his love of striking paradox, and his Eastern methods of speech, not one whit more extravagant than the claims of the Christian scientists and mental healers who are making such rapid strides in the United States and elsewhere. I no more believe in Christian

science, falsely so called, than I believe in Taoism—I have less faith in Mrs. Eddy than I have in Lao Tze—but without accepting the philosophy of Christian science, it must be admitted that its disciples frequently work apparent miracles which cannot readily be explained. On the other hand, they sometimes signally fail; why, it is not my present business to enquire; but what I wish to make very clear is that mind has an almost unlimited power over matter, and that this is the key to very much in the latter part of the Tao Teh King which has hitherto been ragarded as inexplicable. Lao Tze anticipated by 2,500 years what we are to-day only beginning to learn.

I end my appreciation with a paragraph from Râmâkrishna, a Hindoo sage of the last generation, whose life Prof. Max Muller has recently published. It is a concise summary of Lao Tze's creed. "Instead of preaching to others, if one worships God all that time, that is enough preaching. He who strives to make himself free is the real preacher. Hundreds come to him from all sides, no one knows whence, to him who is free, and are taught. When the flower opens, the bees come from all sides, uninvited and unasked." This principle is also thoroughly Confucian. "Tsze Loo asked what constituted the superior man. The Master said, 'The cultivation of himself in reverential carefulness.' 'And is this all?' said Tsze Loo. 'He cultivates himself so as to give rest to others,' was the reply. 'And is this all?' again asked Tsze Loo. The Master said: 'He cultivates himself so as to give rest to all the people; even Yaou and Shun were still solicitous about this." (*Vide* Legge's Classics. Confucian Analects, XIV 45.)

N. B.—For the Confucian orthodox opinion of Lao Tze and his teaching those interested in the subject may consult the well known 古文韓愈原道. The other side, showing how Lao Tze's teaching may be reconciled with those of Confucius and his school, is fully set forth in 道德經本義 by 董德寧.

In Memoriam.

Mrs. J. B. THOMPSON.

The Shansi Mission of the American Board has again been called to mourn the loss of a beloved member of its little band by the death of Mrs. J. B. Thompson, *née* Miss D'Etta T. Hewett, which occurred August 23rd at her late home in Rên-ts'un, Shansi. A little daughter was born July 3rd, and though Mrs. Thompson seemed quite frail she was thought by those attending her to be doing well, and began to get around. On August 19th she was attacked by what proved to be inflammation of the bowels, which in a day or two developed into peritonitis, and this terminated her life as above stated.

The deceased was born in New York State November 1st, 1863. Her father died while she was quite young, and the family, after moving several times, finally settled in Minnesota. D'Etta thirsted for knowledge, and early determined to get an education if possible. Notwithstanding many difficulties, which would have discouraged a less resolute spirit, she attended school in various places, graduating from the high school of Minneapolis, Minnesota.

After teaching for a time to obtain funds to start with, she entered the classical course of Oberlin College, from which she was graduated with a good standing as a scholar in 1888, supporting herself by work and teaching during her entire course. She was known by her class-mates and friends as an earnest, independent and persevering student. Miss Hewett was converted quite young, and during her course at Oberlin, sat under the earnest, effective preaching of the late Dr. James Brand, pastor of the First Church in that city. She greatly admired Dr. Brand; and his earnest, fearless and practical appplication of spiritual truth, deeply impressed her and had much to do no doubt with her own spiritual life and experiences. During these years she became deeply interested in foreign missionary work, and decided to devote her life to China, mainly through the influence of Mr. and Mrs. Stimson, formerly of this Mission, who were then home on furlough. She was first designated to Peking, owing to a pressing need just then for a young lady worker in that field, but later she asked to be transferred to the Shansi mission, giving as her reason that others could easily be found to take up the work in Peking, but comparatively few wanted to come to this more distant and difficult field. She reached here November, 1890, and was for some months in the home of the writer, and impressed us all with her genuine and sterling character and her desire to make the most of her life. She finally settled in Fen-chou-fu and began work in connection with that station.

In October, 1892, she was married to Rev. J. B. Thompson, of the Rên-ts'un station, where she lived, with the exception of a furlough home, till the time of her death. She was greatly interested in her work for women, and did what she could with her growing family to teach and lead them to Christ, often riding many miles on horse or donkey back to reach their homes and instruct them.

Thus the husband has lost a devoted wife, the little ones a fond and loving mother, her associates a kind and sympathetic friend, and the Mission a faithful and consecrated worker.

She died in the full assurance of faith, and her end was peace. When told she could not live she was not alarmed in the least, but expressed herself as wanting to live if it was God's will, but ready and willing to "depart and be with Christ." Though fully conscious to the last, and able to give minute directions as to the disposal of her children and personal effects and to send farewells to her friends, she died without a murmur or regret, wholly trusting in the Redeemer, with whom she had walked since girlhood.

Though removed from her place and work here, and seemingly cut off in the midst of her days, it was not a wasted or unfinished life, for she was "like as a shock of corn cometh in its season" and ready to be gathered in at the harvest. In the spring Mrs. Thompson was afflicted by the death of her mother and a sweet child of her own, twenty-one months old, and though these were heavy trials, she bore them with a submission and Christian fortitude that was very remarkable and beautiful. It was

observed by one who had been with her all summer and attended her last sickness that it seemed to her during those weeks that Mrs. Thompson was ripening for heaven.

She has gone from us, and the irreparable loss to her family and Mission is, no doubt, her infinite gain, and thus we are comforted. We laid her away in the little foreign cemetery overlooking the city of Tai-yuen-fu, there to await the glad resurrection morn when she will hear the welcome voice saying: "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world."

D. H. CLAPP.

Shansi Mission, A. B. C. F. M.

Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

International Institute of China.

THE first meeting held in the new Drill Hall at Shanghai, was one convened on October 6th to hear Rev. Gilbert Reid's report of his efforts in the United States and Europe to awaken interest in the proposed International Institute to be established at Peking.

Mr. John Goodnow, the U. S. Consul-General, presided, and said that they had been watching Mr. Reid's progress in the United States and elsewhere as he attempted to enlist men in co-operation, not to build railways or exploit mines, but in other and better ways to help China, and now they congratulated him on his return and had met to hear his report and offer him their friendly co-operation.

Mr. Reid said he had been away over two years and had been greatly cheered in all his efforts by the recollection of the goodwill of both Chinese and foreign residents of Shanghai. The success of the plan for our International Institute, he said, would depend on the favor and aid of foreign nations and on that of the governing classes of China. Before leaving China he had already secured the formal sanction of eleven princes and ministers at Peking and the informal approval of many other officials, both Chinese and Manchu, besides the unanimous support of the foreign community in China, diplomatic, consular, mercantile and missionary, and subscriptions to the amount of Tls. 20,000, two-thirds of which had come from Chinese. During his absence he had visited ten different countries in the interest of the enterprize, a great part of the time being spent in the United States. The first and last country visited was Japan, but he had spent a few days only there, and so had not had time to

bring the matter properly before the people. Still, Tls. 2,000 had been promised conditionally. During the first part of his stay in the United States he had secured over £3,000 for building, equipment or maintenance, and on his return from Europe last July he found the interest in China greatly increased and had succeeded in organizing a New York committee to raise £1,000 more for one building and £400 in annual subscriptions sufficient to support the members of the Institute from New York. In addition to this the Philadelphia Commercial Museum had promised duplicates of its exhibits, valued at £2,000 to £3,000. Another committee had been organized at San Francisco, and attempts are being made there to raise £3,000 on the Pacific coast for one building in case Germany fails to do this work.

Ten months were spent in England and Scotland. A London committee of twenty-five men was formed, all of whom had had connection with China, and this committee decided to try to raise £3,000 for one building of the Institute. He found a great deal of interest in Chinese affairs exhibited in Great Britain, but the feeling was not so optimistic as could be wished. He had had much assistance from the British press. A visit to Holland had resulted in the organization of a committee in that country, which was especially interested in the exposition part of the plan, and proposed to raise £3,000 for such a building. Failing this, it had been suggested that £1,000 should be raised to build the Wilhelmina Hall in honor of the queen. He had spent but a very brief time in Belgium, but had several very satisfactory conferences with the Minister of Foreign Affairs, upon whose suggestion he will confer further with the Belgian Minister at Peking. But a week was spent in Paris, yet as a result of the visit a committee on which a number of noted men are serving, is endeavoring to raise £3,000 for the library building. Ten days were spent in Germany, where, with the assistance of Dr. Stuebel, formerly German Consul-General at Shanghai, the scheme was brought to the notice of the Imperial Chancellor and of the Emperor. Here, too, a number of distinguished gentlemen had organized themselves into a committee to raise, it was proposed, £3,000 as stated above, for an exposition building, but no action will be taken until it is seen what attitude the Peking government will assume toward the enterprize. Ten days in St. Petersburg resulted in bringing the matter to the attention of the Czar and of a number of influential persons, and it was expected that Russia would assist, if other countries did so. An audience was had of the king of Sweden and promise of assistance secured, provided the work should become thoroughly international. The goodwill of the Danish government was also

promised, and a committee is being formed in Copenhagen to raise £1,000 for a building.

Mr. Reid has shown immense energy and admirable tact in the management of his great work, and has great reason to be encouraged. We hope his plans may be realized. Such an institution as is proposed would be of incalculable benefit, not only to China but to all the countries contributing, inasmuch as it could not fail to awaken deeper interest in the welfare of the Chinese and lessen the international jealousy which at present threatens the disintegration of this vast empire. We are glad to note that Mr. Reid found no evidence that any country was anxious for the dismemberment of China. As the result of his tour he recommended that each country be represented on the council at Peking in proportion to the amount of money contributed, and that the committee of each country appoint the members of the teaching staff from that country. The one difficulty in the way of success, as Mr. Reid pointed out, is the uncertainty of securing such guarantees from the Chinese government as will secure the money invested. In closing, Mr. Reid said: "I am confident that with appropriate favour and co-operation from the Peking government the amount of financial assistance would be 200,000 taels (£30,000) or double what we first planned for. The outlook is not bright, but the need remains. If one has become accustomed to the climbing of mountains of difficulty, one more mountain will appear but little up among the heights. I still believe in the possibilities of China and revere her past history. I believe that providence means much for this people, and that His guidance is needed in the international complications focused in China. On our part, as guests of this country, we ought to seize every opportunity to impress the people with the excellent and not the worst features of our civilization, and may it not be that an institutional exhibition at the capital of the empire, of the learning the art, the invention, the commerce, the generosity, the beneficence of Christendom, would not only be a credit to all classes of foreigners in China, but be the means of saving the nation from threatened downfall? Such an object demands the co-operation of all."

In a brief speech Mr. Archibald Little offered the following resolution, which was carried :—

"That this meeting congratulate Mr. Reid and the different countries visited by him upon the amount of favour accorded to his project to establish an International Institute at Peking and express the hope that the Chinese authorities will continue their co-operation."

Other addresses were made by Dr. Knappe, Dr. McLeod, Rev. J. C. Ferguson and Mr. Thorne. The latter proposed the gentlemen named below for the Shanghai Committee :—

Mr. John Goodnow, Dr. Knappe, Messrs. Pelham Warren, F. Anderson, F. P. Ball, C. Brodersen, Rev. J. C. Ferguson, Mr. J. T. Hamilton, E. A. Hardoon, R. W. Little, A. McLeod, L. Rocher, J. L. Scott, M. Rohde, and M. Tillot.

As an educational scheme Mr. Reid's plan stands second to none, in our estimation, in its chance of bringing to the knowledge of the influential classes of China the great benefits of Christian civilization and thereby effecting wide reaching changes in the social and political conditions of China.

The T'ien Tsu Hui.

MRS. LITTLE has returned from her vacation and has taken up again, with her accustomed energy, the assault upon the cruel custom of foot-binding. In fact, she can hardly be said to have suspended her efforts in behalf of the good cause, for her vacation seems to have been spent very largely in stirring up the good people of England to a more intelligent interest in the subject, some of whom proved their sympathy with the T'ien Tsu Hui in a very practical way by contributions toward its funds, In her address at the annual meeting of the Society, held September 22nd, Mrs. Little said that she could have raised large sums of money for the work had she made the effort to do so. She related a number of incidents, showing how much interest was shown in the matter. The annual meeting was held in the Municipal Hall at 5 p.m. of the day mentioned, and was largely attended. Many persons indeed were compelled to stand; the seats being all occupied.

Mr. Pelham Warren, the Acting British Consul-General, presided, and addresses were made by Bishop Cranston, Rev. F. L. H. Pott Mr. Stanley Smith, Mrs. Little, Rev. E. T. Williams and others.

The report of the Honorary Secretary, Mrs. G. H. Bondfield, contained some very interesting items. The distribution of the T'ien Tsu Hui literature, she said, had gone on steadily throughout the empire; a number of meetings have been held during the past year among the Chinese, and many cases of persons abandoning the practice of foot-binding had come under the notice of the Society. At Tientsin many of the young men of the university had pledged themselves to work for the abolition of the custom. One lady had written from Pao-ting-fu, saying that whereas a few years ago there were but two women with natural feet in the church there, now there were forty-eight, aside from the daughters of Christians, whose feet had never been bound. From Tungchow news came of over ninety women with natural feet. Mrs. Goodrich, who sent this information, said:—

"We found we made very little progress until we began to create a sentiment against binding in the minds of our young men students. After finishing college they waged a warfare which told as nothing else ever had. Their desire for wives with unbound feet, created a demand, and mothers no longer excused themselves for binding their daughters' feet by saying, 'My daughter can't get married unless she has bound feet.'" She adds, "When all young husbands throw their weight in this direction, foot-binding is doomed."

From Hunan came equally encouraging reports. At Singan in Shensi one old gentleman had started an anti-foot-binding society, beginning in his own home, and at last reports over sixty women and girls had been thus set free.

The literature circulated by the T'ien Tsu Hui was :—

The Hunan Poem	3,000
Sui-fu Appeal, book form	2,850
Sui-fu Appeal, red papers	474
Chang Chih-tung's Pronouncement, as posters ...	2,116
Pastor Kranz's Tract	1,400
Sheet Tracts	5,590
Total, ...	15,430

A new tract by Mr. James, of Peking, was now in the press, and would shortly be ready.

Financially they stood thus :—

They closed the year 1898 with a balance in hand of	$274.61
Their income this year was	532.72
Making a total of...	$807.33
Expenditure	$268.85
Leaving at present in hand	538.48

As Mrs. Bondfield was just about leaving for England, after the adoption of her report Mrs. N. P. Anderson stepped forward and presented her with a souvenir of her connection with the Society, a present from the committee in token of their appreciation of the good work done by the Honorary Secretary. It was a gold dragon, over which are the Chinese characters : "T'ien Tsu Hui," and Mrs. Anderson hoped it symbolized the future triumph of the Society over this cruel custom which, like the writhing dragon, was holding the women of China in its coils.

Mrs. Little offered the following resolution, which was adopted with enthusiasm :—

"That all local committees be urged to gain as many Chinese associates as possible during the coming year, giving each a card of Association and inscribing their names in a book kept for the purpose; and that each local honorary secretary be requested to send in the number of associates against the next annual meeting."

In proposing it she reminded the audience that notwithstanding this and other hearty meetings were being held, little children were still having their feet bound and the bones of their feet broken and were still crying through the weary hours of the night. She also called attention to the fact that no difference of creed or nationality was a bar to membership in the Society.

Among the officers elected for the ensuing year were the following:—

President, Mrs. W. V. Drummond, Shanghai.
Organizing Secretary, Mrs. A. Little, Chungking.
Treasurer, Mrs. J. Edkins, Shanghai.
Secretary, Mrs. White-Cooper, Shanghai.

At a later meeting of the Society the Constitution was so amended as to admit Chinese to membership on the same terms as Europeans, and the terms were altered to $1.00 per annum, or $10.00 for a life membership. Missionaries are all regarded as honorary members. There is no doubt that the T'ien Tsu Hui has accomplished an immense amount of good. Silently but very steadily the movement in favor of natural feet, is spreading everywhere throughout the empire. Dr. Muirhead estimated that no less than 12,000 to 15,000 persons had been led by the influence of this Society to discard foot-binding. Mrs. Little gives the membership of the Canton Society (native) as 10,000.

The Protestant orphanages and schools for Chinese girls have, for the most part, always exerted their influence in behalf of this reform, and it is gratifying to note that some of the Roman Catholic orphanages have changed their practice in this regard and no longer permit foot-binding.

There is no place where correct teaching on this subject will have more effect than in the schools of China, and it is especially important that the young men be properly instructed, for they are the coming leaders in society and in the state, and that they can be induced to take an active part in the crusade, is proved not only by the instance reported by Mrs. Goodrich but by the active propagation of the movement by the young men who constituted the bulk of the Reform Party so unfortunately crushed last year.

No humane person can refuse to assist so good a work.

Correspondence.

THE "RECORDER" AT THE COMING MISSIONARY CONFERENCE.

A Suggestion.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Doubtless many of the early subscribers of our faithful old friend, the RECORDER, would be glad to avail of any opportunity that might be given to complete volumes or even sets of the magazine, provided it could be done without tedious correspondence and fruitless expense. Such an opportunity the Conference—so rapidly approaching—should afford, and I venture to suggest that interested parties bring their odd numbers and be prepared to help and to be helped in the commendable object of making up many more complete volumes and sets of this valuable publication than are now in existence. The Committee of Arrangements would doubtless be glad to provide for time and place of such an *exchange* if sufficient interest is manifested. I consider the matter of sufficient importance to merit early attention.

F. OHLINGER.

THE DOUTHWAITE MEMORIAL.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In view of the long term of kindly service so willingly rendered by the late Dr. Douthwaite to Europeans and Chinese, it seems fitting that something should be done which may be an abiding token of the respect in which he was held. Such an object can be attained by carrying into effect his own earnest wish to enlarge his small "Lily Douthwaite Memorial Hospital" for Chinese. Dr. Douthwaite greatly desired to acquire a little more land and extend the hospital, but had not funds for this, and just before his fatal illness he went over with me his plans for making the best of the present scanty accommodation. If the suggestion commends itself to his many friends, the enlarged hospital can be called "The Douthwaite Memorial," the women's portion being named "The Lily Ward," and the men's "The Arthur Ward."

Gifts "in memoriam" towards the above object will be received and acknowledged by Mr. J. A. Stooke, Mr. McMullan, or the undersigned,

Chefoo. GEORGE KING.

Our Book Table.

The thirty-first annual report of St. Luke's Hospital for the Chinese, men's and women's wards, in connection with the American Church Mission, Shanghai, shows a total of 21,589 treated in the men's wards and 9,217 in the women's. Dr. Boone's work appeals strongly to the sympathies of both foreigners and natives, as we see he received $1,797.76 from the former and $604.00 from the latter. As in many another hospital in China more room is needed and greater facilities, and these we hope Dr. Boone will have in the near future.

Shanghai Syllabary, arranged in phonetic order. By Rev. J. A. Silsby. Presbyterian Mission Press. Price, $2.00.

This is a very convenient little book for finding characters in Williams' Dictionary—if one knows the Shanghai Colloquial—and contains 6,263 characters. Others than students of Shanghai may also

find the work of interest. A very small edition necessitated a rather large price, but for persons studying the Shanghai colloquial, it is worth it.

The China Review, or Notes and Queries on the Far East. No. 6. Vol. XXIII. Hongkong, *China Mail* Office, No. 5 Wyndham Street.

An excellent number which, to borrow Mr. E. H. Parker's remark about the *Varietés Sinologiques* of Father Peter Hoang, "enables one to pick out all the plums in the pudding without eating any of the 'stodgy' part."

It contain part of the 勸學篇 of Chang Chih-tung, translated by Rev. C. Bone; "The Ancient Coinage of China," accompanied by useful cuts, and other valuable articles and reviews by well known sinologues. It is well prepared, well printed and well bound.

S. I. W.

Proceedings of the Church Missionary Society for Africa and the East. One hundredth year. 1898-99.

This volume contains a large fund of information about the work of this venerable Society in the many countries in which its operations are extended. The general review of the year, read at the anniversary at Exeter Hall on May 2nd, begins: The One Hundredth Psalm, the "Jubilate" alike of the Old and the New Testament church, the one psalm bearing the title "A Psalm of Praise," fitly expresses the desires and aspirations of the committee as they render their account at the close of the Society's one hundredth year.

In the Society's sphere of work alone there are over 240,000 baptized native Christians. "In many fields," says the report, "there are instances also of a warm and zealous missionary spirit. The church in Uganda affords the most conspicuous example." Bishop Tucker found, even to the far west of Uganda, "twelve churches with accommodation for 3,000 worshippers; 2,000 were able or learning to read, one hundred were communicants, and forty-five of these hundred were engaged as teachers, supported by the natives themselves. The pioneers of this work had been natives themselves."

"But the committee are sadly aware that in the mission-field, as at home, there are names on the roll of baptized Christians, yes, and of communicants also, whose profession of Christ is little more than a nominal one," and yet there is a sure hope of ultimate success.

"The adults, converts from Paganism, Heathenism, or Mohammedanism, who were admitted by baptism into the visible church during the year were 6,878, an average of 132 a week."

There are valuable reports from China and an excellent testimony to the value of missionaries as pioneers of trade, given by Consul W. R. Carles, in the volume. There are also clear cut maps accompanying the report from each field.

S. I. W.

自歷明證 Personal Evidences of Christianity. By Shun Kioh-tsi, a native Christian. Presbyterian Mission Press.

This is one of a series of volumes devised and carried out by Dr. Allen in connection with the Diffusion Society, the express object of which is to illustrate the impressions of the writers with regard to Christianity. The volumes, of which this is the thirteenth, are largely made up of the experience of Indian converts on the subject, and are translations in Chinese of what has appeared in that country at the instance of the Christian Vernacular Society of India. The present volume is original, written by a native Christian 92 years of

age. It is a very superior work in literary style and sentiment, and well calculated to make a deep impression on the minds of scholars in their inquiries about Christianity, its character and practical effects.

There is a photograph of the author at the outset, presenting a most venerable appearance, and really bears out the aspect of the man, as the writer well knows him and can testify to his high scholarship and mental activity, of which the work before us is a wonderful proof at his advanced age. He begins with an account of himself in early days, his place of birth and parentage, his course of study, and the inquiries he was led to make at the hands of his teachers and others in reference to creation, providence, and such like, to which he received no satisfactory answers, any more than he could evolve them out of his own mind. Gradually he was brought into contact with foreign missionaries, and after being made acquainted with their views on these subjects, he was led to profess his faith in the person of Christ and His divine teachings. So he became a Christian, which he has now been for forty years. He describes with great interest the part he took for many years in the composition of Dr. Allen's magazine, the *Wan-kwoh-kung-pao*, or Review of the Times, which has obtained a wide and useful circulation. He also did good service in the establishment of the Anglo-Chinese College, securing for it a high nam great prosperity, which it tinues to have. The book closes with a pathetic article on his advanced age and the importance of Christianity in relation to China. He speaks from his own experience, and in view of the condition of things in his native country, the necessity of a moral and political change in all departments, which none of the systems current are able to meet, he would that the truth about which he has said so much were accepted as the rule of life, the standard of government, and the supreme ground of hope in the future.

Suffice it that such a work as the above is fitted to be eminently useful among a leading class of minds, and it is strongly recommended to such as may be in the way of taking advantage of it. We need personal evidences of the truth of Christianity in the lives and writings of its adherents, and Dr. Allen has done well to induce Mr. Shun to place on record his convictions on the subject. Indeed we consider this point of view in the promulgation of Christianity of such great moment that we would urge its adoption far more largely than it has hitherto been done. All varieties of style and experience might easily be given, adapted to the requirements of different classes, as obtains abundantly in native religious literature, and without a doubt it would greatly promote the object we have in view.

Editorial Comment.

THE action of the Roman Catholic hierarchy in securing political status for their members in China, with the privilege of demanding audience with the officials, etc., has met with but one opinion, perhaps, on the part of Protestant missionaries as to the unwisdom of such a course; but as to what Protestant missionaries

should now do in view of what the Catholics have already done, opinions are not so unanimous. Some think that we should ask our representatives at Pekin to demand like privileges and prerogatives for ourselves, in order to place us on an equal footing with them. They argue that the Catholics will use this newly-acquired power to increase their influence on every hand and create havoc among Protestant Christians even more than heretofore, unless they are met with like privileges and powers on the part of the Protestants. It would also seem that the Chinese government is possibly desirous that Protestant missionaries should be placed on a similar footing with the Catholics, as proclamations—wholly unsolicited—have been issued by officials in different places, stating that Protestants were to be treated just the same as Catholics as relates to the privileges, etc., granted by the Imperial edict.

* * *

On the other hand, probably the great majority of Protestant missionaries—quite the great majority so far as we have heard—think it would be unwise to ask for any more than what has already been accorded us. There is no question but that there is a growing sentiment of favor towards Protestants among the officials, *just because* they have disclaimed official rank and interfered with political matters just as little as possible. The evils that come from the exercise of the missionaries' power in the case of lawsuits and the like, are too patent to need mentioning. And these evils would be increased many fold if missionaries were to demand and accept still higher rights and prerogatives. True, the outward respect of officials might seem to be increased, but the inward hatred would be magnified many fold.

* * *

The Presbyterian Mission Press has just issued a new and revised List of the Missionaries in China, giving a total, including wives, of 2,818. This is certainly a good showing, and it is cause for thankfulness that there are so many Protestant missionaries at work in this land. But perhaps the figures may be misleading without analysis, for though there is such a goodly number of names there are but 566 ordained men; 858 being single ladies. We are constrained to call attention to this fact, as undue stress is often laid upon the number of missionaries laboring in China; sufficient allowance not being made for the wives of missionaries and single ladies. These are all good and valuable workers in their way and place, but in reckoning up the laboring force in China, the distinction should not be lost sight of.

* * *

The contemplation of these numbers brings up for serious consideration the question of the next general Conference to be held in Shanghai in 1901. How many are likely to be present? How are they to be entertained? If there were 445 at the Conference of 1890, when there were only 1,296 missionaries all told, it is probable that a very much larger number will be present at this coming one. We believe the committee has already under consideration the question as to

whether it may not be expedient to make this a delegated body, provided some suitable basis of representation can be hit upon. Doubtless there will be objections, but we hardly see how such a Conference as would probably assemble, if there are no restrictions, could be accommodated.

* * *

We have just received from the Chinese Imperial Post Office a sheet showing the names of the different offices opened where letters can be received and dispatched, etc. The total number as thus given is thirty principal offices and ninety-seven subsidiary, thus showing a rapid, and so satisfactory, extension of the privileges and advantages of the Imperial post. Considering the difficulties there must be to contend with, in establishing postal offices and postal routes in such a land as China, we consider that very commendable progress has been made, and as there seems to be no let up in the extension of the number of routes and offices, we presume a much larger number of offices will be opened in the near future. But it is enough to make one shrink to think of establishing post-offices throughout the Chinese empire. Herculean is no name for the magnitude of the task. We only hope Sir Robert Hart may not find the task too onerous.

Missionary News.

Anti-Opium League in China.

Contributions.

Previously reported ...	$157.21
Dr. J. G. Kerr, Canton,	5.00
Rev. W. E. Manly, Chungking	2.81
Miss E. M. Hunt, Chungking	2.00
„ M. L. Cumber „	2.00
Dr. R. Wolfendale „	5.00
J. Murray „	5.00
L. and C. N. Wigham „	5.00
歐陽成楊, Soochow ...	20.00
潘清之 „ ...	10.00
	$214.02

W. H. Park, M.D.,
Treasurer.

Soochow, China.

Rev. Walter C. Taylor, of Paoning, Szechuen, in a mimeographed sheet which has come to us, writes :—

"All is quiet in the province as far as we know. There seems to be more than a usual number of those wandering hordes of robbers, and sometimes our friends have narrow escapes from falling into their hands. Our brother, Mr. Aldis, came close upon a band of them some short time since, and we hear that other of our workers have not deemed it safe to make an ordinary itineration in the country districts for the same reason.

"We have now come to the end of a long, hot, and very trying summer. The thermometer reached 107° in the shade on Wednesday, July 26th, and for some twenty days it kept up between 95° and 107°. We have all been much tried by it, even the natives found it a great strain, much sickness and many deaths. Seven funerals passed our door in one day. One of the results—and a very serious one—is the failure of the rice harvest again, through want of water. This, the staple article of food in these parts, is selling for double its former price, forty basons costing 800 cash even now."

The Opening of Tooker Memorial Hospital, Soochow.

Some years ago a wealthy and benevolent man, Mr. Nathaniel Tooker, of East Orange, New Jersey, U. S. A., found that his wife, during a long and painful illness, had her sufferings mitigated by the skill of doctors and the efficiency of trained nurses. It was her wish, and also his, to establish in China a well appointed hospital in which women and children might obain the benefits of medical science as understood in America. The Tooker Hospital for women and children in Soochow is the outcome of their benevolent plans. The hospital was built under the supervision of Rev. D. N. Lyon, from plans sent out by Mr. Tooker. The medical work is under the care of Miss Mary A. Ayer and Miss Frances F. Cattell, both of them doctors, trained and graduated at the Woman's Medical College of Pennsylvania. They have been in Soochow a year, studying the language and observing the ways of the people and medical missionary methods. They are assisted by Miss Mary Lattimore, for many years a missionary in Nanking, and by Miss Nettie Moomau, recently arrived from U. S. A. The work is under the control of the American Presbyterian Church, North.

The buildings consist of three parts. First, the row of one story rooms extending in a line along the street. These rooms are used as kitchen, servants' quarters and outer reception room. Second, the hospital main building. Third, the dwelling house occupied by the ladies in charge of the work.

In the main building, under the first floor, which is six feet from the ground, there is a basement, having the ground surface levelled and cemented. This basement has doors and windows, and is available as a store room for boxes and furniture. On the first floor we find reception room, consulting room, drug room, and one large ward sixty by twenty feet. On the second floor there is another large ward, immediately over the one below, and corresponding to it in size. These are the common wards. There is a small ward for private use of wealthy patients who do not wish to go into the large wards with others. There is a room for the nurse, another to be used as an operating room, closets for bedding. In the garret there is storage room of great extent.

At one end of the large wards there is a shaft or well extending from top to bottom. In this is a lift consisting of two frames mutually equipoised by a connecting rope which runs through a pulley in the attic. As one frame rises its mate descends. These frames slide up and down in groves. The use of this lift saves carrying water and slops up and down the stairs.

The beds are of American manufacture: iron frames, wire triangular concatenated springs surface, strong muslin mattresses and pillows stuffed with straw, Chinese mosquito curtains. The iron frames are painted white. By emptying and burning the straw, boiling the mattress and pillow covers and washing the iron frames and wire springs the beds can be effectually cleansed and vermin exterminated. The building is covered with corrugated iron. On the south side are verandahs above stairs and below. The main building is separated from the line of one story rooms by a wide court, spanned in the middle by a covered passage connecting the main building with the kitchen. This court is paved throughout and bordered by V shaped surface drains, cemented. A large cistern, lined with cement, affords a plentiful supply of rain water.

The Formal Opening.

On October 17th the hospital was formally opened. Mr. Goodnow, the U. S. Consul-General was the leading spirit in this affair. Mr. Conger, the United States Minister to China, and Mr. Goodnow, arrived in Soochow at noon and left at nine o'clock p.m. Into the intervening hours they crowded some exceedingly interesting events. Their plan was to invite a representative body of Chinese officials to meet at the hospital and unite in social intercourse with the foreigners, to show them the institution, to tell them with plain emphasis that could not be mistaken that the United States officers approve of this hospital work and intend to protect the workers, to entertain the officials at tiffin and give them an opportunity to promise their protection, and to do all this in kind and courteous style. It was a good plan, and it was executed with smoothness and success.

It were long to tell how Mr. Goodnow notified the Taotai in Soochow that the United States Minister was coming; how the Chinese officials were invited to attend the opening of the hospital; how the Taotai communicated with Mr. Clarke, Commissioner of Customs, and after consultation with him, ordered a jetty to be covered and dressed, sedan chairs to be provided, officers to be at the jetty to meet the distinguished guests, soldiers to be paraded with guns and drums and banners, so that the arrival of the visitors should be marked with due pomp and pride and circumstance.

The officials waited near the jetty from six o'clock a.m. till noon. At that time the party of guests arrived. As the boat touched the jetty the cards of the officials were presented. Messrs. Conger, Goodnow, and Cheshire stepped ashore and stood upon the covered jetty. The governor's adjutant promptly asked, "Which is the minister?" at the same time presenting the governor's large red card and welcoming Mr. Conger to Soochow in the governor's name. The officials' names were called out by an interpreter from a list in his hand, and they came forward in the order of their rank and shook hands with their guests. A threefold salute from a noisy little gun was fired, the soldiers in the road stood to their arms, banners fluttered gaily in the breeze, chair coolies hastened to take their positions. Mr. Conger made a short speech to the officials, thanking them for the welcome they gave him, and said that he would be glad to meet them at the Tooker Hospital at two o'clock, the hour fixed for the opening ceremony. This was interpreted, and in a few minutes the guests took the chairs provided for them and went to the hospital, three miles distant, preceded by a guard of soldiers and policemen. The Chinese officials also repaired to the appointed place. They were as follows: the Grain Intendant, or Taotai, who in addition to his other duties, has charge of the Bureau of Foreign Affairs in Soochow; the governor's adjutant (the soldiers present were a part of the force under him); the sub-prefect, who is chief of police in the native city; magistrates; interpreters, and Custom-house officers. These gentlemen were assembled in a guild-hall near the hospital before two o'clock. The lieutenant-governor also came.

The foreign guests included Mr. Conger, Mr. Goodnow, Messrs. Cheshire, Fitch, and Williams, Dr. Barchet, Dr. Hykes. These came from Shanghai. Three ladies came with them—Mrs. Goodnow, Mrs. Fitch, and Mrs. Rich. Nearly all the Soochow missionaries were present. Also Mr. and Mrs. Clarke and Mr. and Mrs. Olsen.

A long table was placed in the large ward on the first floor, and Mr. Goodnow sat at the head of it. The guests were properly arranged according to their rank. The places of honor were given to Mr. Conger on the right of Mr. Goodnow and the lieutenant-governor on his left. A few foreigners were sandwiched among the Chinese, but the majority of them were in the hospital reception room, separated from the ward by a hall. Promptly at two o'clock, a messenger was sent to invite the Chinese guests to come in. They entered the reception room, headed by the lieutenant-governor and Taotai. After they had been greeted by Mr. Conger and Mr. Goodnow, they were led through the building; the lieutenant-governor and Taotai, at their own request, were introduced to the ladies who are to conduct the hospital, and about half-past two o'clock all sat down to tiffin. They had been informed that each one would find his card at his place at the table. As soon as the guests were seated Mr. Goodnow called upon Dr. Hykes to invoke the divine blessing. At a word all rose, and after the blessing, were again seated. Tiffin was served promptly. The food was toothsome and abundant; no wine. The excellence of the food and service showed that there was "a firm hand on the helm." In eating, "haste not, halt not," was the style, and in fifty minutes signs showed that post-prandial eloquence would soon be erupting. The guests in the reception room came into the ward and sat or stood around the sides of the room. Mr. Goodnow spoke in English; Dr. Barchet interpreted in Chinese. Mr. Conger gave an address, interpreted by Mr. Cheshire. The Taotai responded in Chinese, interpreted by Mr. Wu in English. These speeches contained sentiments appropriate to the occasion. Friendship between the United States and China, commercial intercourse, progress of missionary work—especially in the medical line—protection of missionaries, mutual thanks for invitation and attendance, commendation of the ladies, and this their work, Mr. Tooker's benevolence,—all these points were touched upon. Speeches were brief and applause hearty. Rev. D. N. Lyon, American Presbyterian Mission, North, spoke first in English, then in Chinese. He represented the ladies; thanked the guests; quoted Confucius, "all between the four seas are brothers;" emphasized the yet wider benevolence of Christ and the universal brotherhood of mankind; invited the women and children of the Chinese present to come to the hospital for medical aid or social intercourse. Mr. Goodnow said as the close drew near, "protection has been promised by United States officers and by Chinese, but our friends need the protection of a higher power. I ask Dr. Davis to lead in prayer." At a word all rose, and a short prayer in Chinese was offered and the apostolic benediction pronounced.

On Wednesday there were additional exercises at the hospital. The immediate neighbors on the four sides and a number of native Christians, about eighty persons, were entertained in purely Chinese style. A dedicatory service was held at 11 o'clock by Mr. Lyon, consisting of prayer and an address in Chinese. Mrs. Fitch, who is spending a few days in Soochow, also made an address. The guests sat down at 1 o'clock to a Chinese feast, and they all enjoyed the entertainment.

A few days after the opening of the hospital the writer of these lines learned that work was begun; forty out-patients had been registered and several in-patients had entered the hospital. Among them was a female relative of one of the officials who had been present at the opening ceremonies.

J. W. Davis.

October, 1899.

October Issues from Presbyterian Mission Press.

地理初恍. Physical Geography. Rev. F. L. Hawks Pott.
花圖書. Book of Cuts. Vol. 3. Chinese Tract Society.
基督道問答. (Stereotyped for Hainan).
自歷明證. Witnesses. Vol. XIII. S. D. K.
英吉利文法. Catechism on English Grammar (Chinese-English). Mrs. Zien.
分類問答. Catechism on Christian Doctrine. Presbyterian Mission Press
綱例. Changes in Book of Discipline. M. E. Mission (South.)
天道溯源. Evidences of Christianity. Chinese Tract Society.
對數表. Logarithms. Rev. W. M. Hayes.
華民求天. Chinese Praying to Heaven. Rev. Dr. Muirhead.
三字經. Three Character Classic. For Rev. J. A. Silsby.
宗古教會錄. *Anglican Church Record.* Vol. 2. No. 3.
Report Chungking Conference, 216 pp. 2 Maps. P. M. P
淺文理馬太. St. Matthew, Easy Wên-li. Bible Societies.
耶穌將近來. Jesus Is Coming (Blackstone). Rev. E. S. Little.
Chart in 5 Colors. C. E. Z. M. S.
Report of Medical Work at Ichang. Church of Scotland Mission.
綿壽圖. Eternal Life. Chinese Tract Society.
Annual Report. St. Luke's Hospital, Shanghai.
Minutes, 30th Annual Meeting (Central China) American Presbyterian Mission.
Minutes, Annual Meeting. China Mission of Presbyterian Church (South).

Missionary Journal.

BIRTHS.

At Boston, Mass., July 31st, the wife of Rev. W. F. Beaman, A. B. M. U., Kia-ting, of a daughter (Eloise Bliss).

At Pao-ning, August 29th, the wife of Mr. Walter C. Taylor, C. I. M., of a son (Walter Hadley).

At Chinkiang, August 30th, the wife of Mr. C. F. E. Davis, of C. I. M., Uan-hsien, of a son (Harold Osborn Arnott).

At Chungking, September 19th, the wife of Rev. W. E. Manley, of the M. E. Mission, of a daughter (Grace Edna).

At Salterton, Salisbury, September 20th, the wife of Frederick R. Johnson, of Amoy, of twin sons.

At Seoul, Corea, September 20th, the wife of Mr. Alex. Kenmure, Agent British and Foreign Bible Society, of a daughter.

At Tientsin, September 24th, the wife of the Rev. John Hedley, E. M. M., Lao-ling, Shantung, of a son (George Percy).

At Kuling, October 3rd, the wife of Rev. J. K. Hill, W. M. S., Kwang-chi, of a son.

At Shanghai, October 16th, the wife of Rev. W. Nelson Bitton, L. M. S., of a son.

At Canton, October 20th, the wife of Rev. A. I. Robb, of a son.

MARRIAGES.

At Chefoo, October 2nd, J. J. Coulthard and Miss E. J. Walker, of the C. I. M.

At Hankow, October 3rd, Alfred Bland and Miss E. Dunn, of the C. I. M.

At Canton, October 19th, Mr. Martin Landis and Miss Ethel Miller, both of the C. & M. A. Mission.

At the Cathedral, Shanghai, October 23rd, Rev. J. D. Liddell, of the Lon-

don Mission, to MARY, third daughter of Henry Reddin, Esq., Glasgow.

AT the Cathedral, Shanghai, October 30th, PERCY C. LESLIE, M.D., and Miss ISABELLA OGILVY, both of Can. Pres. Mission, Honan.

DEATHS.

AT Mien-cheo, July 19th, Miss IDA K. S. ACHESON, C. M. S., of dysentery.

AT Jeu-t'sun, Shansi, August 23rd, Mrs. J. B. THOMPSON, A. B. C. F. M., of peritonitis.

AT Chefoo, October 5th, Rev. A. W. DOUTHWAITE, M.D., of the C. I. M., of dysentery.

AT Hongkong, *en route* to England, October 9th, Miss E. A. DIXON, of the Christians' Mission, Ningpo.

ARRIVALS.

AT Shanghai, October 1st, Mr. and Mrs. B. RIRIE and two children (returned), of the C. I M., from America; Rev. T. CRAIGIE HOOD, of the Canadian Presbyterian Mission; Miss E. B. COOPER, M D., American Presbyterian Mission; Mrs. OHLINGER, Methodist Episcopal Mission (returned), for Foochow; Miss BRINSTEN and Miss HENRY, M.D., for Canadian Methodist Mission; J M. J. HOTVEDT, M.D., Hanges Synod Mission; Rev. G. W. VERITY and wife (returned), Methodist Episcopal Mission (Northern); Rev. J. E. WALKER (returned), American Board Mission, Shao-wu; Rev. F. L. GUTHRIE, Methodist Episcopal Mission, Foochow; Dr. and Mrs. BOYD, American Presbyterian Mission, Canton.

AT Shanghai, October 7th, Mrs. A. GOOLD and child (returned), Misses M. E. WAY, E TRUDINGER, S. A. PHILLIPS, M. BATTERHAM, and M. E. MCCORMACK, for C. I. M., from Australia.

AT Shanghai, October 12th, Mrs. W. H. LINGLE and two children (returned), American Presbyterian Mission.

AT Shanghai, October 17th, Rev. ANDREW WEIR, Irish Presbyterian Mission, for Manchuria; Rev. and Mrs. J. VALE (returned), Messrs. C. H. JUDD, R H. LOWIS, R. W. KENNETT, F. TRAUB and W. E. HAMPSON, for the C. I. M., from England.

AT Shanghai, October 21st, Rev. W. and Mrs. COOPER and three children, Misses WIDGERY and L CARLYLE (returned), Mr. and Mrs. W. B. MILSUM and one child, Misses L. CARVER and J. LUNDELL, for the C. I. M.. from England.

AT Shanghai, October 23rd, Rev., Mrs. and Misses ROBINSON; Rev. F. E. MCINTYRE, for Manchuria.

AT Shanghai, October 24th, Rev. WM. KELLY, M.D, for Cumb Presbyterian Mission, Chang-teh, Hunan; Rev. W. S. SWEET, wife and child (returned), American Baptist Mission; Mr. W. A. ESTES and wife, for American Friends' Mission, Nankin.

AT Shanghai, October 25th, Mrs. J. B. NEAL, Miss E. W. CUNNINGHAM, American Presbyterian Mission; Mr. and Mrs. J. W. CROFOOT, S. D. Baptist, Shanghai, Dr. T. C. BRANDER, Irish Presbyterian Mission, Newchwang.

AT Shanghai, October 27th, Messrs. H. B. STEWART, GEO. ROGERS, ALFRED E. ARNOTT and CHAS. B. HANNAH, for C. I. M., from Australia.

AT Shanghai, October 29th, Rev. and Mrs. GEORGE W. COULTAS, for C. M. S, Hangchow; Rev. and Mrs. W. TAYLOR and two children for C. I. M.; Dr. J. BUTCHART, Foreign Christian Missionary Society; Rev. F. W. DAVIS (returned). Am. Board Mission; Miss JEAN BROWN, Am. Board Mission; Miss MANNING, Meth. Mission (Southern); Miss I. OGILVY, Can. Presbyterian Mission, Honan.

DEPARTURES.

FROM Shanghai, October 5th, Mr. K. E. LANDGREN, of the C I. M., for Sweden; Misses R. NORMAN, S. DULY, and E. BARNETT (unconnected), for England; Misses A. E. DIXON and Miss A. M. CROCKER, Christians' Mission, for England.

FROM Shanghai, October 17th, Mr. H. C. BURROWS, of the C. I. M., for England.

FROM Shanghai, October 24th, Mr. HARDY JOWETT, of the Wesleyan Mission, for England.

FROM Shanghai, October 23rd, Mrs. SOWERBY, B. M. S., and six children, for England.

FROM Shanghai, October 28th, Mr. and Mrs. NORDLUND and two children, of the C. I. M., for America; Rev. and Mrs. J. A. HICKMAN, C. M. S., for London; Rev. J. W. DAVIS, D.D., S. P. M., for U. S. A.

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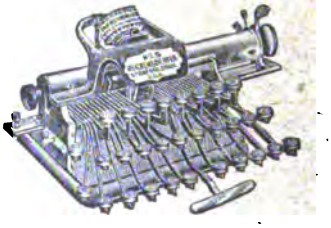

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THE SUB-RADICAL.

Chinese characters consist of one, two, or more radicals. When a character is composed of many radicals, they are called, respectively: *first radical, second radical, third radical*, etc. The sub-radical is always the second in the series. Thus when a character consists of more than two radicals, the second or sub-radical is that which stands between the first and the third, namely, that which is placed after the radical and before the primitive.

Examples:

The character 沙 "*sand*," has 氵 "*water*" for radical, 小 "*small*" for sub-radical, and 丿 "*a stroke to the left*" for primitive.

The character 簡 "*to abridge*," has for radical 竹 "*bamboo*," for sub-radical 門 "*a door*," and for primitive 日 "*the sun*."

The character 嫁 "*to marry*," has for radical 女 "*a woman*," for sub-radical 宀 "*a shelter*," and for primitive 豕 "*a pig*."

The word "*seldom*" 少, has for radical "*small*" 小, and for sub-radical "*a stroke to the left*" 丿.

The word "*space*" 間, has for radical "*a door*" 門, and for sub-radical "*the sun*" 日.

The word "*family*" 家, has for radical "*a shelter*" 宀, and for sub-radical "*a pig*" 豕.

OCTOBER, 1899.

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THE

HINESE RECORDER

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XXX. No. 12. DECEMBER, 1899. $3.50 per annum.

The Dual Standard Version in Chinese.*

BY REV. HAMPDEN C. DUBOSE, D.D.

HE providence of God guiding His church in China is clearly seen in the schism which occurred in the company of translators a half-century ago. The result was not only two ns, but a multitude of versions, with great variety in interation, style, and idiom; each with special excellencies of its and all casting light upon the sacred page in the languages of Middle Kingdom. In the last two decades there has been a t advance in the knowledge of Chinese, in the publication of dard dictionaries and student helps, and in special contributions Biblical research in this language; so after the publication of English revision, the "fullness of the time was come" for the paration of a standard version in Chinese.

THE ACTS IN WÊN-LI AND MANDARIN.

The publication of tentative editions of the Acts in both Wên-li Mandarin, affords an opportunity for discussing the question of new versions. The object of the present paper is not to review work as a whole, or speak of the distinguished sinologues who e serving the church in this department. Neither is it to describe e accuracy of the translations, the beauty of the idiomatic conructions, and the high degree of literary perfection attained; it is mply to present one phase of the subject, and that is, *the necessity the two translations being one in interpretation, idiom, and terminology.*

It is not presented exhaustively, but simply *suggestively;* a sufficient number of examples being drawn to illustrate the subject. Those lines are penned with the hope of awakening Chinese Biblical

* Read before the Soochow Literary and Missionary Association, October 5.

criticism, and that our sister missionary associations will review the other books as they are issued year by year. The discussion may receive well-matured deliberation at the great conference of 1901. To-day the versions are not compared with the original, but the Wên-li and Mandarin are placed side by side, so that their relations to one another can be easily seen. We suggest this line of study to the advanced student missionaries as a field which will yield a rich linguistic harvest.

TWO *versus* THREE.

It may be asked, Why the DUAL STANDARD VERSION instead of the "Triple Version" as ordered by the conference of 1890? Is not this proposition against the united wisdom of the whole missionary body? If it seems so at first sight, it can easily be proved that it is not so in fact. The great question at the second congress was *one uniform version*, and after papers by Drs. Muirhead and Wherry, and Bishop Schereschewsky, there were speeches by Mr. Archibald and the lamented Dr. Wright; then the whole matter was remitted to the great committee of twenty-five. After their agreement upon a version in Easy Wên-li, those who had used the Delegates' strongly advocated the necessity of a version in the higher Wên-li, and this was also embodied in their report, which was adopted most heartily amidst the solemn notes of the Long Metre Doxology.

The question comes up quite differently before the third parliament in 1901. The whole field has been cleared of the forty years' controversy about the versions. The question will be, Shall we have one or two Wên-li Bibles?

1. There is much opposition to two versions in the classic style. "It was a mistake" is the general verdict. In Kiangsu there cannot be found five missionaries engaged actively in preaching, and who have been on the field ten years, who desire the Old and New Testaments in High Wên-li. There is a still smaller percentage in the Mandarin provinces.

2. The Hongkong company have put out a version high enough to satisfy classic taste. Dr. Sheffield, who is on the higher Wên-li Committee, says: "They have followed Dr. Chalmer's new version and have not done what they were expected to do." Certainly the Wên-li revision is not in as simple a style as the Blodget and Burdon's version.

3. A decade has passed, and the High Wên-li Committee has not had its first meeting, and as two of the committee are on furlough, two have issued an independent version, and as one member has the distinguished honor of having passed his jubilee last year, there is no probability of united action on their part. Would it not be best to

divide the available force of this committee between the "Easy Wens" and "Mandarins" so that the Chinese church might have the benefit of their sound knowledge and Biblical scholarship?

4. Ten years have seen a change in the Chinese mind in regard to the high literary style. "It is useless," the people said last year; and though the sun of Kang Yü-wei and his colleagues, the reformer's, has suffered a temporary eclipse, yet the radiance of Cathay's star of literature is also beclouded.

5. We note in certain verses of the Easy Wên-li a lack of perspicuity, a want of definiteness of meaning. The revisers say: "The version should be read with the Greek Testament lying open beside it." We prefer to see what meaning the Chinese scholar gives to the words. If a double construction may sometimes be put upon the Easy Wên-li, what will the earnest student get from the WORD printed in a *highflown* literary style? There cannot be advanced a single valid reason for two Wên-li Old Testaments. It is difficult enough to get our converts to understand the psalms and prophets even in the vernacular.

6. Lest our views be considered too plebeian we will present the Pauline argument, "I came not unto you with excellency of speech or wisdom, declaring unto you the testimony of God." That settles the question.

THE EXECUTIVE COMMITTEES AND ADMINISTRATIVE ABILITY.

The question comes before the missionary body, Have the committees appointed by the Conference of 1890 proved their right to the title "Executive?" It will be answered, Have they not chosen companies of able and pious translators? This is conceded. Have they not secured financial help from the Bible Societies? This is true. But what else have they done?

They are an able body of men. Rev. T. Bryson acting as an intermediary, there are with him associated on the Easy Wên-li, Drs. Ashmore, Gibson, Corbett, and A. H. Smith; Rev. Messrs. Stevenson and Fitch, and Archdeacon Wolfe. On the Mandarin, Drs. Mateer, Goodrich, Hykes, and Bryson, and Rev. Messrs. Baller and Elwin. Their commission is, "To whom shall be committed the work of securing a translation of the whole Bible." Their orders are, "They shall make all necessary arrangements for the vigorous prosecution of the work." Does not *vigorous prosecution* mean that they should secure the services of distinguished men who would devote their whole time to translation? "Judging the future by the past," it will yet be thirty years, and one generation of translators passeth away and another cometh, before the Bible in Chinese is complete.

We also think that the Executive Committee should arrange that the companies of translators meet at a central point and not at China's poles—Hongkong and Peking. By this latter arrangement, travelling expenses may have been curtailed, but at the expense of uniformity in the versions, as is seen by the alliteration of the Scripture names given below.

Acts vi. 10, Stephen ; vii. 2, Abraham ; vii. 43, Rephan ; viii. 12, Philip ; ix. 33, Aeneas ; ix. 33, Sharon ; ix. 36, Tabitha ; xi. 36, Christian. [In adopting Chi-li-si-tan for "Christian" the Mandarin company proved themselves *novelists* of the first water] ; xii. 20, Blastus ; xvi. 22, Magistrates ; xvii. 18, Stoics ; xviii. 8, Crispus ; xix. 35, Jupiter ; xxi. 1, Patala ; xxiii. 24, "the Governor" Felix, "the Financial Commissioner" Felix ; xxv. 13, Bernice ; xxvi. 25, Most Noble Festus.

士十図士提反圖司提反　亞爸拉罕圖亞伯拉罕　理番圖驗番　腓立圖腓力　埃尼雅圖以尼雅　沙嗇圖撒嗇　太比他圖太比大　基督徒圖基利斯丹　伯拉士都圖伯拉斯都　幕府圖官長　吐哆啞圖斯多亞　基里士布圖革里士布　丟士圖丟斯　帕大剌圖帕大喇　巡撫腓力士圖方伯腓力斯　百尼基氏圖百尼基　非斯都大人圖非士都仁臺

ONE BIBLE.

"In order to secure one Bible in three versions" the General Conference (in paragraph 5 of the three Biblical Reports) thrice instructs the Executive Committees "to enjoin upon the translators that in *settling upon the text and in all questions of interpretation* (italics ours) they act in conjunction with the committee on——and——revision, and for these purposes they constitute one Committee." In conversation with an acting member of the High Wên-li Committee, he was asked, "Have you talked with——about unifying the versions? What does he propose to do?" One of the Easy Wên-li company remarked, "We hope to complete our work by 1900 and lay it before the General Missionary Conference." A translator of the Mandarin says : "When our revisions are completed the three committees will meet together, settle upon differences in the text and the terms that should be used, but *they have nothing to do with the language or the style.*" Another member of the Mandarin committee when asked why he did not work in conjunction with the Wên-li committee, replied, "We are appointed to revise

the Mandarin; it would be the height of assumption *for us* to presume to suggest such a course," and so the work is brought to perfection on different lines as is illustrated by the "addition and subtraction" of words frequently rendered necessary by the indefiniteness of the personal pronouns in Chinese.

丨丄因故彼等圖他們　丨丄耶穌對他們說文理無丨丄因爾圖你們　丨卜因加利利人圖衆位加利利人丨丨丄因執耶穌圖捉拏耶穌　丨丨官話多始終二字丨丨二因彼所行於爾中圖向你們　丨丨廿因既爲先知圖大衛既是先知　丨丨丰因我圖我們　丨丨丫因以一兒犯賜爾圖給你們釋放一個兒手　丫丨因彼與民言圖使徒對百姓說　丫丨丫因彼聞之圖他們聽見丫丨彡因圖妄圖謀算虛妄　彡丨三因彼聞之心拆圖衆人聽見肺都氣炸　丄丨因美譽圖好名聲　丄丫丄因爲之建室圖爲上主造成房屋　丄丨丄因則以財獻之圖就拏銀錢給使徒　丄丨彡因二人既正圖使徒既作了見證　文丨丫因繫凡籲圖鎖拏一切呼籲文丨丄因攜之圖接待他　十文因行路間圖他們行路十丨丄因違規圖不合律例　丨二丨一因盡脫猶太人所棄者也圖不叫猶太百姓成就他們的盼望　丨三丄因離乎信圖離棄主道　丨三丫二因彼出時圖衆人正出去的時候丨丫丄因二人知此圖使徒知道了　丨丄丄因試入庇推尼而耶穌之神不之許圖他們要想往庇推尼去耶穌的聖靈卻不許　丨丄丨因經過圖保羅和西拉經過丨丄文因既取耶孫圖地方官取了耶孫　丨丄丨丄因然彼離我圖其實他離我們　丨丄丨因製幕圖製造帳房丨丄丄因其人敵圖他們既抗拒　丨丄丄因提都猶士都圖猶士都　丨丄丫因理應容爾圖我理當耐性聽你們丨丄廿因請其久居不許圖請保羅多住些日子他卻不允丨文彡因司書者既靖衆圖文官彈壓衆人　廿丨丫因我則接之圖我們就接他上船　廿丨丄因諸長老來圖長老來　廿丨丫因而自貴之圖看爲寶貴　廿丨彡因素周行爾中圖在你們中間來往　廿丨丄因言畢圖說了這話丨一丨因右行而過之圖從南邊行過　丨一丫因諸門徒由神圖門徒被聖靈感動　丨一丄因彼乃七者之一圖七個執事裡一個　丨一丨丫因代爲捐費圖替他拏出規費　丨一丨丄因遂攜其人圖帶着那四個人丨二丨三因脫衣播塵於空中圖摔掉衣裳向空中揚土丨三丨彡因於其未近圖我們不等他鄰近　丨三廿因若將

詳問其情圖裝作更詳細察考他的事　Ⅱ三Ⅱ六因閱畢圖方伯看了文書　Ⅱ六Ⅰ因彼試辱殿宇圖連聖殿他也試着要污穢　Ⅱ六Ⅰ三因無譁圖沒有吵嚷　Ⅱ八八因則訟之圖告他　Ⅱ八Ⅱ八因然我覺其未行堪死之事圖但我查明他沒有犯該死的罪　Ⅱ一一因外邑圖外邦城邑　Ⅱ一Ⅱ三因燦耀於日圖比日頭還亮　Ⅱ一Ⅱ八因眞實而有節制者圖眞實明白話　Ⅱ一Ⅱ一因僻隅圖背地裡

In the Chinese Recorder (October, 1898), President Chauncey Goodrich says: "The time for the unifying of the versions has not yet come. That work must be done by the special committee of three created by the conference for this very purpose, a committee already chosen, and consisting of one member chosen from each of the Revision Committees. The committee will commence its work as soon as any portion of the New Testament is printed in all of the three versions . . . The work of the sub-committee of three must of course be referred back to the three committees, which must have meetings together."

This practical difficulty was not considered in 1890 when "the final result was one of enthusiastic harmony and glad thanksgiving." It seems to us that Dr. Goodrich's theory is *utopian*. Three companies, after heroic labors, have finished three Bibles; will they be willing to make radical changes? In the discussions of transplanting Greek or a Hebrew root into Chinese soil, where will the "growing numbers" of the discussions of fifteen learned men end? It is much easier to change when both mind and metal are in a liquid state. Our call is, let unification precede crystallization.

For example, it is very desirable that the structure of the sentences be as far as possible the same, so that when the Mandarin is read aloud in the pulpit, it may be easy to follow with the Wên-li in hand. If there are divergencies of this kind in a historical book, as is seen by the quotations from THE ACTS, what will it be in the involved sentences of Paul's theological epistles?

Ⅱ六因衆皆滿於聖神始講諸方言按神所賜其言者圖都被聖靈充滿按着聖靈所賜給他們的口才說起別國話來　Ⅰ十因而衆弗克抵禦其有智與神之言焉圖司提反說話有智慧並有聖靈的感動他們敵不住他　Ⅱ六因曰亦以此權予我使我手所按者受聖神圖試把這權柄也給我叫我手按着誰誰就可以受聖靈　Ⅱ一一世節字句多少有異

THE HARMONY OF WORDS.

Again, the *language* of the Dual Standard Version should, as far as is consistent with the written Wên-li and spoken Mandarin, be one and the same. The necessity for the same words in the thousand sacred terms used in Holy Writ, was not mentioned in 1890, but will be discussed by the thousand missionaries convened in 1901. (1.) The truth of God is given in the vehicle of human speech. Let the words be fitly chosen. In Galatians iii. 16 the apostle says: "Not *seeds* but *seed*," basing his argument upon the singular. (2.) The spiritual power of King James' version consists in the fact that its phraseology is known to the people of English-speaking lands, so that a quotation in the pulpit awakens the most sacred emotions of the heart. Herein is the failure of the Victorian revision to find general acceptance in the churches; the revisers in many places unnecessarily changed the words. (3.) The local vernaculars throughout the Land of Sinim, must be brought into accord with the united Wên-li and Mandarin (for in many points the structure of the language is the same, so that the learned and the unlearned may alike know the mind and words of Jesus. (4.) A revision based on another theory will not last twenty years. The cry will be, Harmonize the two versions.

The examples here given will show how easy it will be for the two companies of revisers to come to some mutual agreement if they adopt as their motto: "One Lord, one faith, one baptism, one Bible."

丨丨𠂇因確據圖憑據　丨丨乂因同集圖聚集　丨丨卜因近圖不遠　丨丨八乂因專務祈禱圖恒切禱告　丨丨亠因身仆中裂圖以後仆倒身中崩裂　丨丨丨丨因猛風圖大風　丨丨丨丨因有舌如火圖火焰舌頭　丨丨彡因敬虔圖虔誠　丨丨亠因駭異圖驚訝　丨丨一-因大事圖大作爲　丨丨彡彡因震動圖搖動　丨丨亠亠因陰府圖陰間　丨丨彡彡因諸敵圖仇敵　丨丨乂一-因納其道者圖聽受他話的人　丨丨乂乂因悔改圖懊悔　丨丨二=因挺起圖設立　乂丨三因蚩民圖小民　乂丨三因奇異圖希奇　乂丨八乂因辯駁圖可駁　乂丨亠因廣播圖傳揚　乂丨二=因一心一志圖一心一意　乂丨乂乂因窮乏圖缺乏　彡丨丨因充滿圖裝滿　彡丨亠因約過一時有半圖約過三个小時　彡丨二=因由使徒之手圖主藉使徒的手　彡丨彡彡因自慎圖小心　彡丨亠亠因登藉圖上冊　亠文因列祖圖先

祖　　[illegible]因借來圖同來　　[illegible]因滋生蕃衍圖興盛衆多　　[illegible]因所拒圖棄絕　　[illegible]因如羊就屠圖宰殺之地　　[illegible]因祭司長圖大祭司　[illegible]因廣濟於民圖賙濟百姓　　[illegible]因皮工西門同寓圖皮匠西門家裡　　[illegible]因海濱圖海邊　　[illegible]因使者既退圖天使去後　　[illegible]因挾制圖制伏　[illegible]因爲生者死者之判司圖作審判活人死人的主　[illegible]因是乃其使圖必是他的天使　　[illegible]因擾動圖驚慌　　[illegible]因巫者圖法術　　[illegible]因抵禦圖敵擋　　[illegible]因蜂擁圖擁上　　[illegible]因傾圮圖倒塌　[illegible]因傳於爾曹圖給我們聽　　[illegible]因大擾圖騷擾　[illegible]因令杖圖提打　　[illegible]因以木固桎其足圖脚上上了木狗　　[illegible]因鼓噪圖鼎動　　[illegible]因動擾圖驚動　　[illegible]因辯論言語名字圖關乎言語名目　　[illegible]因心神銳烈圖心裡甚熱　　[illegible]因誹謗此路圖毀謗這道　　[illegible]因邑滿擾亂圖滿城轟動　[illegible]因被告圖被察問　　[illegible]因謂衆曰勿號咷其魂猶在圖你們不要發慌他的活命還在　　[illegible]因猛猘圖豺猘　　[illegible]因接吻圖親嘴　　[illegible]因詳習圖受教　　[illegible]因將不納圖必不聽受　　[illegible]因去之於地圖除滅他罷　　[illegible]十分裂圖擠裂　　[illegible]因張爾膽圖你放心　　[illegible]因己起大誓圖賭咒發誓　[illegible]因一物不嘗圖不吃甚麼　　[illegible]因姊妹之子圖外甥　　[illegible]因至僻處圖走到一旁　　[illegible]因今夜二更圖今夜亥初時分　　[illegible]因聽馬兵護送之圖讓馬兵同他前往　　[illegible]因曲者得正圖得以更正　[illegible]十因然撫頷之圖方伯點頭　　[illegible]因崇拜圖禮拜　[illegible]因有能者圖有權勢的人　　[illegible]因張大儀伏圖大張威勢　　[illegible]因不陳訟辭圖不指他的罪案　[illegible]因我以爲福圖我以爲萬幸　　[illegible]因極嚴之禁圖最嚴禁的門　　[illegible]因堪死堪縛圖該死該綁　[illegible]因皇營圖御營　　[illegible]因定意圖定規　　[illegible]因揚帆圖開行　　[illegible]因供應圖照應　　[illegible]因此澳圖海口　　[illegible]因收其小艇圖住了小船　　[illegible]因且恐投淺灘圖恐怕擱在沙灘上　　[illegible]因恐有泅水圖恐怕有浮水　　[illegible]因則眞知圖纔知道　　[illegible]因謂其爲帝圖他是個神　　[illegible]保羅居自任之屋圖保羅在自己所租的房子裡

WHAT IS TRUTH?

We come now to the most serious feature of the new system of revision, to wit, the *totally different renderings*. From the constitution of the committees as they were when the book of Acts was translated,* we would expect divergency, and alas! we find it. Four venerable Wên-li scholars are from the Kwangtung province, while an equal number of the Mandarin Committee hail from Chih-li and Shantung. These men speak different languages, have associated with nationals belonging to almost distinct races, and the literary style of the extreme North and South China is, in a slight degree, diverse. The two members of the Wên-li and Mandarin companies from the Mission to which the writer belongs—and "Is it not a little one?" among "the smallest of the tribes of Israel"—form the *binding link* between the metropolitan section and the tropical provinces. The few examples given from the lives of Peter and Paul prove that the present system of translation, if pursued through the sixty-six books, will give us a "Thus saith the Lord" in manifold form, and end in inextricable confusion. Many of the differences arise from the use of different texts.

TWO TRANSLATIONS.

Acts 1. 13. Wên-li. Entered. Mandarin. Entered the city.
1. 17. W. This office. M. The diaconate.
1. W. 24. M. 25. Verses not divided the same.
1. 25. W. Left. M. Cast away.
1. 26. W. Cast the ballot. M. Used the divining rods.
2. 12. W. Amazed. M. Amazed and in doubt.
2. 15. W. This man. M. These men.
2. 18. W. I will fix my spirit. M. I will pour my spirit.
2. 24. W. Arising. M. Resurrection.
2. 29. W. Brethren. M. All you brethren.
2. 39. W. Descendants. M. Children.
2. 40. W. Vicious. M. Perverse.
3. 19. W. Times of peace. M. Times of revival.
3. 25. W. Raised up his servant. M. Appointed his son.
4. 25. W. Raged. M. Fought.
4. 30. W. Holy Servant. M. Holy Son.
5. 33. W. Hearts torn. M. Lungs scalded.
6. 1. W. The Hellenistic Jews abused the Hebrews. M. The Jews who spoke Greek murmured against the Hebrews.
6. 11. W. They bribed men to say, I, etc. M. They sent forth men to falsely implicate him saying, We, etc.

* Since then Rev. F. W. Baller has been added.

7. 10. W. Over the Imperial clansmen. M. Over all the ministers of Pharaoh's family.

7. 26. W. To-morrow he saw brothers fighting. M. The next day there were two men fighting.

7. 26. W. To obtain a dwelling place. M. To prepare a dwelling place.

8. 7. W. Unclean gods or spirits. M. Wicked devils.

[These translations push the "term controversy" to an extreme.]

8. 12. W. Believed Philip preaching. M. They believed Philip preaching.

9. 2. W. If they should meet with those who follow this way. M. If they should seek for those believing this doctrine.

9. 26. W. He attempted to adhere to the disciples. M. He wished to be the disciples' friend.

10. 34. W. Now I know that God. M. Now I see that God.

12. 6. W. This night. M. Last night.

12. 13. W. A woman. M. A maid servant.

12. 19. W. Demanded and could not get him. M. Sought and could not find him.

12. 21. W. Put on the Imperial robe. M. Put on the court dress.

13. 1. W. Begotten of same parents. M. Adopted brother.

13. 10. W. Greatly confused. M. Turned around.

13. 25. W. I am not that man. M. I am not the Christ.

13. 26. W. Already sent to you. M. Is preached to you.

13. 27. W. Ye do not understand the voices of the prophets which are read every Sabbath, so have condemned him. M. Do not understand the books of the prophets which are read every Sabbath, and have pronounced the death penalty.

14. 19. W. Exhorted the people. M. Stir up the people.

15. 28. W. Not to place a burden exceeding this. M. Not to place another burden.

16. 29. W. Called for a light. M. Took a light.

16. 30. W. Venerable Sir. M. (two) Sirs.

16. 35. W. Release this man. M. Release these two men.

17. 6. W. Turned upside down. M. Excite a disturbance.

17. 30. W. The ignorance of those who go. M. The ignorance of mankind.

18. 12. W. Led. M. Dragged.

18. 17. W. Exhorted. M. Approved.

20. 13. W. Travelling on foot. M. Travelling by land.

20. 35. W. I've shown you a plan. M. I've set you an example.

21. 19. W. Use me as a minister. M. Use him to preach.

22. 12. W. Witnessed. M. Praised.

23. 25. W. Wrote a letter. M. Wrote an official despatch.
23. 33. W. Delivered the letter to the governor. M. Delivered the letter to the Financial Commissioner.
25. 6. W. The governor dwelt there. M. Felix dwelt at their place.
26. 10. W. I also said this ought to be so. M. I also affixed my name to the penalty.
27. 7. W. (facing) West-south and west-north. M. Facing east-south and east-north.
27. 27. W. 20 chen=160 feet. M. 12 chang=120 feet.
27. 27. W. 15 chen=120 feet. M. 9 chang=90 feet.
28. 2. W. Barbarians. M. Natives.
28. 21. W All spoke to him, saying. M. They said to Paul.
28. 27. W. The heart closed (without thought). M. The heart stupid.

丨卜囚既入圖進了城　丨丨丄囚此役圖執事丨丨彡囚所離圖丟棄　丨丨丄囚投圖圖搖籤　丨丨二囚駭異圖驚訝猜疑　丨丨彡囚此人也圖這些人丨丨丄囚注於我僕婢圖澆灌我的僕人和我的使女丨丨乂囚起之圖復活　丨丨收囚兄弟歟圖諸位弟兄丨丨收囚子孫圖兒女　丨丨廾囚邪曲圖頑梗　丨丨囚安舒諸期圖復興的日子　丨丨彡囚既挺起其僕圖設立了他的兒子　丨乂彡囚號怒圖爭鬧　丨乂卅聖僕圖聖子　彡丨三囚心拆圖肺氣炸　丄丨囚希利尼之猶太人嚅議希伯來人圖說希列尼話的猶太人向希伯來人發怨言　丄丨一囚乃賄人言曰我圖就使出人來誣賴他說我們　丄十囚與其宗室圖法老全家的宰相　丄丨丄囚明日見兄弟相鬨圖次日有兩個人爭鬨丄乂丄囚得一居所圖豫備居所　丄丄囚污神圖邪鬼丄卜囚然既信腓立傳上帝國之福音圖及至他們信了腓力所傳　丈丨囚若遇從此路者圖若是找着信奉這道的人　丈丨丄囚則試附於門徒圖要想和門徒結交　十丨乂囚今我眞覺上帝圖我眞看出上主二丄囚是夜圖前一夜　二三囚有女圖有一个使女二丈囚索之不獲圖找他找不着　二丨一囚衣王服圖穿上朝服　二丨一囚面論之圖講論一番　三丨囚同養之圖抱養兄弟　三十囚混亂圖扭轉　三彡囚我非其人也圖我不是基督　三丨丄囚已遣至圖是傳給　三丨丄囚亦不識先知之聲即每安息日所頌者故定擬之圖不明白安息日所讀彔先知的書就把定了死罪　三乂丈囚既勸彔圖挑唆了彔人　彡丨囚不以他任加爾過於此必然者也圖不把別的重擔擱在你們身上　丄丨收囚索火躍入圖拏燈跳進　丄丨囚叟乎

倒頓囡丄丄　人個兩放釋圖人此釋囡丄丄彰　公二圖
攜囡丄二　蒙人世圖昧蒙昧　往者囡丄丄卅　亂圖
許稱圖勸勉囡丄丄丄　堂公到他拉圖座公至　囡丄丄廿
作法圖給你們示囡廿丄丄彰　路早走要圖行步欲自
樣　傳教他用役圖己用囡丄丄丈　所囡丄二二　所稱讀
夫長叉千左圖函書遞囡丄丄彰　如函其畧　伯方給呈書文把圖撫巡呈於函以囡丄丄丄　了文書
我十丄丄　那里他們在都斯非中其居撫巡囡丄丄彰
西南西北囡丄二二　名定案出也圖我也宜也圖其
北東南東圖　丈二十二圖卻十二囡丄丄丄　丈九圖卻十五
人土圖人夷囡丄丄丄　條囡丄丄一　說羅保對他們圖語之曰
愚蒙圖心塞圖心裡囡丄丄丄

It is quite evident had the committees worked together, these discrepancies might have been avoided. That the Wên-li and Mandarin can be one in structure and terminology, may be seen in the elegant dual-versions of Dr. Griffith John—shall the *scholars elect* fall below this model ?

"UNITED WE STAND."

The advantages of a three years' session of the two companies in some chosen city, are many. 1. There may be a division of labor in the first draft of the revision—one company taking Genesis and the other Exodus—thus expediting the gigantic undertaking. 2. It lessens the one man power. A member may have a "hobby"—a philological discovery—and be able by persuasive eloquence to obtain the tacit approval of his colleagues. This would be impossible with two committees working in harmony. 3. There is great gain by consultation during social hours, or on the afternoon walks. 4. Every paragraph of the poetical books will require frequent interviews to settle the exact shade of interpretation of the sacred songs of the church, and this will necessitate sessions of the committees at the same time and place. 5. So stupendous are the issues in translation it is much safer to have the "two houses," and when the versions meet the approval of both "upper" and "the lower," the church of God in China may feel quite safe in accepting the result.

We are entering upon a great Scriptural era. Ten years ago the three great Bible Societies together distributed two-thirds of a million Bibles and portions of the Bible. Last year one of the three sold one million portions. The decade has seen the missionary body double in numbers. It is probable that in thirty years there will be ten thousand ordained missionaries preaching in Sinim. Let them take their texts from the Dual Standard Version made after the pattern which was showed in the Mount.

In Memoriam. Dr. E. Faber.

IT is with profound regret that we learnt of the death of the Rev. Ernst Faber, for he has been for many years one of the most prominent figures in the missionary body in China, and we were looking forward to many years of further service from him. The Society for the *Diffusion of Christian and General Knowledge* on hearing of his death passed the following resolution of condolence:—

The directors of the *Society for the Diffusion of Christian and General Knowledge among the Chinese* having just heard of the death of the Rev. Ernst Faber, Dr. Theol., at Ts'ing-tao, near Kiao-chow, desire to express our profound regret, not only because we had the honour of Dr. Faber's valuable service on our Society's staff in the first years of its formation, and because we had the privilege of placing the book on Civilization in the hands of every civil mandarin in the empire, but also because Dr. Faber has long been one of the very highest authorities in regard to the history, literature, and religions of China. During his earlier years he devoted himself to evangelistic work in the province of Kwangtung. Later on he had charge of the training of native evangelists. During these years, besides giving a *résumé* of Chinese thought in the Confucian classics in German, he published important works in Chinese on German and Western education, a Commentary on Mark, and his great work on Civilization. In 1886 he was invited by our Society to come to Shanghai and help in the preparation of books for use among the Chinese. At the General Conference of Missions in Shanghai, in 1890, he was invited to write a critical review of the Chinese classics in Chinese, to which he devoted most of his time subsequently. The first part of his great work is already published. During this time he also published a Commentary on Luke, Meditations on the Old Testament, and other smaller works. His Commentaries are undoubtedly among the very best which have been published in Chinese. Altogether he was by far the most voluminous author in Chinese of any of our Protestant missionaries, and everything he did was most thorough. He also published various important books in German and English, as well as in Chinese, which are of the highest service to the cause of Christian civilization in the Far East.

In natural history studies, too, he was most persistent. His contributions to botany occupy a large place in the recently published work of Dr. E. Bretschneider on botany. He was the discoverer of a considerable number of new species, which will be known henceforth by his name.

With his rare ripe scholarship, both in Western and Chinese subjects, all the missionaries and all students of Chinese civilization looked forward anxiously to his future publications, as all were agreed that everything prepared for the press was of the utmost value to the cause of progress in this land, and we therefore deeply sympathize with his Society and friends in the great loss that is universally felt in China by Dr. Faber's comparatively untimely death.

It will be interesting to many of Dr. Faber's numerous friends to know some details of his very useful life, for which the writer is much indebted to Pastor Krauz. He was born April 25th, 1839,

at Koberg, Germany. With a view to become a missionary he entered the seminary at Barmen, in connection with the Rhenish Missionary Society, in 1858, and remained there till 1862. After that he studied at the universities of Basel and Tuebingen. He concluded his educational training in the natural sciences by courses of study at the zoological museum in Berlin and at the geographical institute of Dr. Petermann in Gotha.

On the 11th September, 1864, he sailed for China as missionary of the Rhenish Missionary Society, and arrived in Hongkong on the 25th of April, 1865. For many years he laboured in the interior of Kwangtung province. Besides evangelistic work, he established schools and carried on medical work, and was specially successful in operations on the eye. He also devoted himself early to literary work.

In 1870 he became engaged to a German lady, whose acquaintance he had made at home, but she fell ill, and after three years died in Germany.

In 1873 he published his book on Western (specially German) schools. In 1874 he published his Commentary on Mark. In 1875 he published his Principles of Education. After this he suffered from chronic catarrh in consequence of too great efforts in street chapel preaching.

In 1876-8 he was home in Germany. During that time he had several positions offered to him; but he declined them and came out to China again, settling this time, on his return, in Canton. In 1880 differences arose between the Home Board of the Rhenish Missionary Society and its missionaries in the field, in consequence of which several of the missionaries resigned, among them Dr. Faber. In May, 1881, he went home again for the second and last time, but after four months returned again to work independently, being supported by some friends at home. It was at this time that he prepared his great work on Civilization. In 1883 he settled in Hongkong, and the year following published his book on Civilization. The English merchants there subscribed $1,200 towards its publication. Thanks to the liberality of Pastor Kranz, later on other editions of this work appeared in Shanghai and Hankow.

In 1885 he joined the General Evangelical Protestant Mission of Germany, in whose service he continued till his death.

In 1886 he removed to Shanghai, and for some time worked in connection with the Book and Tract Society, which was later on changed into the Society for the Diffusion of Christian and General Knowledge.

In 1887 he made a journey with Dr. V. C. Hart, now of Kiating-fu, Szechuen, to Chungking and Mount Omi, where he discovered many new species of plants.

In 1888 the university of Jena conferred on him the degree of Doctor of Theology, an honour more seldom conferred in Germany than in some other countries.

In 1890 Dr. Faber commenced German services for the Germans in Shanghai.

In 1892 he published his Meditations on the Old Testament.

In 1893 he was invited to the Parliament of Religions in Chicago, where he delivered a lecture on Confucianism.

From this time on he lived quietly in Shanghai, following his Chinese studies till 1898, when he settled in Tsin-tao, near Kiao-chow, where his Mission is starting a new work. He died on the 26th of September, 1899, in Tsin-tao, of dysentery. Such is a bare outline of his life.

Dr. Faber united in himself profound scholarship, sound judgment, far-sightedness, indefatigable diligence, and deep spirituality.

LIST OF DR. FABER'S CHIEF PUBLICATIONS.

In Chinese.

Western Schools, 1873.
Principles of Education, 1875.
Commentary on Mark, with 77 sermons, 1874–6.
„ „ Luke, with 1,821 skeleton sermons, 1894.
Meditations on the Old Testament, 3 vols., 1892.
Civilization—Chinese and Christian, 1884.
Chinese Theories of Human Nature, 1893.
The Human Heart, with Illustrations, 1879.
Twenty Different Sheet Tracts.
Examination of the Chinese Classics. Part I., 2 vols.; part II., 4 vols., 1896-98.

In English.

A Systematical Digest of the Doctrines of Confucius.
Introduction to the Science of Chinese Religion.
The Mind of Mencius.
The Mind of Micius (translated by Dr. C. F. Kupfer).
Prehistoric China (Journal Royal Asiatic Society, Vol. XXIV).
Paul the Apostle in Europe, a Guide to our Mission Work in Asia.
The Famous Men of China.
The Famous Women of China.
Status of Women in China.
China in the Light of History.
Problems of Practical Christianity in China.

In German.

Quellen zu Confucius und dem Confucianismus.
Der Lehrbegriff des Confucius.
Eine Staatslehre auf ethischer Grundlage, i.e., Mencius.
Der Naturalismus bei den Chinesen, i.e., Licius.
Der Sozialismus bei den Chinesen, i.e., Micius.
China in Lichte der Geschichte.

Life of Tu-fu (杜甫), *the Poet. A.D. 712–770.*

BY MRS. MARY ELWIN.

THE period of the T'ang dynasty (唐紀), ranging between the years A.D. 618–905, is very famous in Chinese history as having produced some of China's most renowned literary men and poets, and may perhaps be compared to the Elizabethan period in English history, though, however, it preceded it more than 600 years. It was also a time of great military activity, revolution, and change in the government—in this also, to a certain extent, resembling the times of Queen Elizabeth; but that period in English history lasted only forty-five years, whereas the T'ang dynasty held sway during nearly 300 years. Li T'ai-peh is, in the opinion of his countrymen, the greatest poet of that brilliant period, but Tu-fu (or Tsze-mei) enjoys a reputation only second to his.

It is difficult for an European to appreciate Chinese poetry. The curious ideographic character seems to us a clumsy medium for conveying thoughts and suggestions as elastic and free as air; and the many conventional rules to which the Chinese find themselves obliged to conform in their compositions of poetry, appear to us incompatible with the free play of imagination, and to be apt to smother the real spirit of poetry. Yet Chinese scholars of high literary attainments speak with the greatest admiration of their famous poets and declare that, even within the compass of one short line, containing from five to eight characters, many a thought or idea may be expressed or suggested which it is difficult to make comprehensible to a foreigner, only partially conversant at the best with the difficult Chinese language, and, moreover, little acquainted with the subtle ways of insinuating their ideas and opinions in vogue among this strange nation. I think, therefore, that until we foreigners become more intimately acquainted with Chinese thought and modes of expression, we must make up our minds to accept the verdict of the Chinese themselves as to the comparative merits of their great men, and so we need not dispute the statement that Tu-fu is one of China's most brilliant poets. A Chinese writer thus speaks of him: "His transcendent abilities were constantly apparent, and could not but be manifest in what he wrote. He drank deeply of the spirit of the good men who served Father and Prince. In Shao-ling's * poetry the learning is profound, the ability great, the force consummate, the spirit exuberant, and it contains, as it were, oceans, deep, wide, and fathomless; hence he is

* Another name for Tu-fu, from the place of his birth, Tu-ling.

termed by the ancients 'the Holy One, or Saint of Poetry.' Being grieved at the circumstances of his times, he depicts them in fluent words, yet with a troubled heart; hence he is reckoned by the world (China) a poetical chronicler." And Yuen Wei-chi (a contemporary poet) says: "Among the poets there is none like Tsze-mei" (Tu-fu's title); and he then launches forth into a panegyric on different poets and ends up with the assertion that Li-peh and Tu-fu outshine them all!

Tu-fu's grandfather was a poet, and his father had a civil appointment as prefect in what is now the province of Honan,* though when Tu-fu was born, one writer says, the father was inspector of cavalry; but that may only have been a temporary appointment. Tu-fu is also known by the names of Tsze-mei and Shao-ling, but his commonest appellation is Tu-fu, and to this I shall adhere in this paper. He was born at Tu-ling, in Shensi, in the reign of the Emperor Jui-tsung, A. D. 712, and seems to have been brought up in comfortable circumstances. His poetical talent began to manifest itself early, if we are to believe Tu-fu himself, when he asserts that at the age of four he wrote some verses on the subject of "A woman wielding a sword." This was precocity indeed!

In another place he says: "At the age of seven my mind was developed, and I opened my mouth to chant of the Phœnix." Another Chinese author states that between the ages of seven and forty Tu-fu probably wrote 1,000 poems of various kinds! What appalling literary activity does this display! But we must bear in mind that many Chinese poems are very short, being of the nature of sonnets, containing from four to sixteen lines, so that several might be written in a day. Tu-fu wrote many of this kind, and I will here give specimens of a few that my readers may get some idea of his style, though it is difficult to give a proper idea of style in translation, particularly when the languages of original and translation differ so much as Chinese and English do.

LINES ON THE FOREIGN HORSE OF WANG, THE MILITARY JUDGE OF APPEAL.

The foreign horse of Ta-yuen fame
Is sharp-pointed, angular, bony, and thin;
If struck with a stick, his two ears stand upright
When he goes with the wind, his four hoofs are light;
No vagueness is there in his aim;
Truly we dare confide to him both death and life!
So bold and swift is he,
That he can run direct ten thousand *li*!

* China was then divided into only nine provinces.

TO ONE GOING TO A DISTANCE.

The wearers of armour fill the universe,
Wherefore then should'st thou go so far away?
Kindred and friends can but together weep,
While the saddled horse goes to the lonely town;
The grass and trees betoken the year's eve,
The border stream looks bleak with ice and snow;
I feel as though we parted yesterday,
Since I have seen my old friend's love to me!

A HUMOUROUS ODE COMPOSED ON SEEING A LANDSCAPE PAINTING.

Painting water in ten days,
Stone in five days more;
Skilled in work the artist proved.
Nor did he haste nor linger;
King or prince, of his true self
No other trace he leaves us.
Boldly stand out the Koulkoun range,
With the square pot depicted;
Pendent thus on the bare wall
They adorn your lofty hall!
East of Pa-ling and Tung-ting,
Behold the sun is rising!
The red-edged waters flowing on
Join with the silver river.
Mid-way see a dragon soar,
Pursued by cloud-like vapour!
Boatman and fisher ply the oar
To enter Pu-sü river!
Low the mountain forest bends
Before the winds great billows.
Unsurpassed the artist's skill
In painting distant landscape!
Within the space of a foot,
Ten thousand *li* he pictures!
Whence obtained he scissors sharp,
Like to those of Ping-chow fame;
To cut out half Wu and Sung,
Of these noble streams the name?

Note.—In the above translation I have tried to give the reader some idea of the style of versification by keeping to the same number of syllables in a line, as in the original, where practicable. The original has altogether fifteen lines, of which the first two have five characters or syllables each and the rest seven. I, however, found it impossible to give the sense of the first line in only five syllables, and so took seven; after the first two lines I have made two lines of seven syllables for each single line of the original. In the eighth line "the square pot" probably refers to the shape of one of the peaks of the mountain range mentioned. "Pa-ling and

Tung-ting" are other names for Hangchow and Soochow. "The red-edged waters" in line thirteen, so called because bordered by polygonums in bloom on the bank. "The milky way" is said to be intended by "the silver river." The artist was clever to paint the milky way as well as the rising sun, and I have my doubts whether that is the real meaning of the poet, but a native commentator says so.

From these specimens I think it is clear that Tu-fu was a sympathetic observer of nature and life and a true poet; but the style is too concise and detached to suit our European ideas of high poetical fervour and artistic expression. However, we may perhaps say in Tu-fu's defence that had not the wings of his fancy been so closely bound by the requirements of the Chinese language and literary etiquette, he might have soared to as high flights in poetry as have done his freer and more favoured brethren of Western climes. Though of good ability, Tu-fu had to wait for some official appointment for a long time after taking his degree. This period he himself alludes to in his poetical style thus: "While waiting at the steps (of the throne) the rank grass out-topped the trees." This time of waiting he spent in travelling and writing poetry. At length Tu-fu was offered an official post, but having to pass an examination in order to retain the appointment, he failed, and had to resign.

After this he spent some more years not very profitably, I fear, in travelling, revelry, and sensual pleasures. It is interesting to note that it was during this time of leisure that Tu-fu became friendly with the other great contemporary poet Li-peh (李白), and travelled about with him to various places; the two poets emulating one another in writing sonnets and odes on various subjects. When the poet married, whom he married, and whether he had any children, I have been unable to discover. As it is very rare for a Chinese to remain unmarried, except he be a Buddhist monk, we may conclude that somewhere about this period of his life the poet married; but such domestic matters are not considered worth chronicling in Chinese biography. When Tu-fu reached the age of forty he suddenly became famous; for it was then he sent to the Emporor Hüan-tsong, as a votive offering, his poem on the "Three Great Rites" (三大禮). These three rites concern the worship of heaven, earth, and the Emperor. This poem gave so much satisfaction to the Emperor that he bestowed on its author the appointment of adjutant-general of part of the forces, and he seems to have gone to reside at a town called Ching-shao.

Not long after this, troublous times arose. A military commander rebelled against the Emperor and got possession of the

capital. The Emperor, however, managed to escape, and with a view perhaps to changing the luck of the empire, according to the superstitious ideas in vogue among the Chinese for many generations, Hüan-tsung abdicated in favour of his son Su-tsung, who ascended the throne at Ling-wu.

It was some time before Tu-fu heard the news of this rebellion and of all that had ensued, and when he did hear, the part of the country near where he was had already fallen into the hands of the rebels.* He determined to hasten to his sovereign's help, but in order to do so he would have to pass through the enemies' lines. He therefore procured some old peasant's garments and, disguised in these, he hoped to escape detection; but either he was not a skilful actor, or the enemy was too vigilant, for he was taken prisoner, and remained for some months in captivity. It was perhaps at this time that the captive poet wrote the following pathetic little ode:—

"To-day I mount the Tower of Yoh-yang, and see
The waters of Tung-ting heard of long syne,
Which sunder Wu and Tsu to east and south;
Upon them heaven and earth float day and night.
But Oh! no news from kith or kin I get!
Old and diseased in my lone boat I stay!
To north the hills are watched by cavalry!
I lean upon this balcony, while freely flow my tears."

How this sonnet illustrates the disappointment we often meet with, even when hopes we have long entertained are fulfilled. The poet had long wished to behold the famous lake of Tung-ting (near Soochow), but now that these wishes are fulfilled, the pleasures he anticipated are taken away, for he is absent from all dear to him and in care and anxiety. How long the prisoner remained a captive seems to be uncertain, but at any rate not more than a twelve-month, for the following year he succeeded in making his escape, and reached the Emperor at Fǎng-siang. The Emperor welcomed his faithful adherent and gave him the official appointment of Left Censor. Not long after this, however, the imperial forces suffered defeat at the hands of the rebels, and, according to the traditional principles of responsibility on which the Chinese empire has been governed for ages, the defeated general was reckoned guilty, and deserving of severe punishment. This general was, however, a friend of the poet's, and Tu-fu did not hesitate generously to exercise his influence on behalf of his friend, so as to gain some mitigation of punishment for him. This interference, however, on the part of Tu-fu, brought him into disgrace with the Emperor, who appointed three commissioners to enquire into his suspicious conduct, from the Emperor's point of view!

* I conclude that the troops under him had joined the enemy, as Tu-fu seems to have had only himself to consider.

It would now have fared badly with our hero had he not in his turn found a kind and powerful friend—the minister of the state of Chang-ao—to exert his influence for him, and thus save from disgrace; but though saved from condemnation, Tu-fu appears still to have remained in disfavour with the Emperor Su-tsung and to have lost his high appointment and position at court. So he withdrew for a time into the bosom of his family and probably solaced himself with writing more odes and poems. Another account says he became adjutant-general of Hwa-chow, and went there after paying a visit to his family.

Some little time after this through the kind offices of another friend, holding high office, Tu-fu was appointed a reporter to the Board of Works; but when his friend died, he seems to have lost this appointment; or perhaps, still feeling uncertain about the Emperor's favour, Tu-fu thought it best to resign on some pretext, and withdrew from his proximity to the court. Su-tsung's want of discernment, and his failing to honour a faithful and noble spirit, do not redound to his credit.

In the year AD. 760 Tu-fu went to the province of Sze-chuen, then called Choh, and took up his residence at Cheng-tu. Here he cast lots in order to fix on a place where to build for himself a thatched bungalow; such residences being much more in vogue among the Chinese then than now, when tiled roofs are commoner. He was thus led to decide on a rural spot near the city of Cheng-tu, called Wun-hwa-ky'i, and built the cottage or bungalow, upon which he wrote a poem entitled "the Straw Cottage."

In spite, however, of having a fixed abode, our hero retained his restless spirit and love of travel and change to the last, and in a native work I have consulted, he is mentioned as visiting many places in and out of the province year by year. When about fifty-eight years old he was visiting T'an-chow, now called Ch'ang-sha (in Hunan), when a local rebellion took place and Tu-fu fled. He took refuge in a monastery, intending to pursue his journey to Sung-chow, where an uncle of his resided; but a disastrous flood came suddenly upon the place before he could escape, and kept him prisoner there for some days. Unable to get away, unable to obtain food, he was on the point of dying of starvation, when a friendly magistrate of a neighbouring district, hearing of his plight, came in a boat and rescued him. One might have hoped that the poor poet's troubles were now ended for a while, but ignorance of a now well known fact led him to encounter another danger, which cost him his life. His rescuer, with cruel kindness, had a feast of beef and wine prepared for him, and Tu-fu, feeding too freely on the good things provided after his days of abstinence, died of repletion instead of starvation.

Thus, somewhat ignominiously, did our poet and hero pass away from the world while still not much past the prime of life, about A.D. 770, in the reign of the Emperor Tai-tsung, who had succeeded Su-tsung.

I am sorry that I have not been able to give more specimens of this great poet's works in this short paper; but perhaps what I have said may lead some students of Chinese to study the poet's works in the original, which will be more satisfactory than in translations. I think after studying Tu-fu's life and works we must be impressed with the fact that he was a man of noble and lofty sentiment, and that he was loyal and faithful in his love to his country and friends.

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*The Bondage of Fear, as illustrated among the Chinese.**

BY REV. S. G. TOPE.

JOHN RUSKIN affirms that there are two great and principal passions which are appointed by the deity to rule the life of man, one the love of God, and one the fear of sin and of its companion, death. In Christian nations both of these appointed passions exercise considerable sway, and they vastly add to the well-being of the people. But where a nation is mainly composed of idolaters, as in China, the results of the operation of both love and fear are less satisfactory. For the deity, being so erroneously conceived, and so grossly misrepresented, it is scarcely possible for "love to God", as we understand it, to dwell in their hearts. Nor among image worshippers is the "fear of sin" analogous to that which is the outcome of Christian teaching. The Chinese, in common with all nations, regard punishment as due to transgressors of the civil law, and there is also a widespread belief in China that retribution awaits all evil-doers. Indeed it must be admitted that the ultimate fate of criminals, and of those who indulge in gross forms of vice, is in this country pourtrayed in forms as terrifying as any that can be contrived by human ingenuity. Furthermore, the people have several popular methods of attempting the cultivation of virtue, a practice which implies an apprehension on their part of the demerit of sin, as also the existence of a desire among them to be numbered among the good; but notwithstanding these things such fear of sin as is to be found among the non-Christian Chinese, in comparison with that which the Christian religion inculcates, affords a very imperfect contribution to the moral character of the

* Read at the Canton Missionary Conference, September 27, 1999.)

nation. In fact, in the absence of a knowledge of the Scriptures the word sin, defined as any want of conformity to the law of God, may be said to have no place in their vocabulary. Hence among the idolatrous millions of China "fear of sin," in the Christian sense, has yet to be awakened.

In so far as fear is protective against positive evil, or acts as a motive to what is really good, its presence is beneficial to man, and it cannot be fittingly described as a bondage; but when fear is gratuitously entertained; when it coerces to acts which are vain, and to expenditure which is useless; when it obstructs progressive changes and induces bitterness and strife among men, then fear is injurious to man's welfare and is capable of becoming baneful in the highest degree. Now it is fear of this kind which predominates in China. The people are reduced by it to a state of servitude, harmful and degrading as that of slavery itself. They dread a multiplicity of things for which no fear need be felt; they are oft-times scourged with an anticipation of evil consequences when none need follow. Not only are the illiterate among them thus in bondage to fear, but the commercial classes, the literati, gentry, and officials, are likewise greatly under its sway.

It will be convenient in dealing with the subject of this paper to proceed by enumerating tokens of the presence and sovereignty of fear among the Chinese.

1. Some well-known protective measures are an evidence of this. The firing of crackers, also the common use of written charms, of the eight diagrams, of earthenware dogs and fowls on the roofs of houses, of mirrors, stone lions, cash swords, and other things,—all are avowedly used to guard against supposed evil influences, and each is expressive of the dominion of fear.

2. Many Chinese customs relating to birth, marriage, and death furnish proof. In Shiu-kwan, for instance, when a child is born the people residing in the near neighbourhood are immediately asked to refrain on that day from putting articles under lock and key; the parents being afraid that if anything is locked away their child will die of suffocation.

3. Fear of common and accidental occurrences is also characteristic of the people. To meet first thing in the morning a priest, a nun, or a coffin, is an inauspicious omen; and the noisy clamour of a crow, the crowing of a hen, or the hoot of an owl, is an unwelcome portent, announcing that misfortune is at hand. The same is true of the breaking of a mirror; also of a cup or bowl on a wedding-day, or on New Year's day; and the breaking of an oil jar is taken as a serious omen at any time. Burning, shivering, or itching sensations on the body, augur ill luck or calamity. Parents fear to hear

compliments about their children. Convalescents hesitate to admit any improvement in their condition, being afraid that the acknowledgment would check their progress towards health. Under certain conditions a change of house, or the moving of furniture from one place to another within the house, is dreaded as having fatal effects; and many people would refuse even to drive a nail into the wall, or move a thing from its customary place on any day of the moon except the 1st or the 15th. It is well-known, too, that the approach of a comet, or an eclipse of the sun or moon, inspires general alarm.

4. Then the current importance attached to the choice of days, and the use of divination to fix upon a lucky date, also betray fear. The day for marriage or burial, when to start on a journey, when to begin the erection of buildings or to open a new business,—all demand the most careful choice of day, lest failure or disaster should follow.

5. Take next the fear of idols. Notwithstanding the apparent willingness of many Chinese to tolerate and even join in a ridicule of idolatry, the fear of idols is still great and widespread. Elderly people bred up in idolatry, find it difficult after entering the Christian church to immediately rid themselves of the dread inspired by their household gods. Some time ago at Ying-tak an old man having entered the church, decided to destroy the idol which he had worshipped for many years. He confessed that he set about this with a lively fear that his imaged divinity might straightway punish him. Taking a hatchet he first of all dealt the image a very gentle blow, and then paused to see the result. Nothing ensuing, he struck harder, and perceiving the idol's impotence, he gathered courage to hew it in pieces, and then took the remnants to feed his fire. In the case of idolaters themselves such fear is naturally dominant. A well-to-do young man in Shin-kwan, hearing a Christian convert affirm that his new faith had freed him from dread of idols, challenged him to enter a temple and strike the image there enthroned. The convert, himself a youth, at once consented; but ere he could lift his hand against the idol, before which they both stood, his challenger was seized with terror, besought him to desist, and literally forced him from the place. On one occasion near Ying-tak all the timber owned by a group of twenty and more families, was cut down and confiscated by the aggrieved members of a neighbouring village. One tree, however, remained untouched, for it overhung the local shrine. The invaders, through fear of their enemies' divinity, refrained from lifting the axe against its overshadowing tree.

6. Another mark of this dominion of fear is supplied by the demonology of the country. China has been called a land of

demons. The belief that malevolent spirits strive to injure them, is universally accepted by the people, and demons may therefore be said to keep them in servile fear. The ghosts of the dead are thought to wield power over the state of the living. Everything concerning the life and prosperity of an individual has to be safeguarded against malign spirits. Disease, bankruptcy, failure in literary examinations, domestic troubles,—these can only be prevented or remedied by duly propitiating the invisible foes that everywhere lie in wait to work evil. A country gentleman, when his ten years' old son fell sick, inquired of the diviners as to the cause of the illness. He was informed that the child was possessed of five devils, and that a Taoist priest must be called in to conduct the evil spirits elsewhere. After spending thirty dollars in this way without success, he sought and found a cure for his son in Western healing. Exorcism is much in request in China, and the frequency of its practice shows how widely diffused is the dread of ghostly enemies.

7. Equally widespread is a fear of the hidden forces of nature, as illustrated in their geomancy. Even the shape, height, or colour of a building is a matter of vital importance to the Chinese. Opposite the Mission school premises in the tenth ward of Canton is a shop which for a long period remained unoccupied. This was due to the supposed ominous aspect of the school entrance. The front wall of the school possesses two circular venetians which turn on pivots; between them is a glass window capable of being raised and lowered, and below it is the door. These were held to represent the eyes, tongue, and mouth of an evil beast, to face which was felt to be dangerous. Ultimately the shop was taken by a butcher; and he wards off the threatening evil by keeping a knife pointing towards the monster opposite, besides suspending in his shop a large mirror and an octagonal clock and hanging a small eight-sided glass over the front door. A few years ago, when a small round tower on the Mission premises here at Tsang-sha was taken down, it was a great relief to the Chinese of the neighbourhood to learn by inquiry that the tower was not to be rebuilt. To them it meant the crippling of the ferocious animal, whose voice is still heard when the large clock at the chapel front strikes the hour, and whose jaws are seen in the venetians; and though the tower only represented the animal's tail, its removal implied diminished danger. During the year 1889 Christ Church on the foreign concession in this port was painted in reddish colour. About the same time there were several fires in the native quarters near the concession, and Chinese diviners asserted that they were caused by the fiery colour of the English church. As a result of this opinion a Chinese gentleman, having obtained permission, repainted the church in a

different colour at his own cost, and thus relieved the fears of the superstitious. As with buildings for the living so with tombs for the dead. The fortunes of the living are believed to be so dependent upon the situation of the graves of deceased relatives that few matters cause deeper concern than the choice of a burial site, for the repose of the departed must not be disturbed by influences either celestial or terrestrial; and only a proper site can ensure this. The Chinese are victims of a very coercive dread, lest an error in this matter should wreck their temporal prosperity. A few weeks ago a man of literary degree called upon a missionary in Wu-chow and asked for the loan of a compass. He stated that the geomantic compass in his own possession was not exact enough, and that if the position of the tomb he wished to build deviated by ever so little from the correct position, it would entail ruin on him and his family.

Let this summary suffice. Though far from exhaustive, it contains enough to indicate the presence and sovereignty of fear among the Chinese. That such fear is a veritable bondage no one will deny. How grievous the bondage is will perhaps be better seen if we now specify some of its ill-effects.

a. Notice first that it leads to useless expenditure of money and sometimes to serious impoverishment. At a country place in the north of this province a child, who was only seven years old, tore off a piece of ornamental paper from the forehead of an idol in a hillside temple. The child's father, who witnessed this, was alarmed as to consequences, and the alarm was increased when he discovered that the boy was slightly feverish. Immediate steps were taken to appease the idol's wrath, and over a hundred dollars were spent as the outcome of this man's superstitious fears. Last year a man named Yeung began to build some upper chambers to his house. During their erection two members of his family fell ill. He was told that the sickness was caused by his having commenced the work on a day that was not lucky, a day which would involve the loss of three lives. The man was so terrified that although he had already expended $400 on the new upstair apartments, he immediately ordered the whole to be torn down. A short time since at Mong-fu-kong, a newly-rented shop which was undergoing extensive repairs, was reported to be infested with devils. These obnoxious beings were said to amuse themselves by tumbling sleeping men from off the bed-boards on to the floor and by undoing at night the repairs which had been effected during the day. The intervention of a Taoist priest simply aggravated matters. Finally, driven by his fears, the tradesman found other premises for his business, and abandoned the demon-haunted building at a loss to himself of over

$300. At a village near Shiu-kw'an the main entrance to a large inclosed house was, at the instance of a geomancer, altered in form and position again and again through a series of years. Not only were the owner's accumulated dollars thus used up in a vain endeavour to escape influences unpropitious to the health and ife of the residents, but some of the fields in his possession had to be sold off to raise additional funds.

b. Next, notice that fear fosters credulity, checks the happiness and prosperity of the people, and everywhere obstructs progressive changes. A succession of deaths in a house often results in a conviction that the place is haunted; the property at once depreciates in value, as no one dares to occupy it. An incident expressive of the close relation between fear and credulity occurred in Shiu-kw'an some years ago. The district magistrate had called together the gentry in order to induce them to obstruct the foreigner's attempt to build a hospital on a site across the river eastwards of the city. Four considerations were pressed upon their attention as follows: (1). The erection of foreign premises would be a help to the foe in case of invasion. From their great height nothing would be safe; even a garrison occupying the hill north of the city could stand no chance against forces stationed in the foreign compound. (2). The revenue would be impoverished; for the foreigners would be sure to open business and the city would have no power to tax them. (3). The very solid character of the masonry would, in case of floods, imperil the city wall by diverting the river current in its direction. (4). The whole city would be robbed of privacy, for from the top of their lofty premises the foreigners would bring powerful telescopes to bear upon every house in the place. Now it is only where fear and credulity co-operate that arguments such as these can be heard with patience; they were, however, gravely submitted by a Chinese magistrate to the assembled aristocracy of a prefectural city. In a land so ruled by fear the harmony of social relations is liable to be disturbed; as, for instance, when in Heung-shan a family refused to conclude an engagement to marry one of its members, because on going out of the house to convey the usual presents a coffin was carried past the door. Prosperity, too, is checked, as at a country place on the north river in 1895 when the people of several villages combined to prevent the opening of a coal bed in the hills through fear that it would destroy the luck of the neighbourhood.

c. Again, quarrels and litigations are products of their baseless fears. A wealthy person in Shiu-kw'an decided to beautify and otherwise improve his place of residence. The day chosen for commencing the alterations was not approved by his next door neighbour,

who in vain asked that it might be changed. While the work was proceeding the neighbour's child died. A complaint was then lodged at the magistracy, and the quarrel was finally settled by a payment of several hundred taels to the bereaved parent. The possessor of two shops which adjoin one another in the tenth ward of Canton, purposed to convert them into a pawn shop by adding to their height and making what other alterations were necessary. The neighbours met in council and prohibited the step contemplated, assigning as their reason that if they permitted the elevation of the shops, fatalities would befall them and their trade would decline. The case was discussed in court, but the magistrate failed to settle the matter; and although this trouble arose more than ten years ago, it continues to the present day.

d. One of the worst effects which superstitious fear can work in a people is that of barbarity or inhumanity. Illustrations of this are not lacking among the Chinese. The custom, when building a new wharf or landing place by the water side, of decapitating a horse as a sacrificial offering to water spirits, and the practice at lime-kilns of pouring an oblation on the ground, of blood from a slaughtered dog, have perhaps no greater aspect of barbarity than might be charged against any people accustomed to offer up animal sacrifices; but these are several things which reveal how fear tends to make the Chinese inhumane. Grief is studiously repressed by the relatives of a person killed by lightning, even parents being afraid to bewail a son thus lost lest the thunder god be provoked at their sorrow and visit them with fresh calamities. The due expression of filial piety itself is sometimes prevented by fear. Not long ago, at a village called Chak-t'ong, a graduate of the first degree refused to accompany the body of his deceased father to the grave, and left the work of transport and burial entirely in the hands of unsympathetic coolies, who with indecent haste gave the remains but the barest sepulture. Up to the time of the father's death the son had not been lacking in filial regard, but being told by a geomancer that this burial would be fraught with evil to any relative attending it, he was coerced by terror into this neglect. Foreign doctors are well aware how afraid many of the Chinese seem to be of a dying person's aura, or passing breath. It is testified that "this fear will cause most to run out of the sick chamber towards the end; that because of it assistance is often very tardily rendered the doctor at a patient's hour of need; and that the last hours of the dying are frequently embittered by observing that they have become objects of dread." An incident furnished from Wu-chow bears evidence of the tendency of fear to repress pity and tenderness. The writer says: "A poor woman about to become a mother appealed to us to take

pity on her and provide her with house room until a full month after her child should be born. The nearest neighbours would not allow the woman to remain in her own house, fearing that if either she or the infant died, their houses and neighbourhood might become haunted." It may be added that the poor woman's request was granted; a son was born, and the mother now loses no opportunity of expressing gratitude for the timely help afforded her when cruelly driven from her house. Then instances of inhumanity in allowing drowning persons to perish without attempting a rescue, are to be met with in China, as not long ago they were to be met with in the West—fear of water demons being the cause. But perhaps the most repugnant exhibition of barbarity, induced by fear, is that of the mutilation of children's bodies after death. There is a belief that the death of children is sometimes caused by the ghost of a deceased creditor, the assumption being that the creditor re-enters the world as the debtor's child, to live only until the parents have expended upon it a sum equal to the debt previously owing. This is but one form of revenge which departed spirits are supposed to be able to take. Should there be a succession of deaths in infancy, mutilation of the child's body sometimes takes place, after which it is cast into the river as unworthy of burial. Dread lest the malign spirit should return to once more rob the home of its joy, coupled with a belief that the prospect of such treatment will suffice to deter the ghost from returning, impel the parents to this atrocity. In some places mutilation is limited to cutting off the child's ears; in others it means complete dismemberment. A few years ago, in the city of Shiu-kw'an, a shopkeeper who resided only a few doors from the Mission house lost an infant boy for the third or fourth time in succession. His grief was extreme. Victim of the superstition as to vengeful appearances from the spirit world he attributed the death of his children to this cause. In despair or frenzy he took the body of the dead infant to the river side, and there, while tears streamed down his face, he hacked it into pieces, flung the remains into the water and with heart-broken cries forbad his supposed enemy to return.

Doubtless a longer series of ill effects could be supplied with an indefinite number of illustrative instances; but taking only what has above been given, one can scarcely do other than conclude that the bondage in which fear holds the Chinese is a very grievous one. It is prolific of evil alike to their material, mental, and moral interests. Through it they are subjected to a multitude of afflictions which ought to have no existence, and the vanity of their fear but adds to its sadness. The people are a constant prey to sufferings as baseless as that of the soldier who, imagining that both legs had been shot away,

lay in agony of mind all night on the battle field, not daring to move lest he should bleed to death; but when on the morrow the doctor came it was found that his legs had sustained no injury whatsoever; a cannon ball having merely ploughed a hollow in the ground underneath his feet. Life to the Chinese must be deprived of half its possible joy by the needless dread which is apt to lay hold of them at almost every step in life's journey; and at the same time it is burdened with a number of fictitious duties which fear imposes. The happiness of Damocles seated at the banqueting table was not more surely interrupted by a sight of the sword suspended over his head by a single horse-hair than must the happiness of this people be as ever and anon they are seized with an apprehension of coming evil.

In conclusion it may be added that there are at least two benefits which a meditation on the bondage of fear among the Chinese can afford. The first is an increase of compassion towards a people thus enthralled. Superstitions when examined on their intellectual side, looked at as beliefs merely, often provoke ridicule, or contempt, or indignation. Consider them, however, on their emotional side; view their aspect or product in the sphere of the feelings (as has been attempted in this paper), and we may perchance realize how pitiable is the state of a people bound with such galling fetters, and learn to commiserate them. The second benefit is a strengthened conviction of the value of missionary work. If, as was said at the beginning, it is designed that the love of God and the fear of sin be the two principal ruling passions in the life of man, then it is only the impartation of unadulterated gospel teaching, aided by scientific knowledge, garnered in Christian lands, which can free the Chinese from the deplorable bondage of vain fears; and it is essentially missionary work to direct the heart's fear against sin, and the heart's love towards God. It was just 300 years ago that Reginald Scott died. Among his writings concerning various superstitions once current in England is the following utterance: "Well, thanks be to God, this wretched and cowardly infidelity, since the preaching of the gospel, is in part forgotten; and doubtless the rest of these illusions will, in a short time, by God's grace, be detected and vanished away." And what was Reginald Scott's devout hope for England three centuries ago may well form our earnest prayer for China at the present day.

The Unsearchable.

O Thou who reign'st beyond all radiant dreams
And extasies majestic: throned in might
Of Spirit-essence, Love and Light:
Unreached by soaring wing of art, that seems
To o'erpass the bounds of cloud-land realms on high,
And robe itself in lambent gold and blue,
And dwell serene in treasuries of dew,—
How can we know Thy vast sublimity?

A fellow-man draws near in homely guise,
With dust-soiled feet, and face I seem to know,
But yet confess my eyes are dim and dull.
"What sayest thou?" he asks to my replies:
Then, in familiar whisper soft and low,
"One day my child shall know me to the full."

WM. ARTHUR CORNABY.

Pei-tai-ho Conference, August 17th to 22nd, 1899.

THE missionary conference at Pei-tai-ho bids fair to become an annual event. Last year's informal gathering was followed this year by a meeting arranged for early in the season, which, in closing, appointed a committee of arrangements for next year's conference.

The commodious assembly hall gave ample space for all meetings, and there were usually in attendance about eighty missionaries, members in all of eleven different societies.

As it is probable that a number of the papers read will be published in the RECORDER, it is unnecessary for us to give more than a sketch report of the conference. Each morning session the first half hour was set aside for devotional exercises, which were by no means the least helpful meetings.

Thursday morning, after the appointment of officers—chairman, Rev. H. H. Lowry, D.D.; vice-chairman, Rev. H. D. Porter, D.D.; secretaries, A. D. Reill, M.D. and Rev. R. A. Mitchell—reports were given of the work of the following societies represented in the conference, viz., American Board of Commissioners for Foreign Missions, American Presbyterian Mission, China Inland Mission, Canadian Presbyterian Mission, English Baptist Mission, London Missionary Society, Methodist Episcopal Mission, Methodist New Connexion Mission, South Chihli Mission, Society for the Diffusion of Christian

and General Knowledge among the Chinese. Most of the reports were encouraging, speaking of additional workers, increased baptisms, advances in the line of self-support and of undertaking responsibilities by the native church, etc.

The afternoon was taken up with a paper by Rev. J. W. Lowrie, of Pao-ting-fu, on the subject, "Whom shall we admit to the Church and when?" and a paper by Rev. E. E. Aiken, of Tientsin, on "The Personal Relation between the Missionary and his People." The former paper elicited considerable discussion, which tended to be rather more lenient than some of the ideas expressed in the paper. One would judge that the church membership, under Mr. Lowrie, would be, humanly speaking, carefully selected.

Friday morning's session included a paper by Rev. H. H. Lowry on "The Need of Higher Education," and one by Mr. C. D. Tenney on "English Education in China." In discussing the latter nearly all were prepared to admit that English has a place in China, even that the time will come when no man will be considered educated without some knowledge of it; yet few were prepared to admit that English (to the exclusion of Chinese) would permanently remain essential for the expression of even high scientific thought.

The discussion of Dr. Lowry's paper brought out the decidedly changed attitude of several old missionaries who came to the country filled with the idea that the missionary's one work is the direct preaching of the gospel. Favor was also shown to one idea set forth by the paper, viz., the need of co-operation in higher education among the various missions.

Part of this, as well as of other sessions, was taken up with discussion of the attitude Protestant missionaries ought to take in view of the recent Imperial edict regarding the privileges of the Roman Catholic clergy in meeting Chinese officials. While some saw in any proposal to ask for similar privileges the seed of union of church and state, most seemed to feel that in case of troubles between Roman Catholic and Protestant converts, it was necessary for the Protestant missionary to be on an equal footing with the Roman Catholic. So a resolution was passed disclaiming any desire for political power, yet asking that the British and American ambassadors should obtain for Protestant missionaries similar rights to those recently granted the Roman Catholics.

Saturday morning's session was taken up with papers by Rev. W. H. Rees and Rev. H. P. Perkins on "The Free Education of the Sons of Christians" and "The Attitude of the Missionary with regard to the Political Future of China." Mr. Rees' paper was strongly against the free education of the sons of Christians, and the discussion brought out the experience of several missionaries in the

matter of self-support in schools. In one place, because of a reduction in the appropriation for educational work, it was decided to keep the schools open for only half the year, but the natives took the matter up and decided to keep them open the other half at their own expense. This worked so well that gradually the school grants were reduced till the schools are now nearly self-supporting. Rev. F. Brown, of Tientsin, has done much in interesting outside Chinese in his school work, and reports that in a school of fifty boys, only 300 Taels of mission money have been used for all purposes in three years, while buildings have been erected to the extent of 600 Taels per year. He tells of one official who supplies the expenses of twenty boys selected by the missionary.

Mr. Perkin's paper showed more belief in the benevolent purposes of Russia than a number of the Conference were willing to accord. Out of the discussion of it, arose a resolution to be sent to the home Boards of all the missions represented, as well as to the Œcumenical Conference in New York and the General Conference in Shanghai, asking the Boards to urge upon our governments the necessity of taking steps to sufficiently safeguard the privileges of preaching, as well as the large properties held by missions in case of political changes in China.

Monday was devoted to woman's work and medical work. Mrs. Gamewell in an address, and Miss G. Newton in a paper, dealt with the subject "The Christian and the Chinese Idea of Woman, and how the former can be propagated in our Girls' Schools." Mrs. Forsyth gave an account of itinerating work in Shantung. Mrs. Allardyce, Miss E. Stewart, and Mrs. Jewell gave experiences in teaching women to read by the Murray System, the Romanized Colloquial (in Ningpo), and the Chinese character respectively. When these papers were completed, the time was so limited and the number of questions on woman's work was so great, that all felt that this work needed much more time to discuss than the Conference had on hand.

In the afternoon Dr. R. Benn read a strong paper on "The Woman Physician as a Missionary Agent in China," and Dr. H. D. Porter read one on "Medical Work in Relation to Evangelization."

Tuesday morning, in the absence of Rev. A. H. Smith, Rev. J. Goforth read for him a paper on "What can Christianity do for China?" discussion on which turned chiefly on the point how much shall the missionary urge division of families among the Chinese.

Dr. Wherry read a paper on "The Discipline of Delinquent Native Assistants." Discussion, while recognizing the high standard of the paper, inclined to be stricter than it recommended. An especial call was made for care about receiving or employing, without first making full enquiry, those dismissed from other missions.

In connection with a question how we can promote greater union among the churches of North China, the need was felt of bringing our meetings for worship into some sort of harmony, and to that end a union hymn-book was urged. It was resolved to submit this subject to the annual meetings of all the missions of North China, asking each, if favorably disposed to the movement, to appoint one of their number in order to form a committee to carry out the project.

The last paper of the Conference was one by Rev. T. Bryson on "Bible Translation," being an examination of the Shanghai Conference "Easy Wên-li" committee's work, and briefly of the "Kwan-hwa" committee's work. In the discussion it was urged that members of stations or of missions examine the *provisional* Acts together and send suggestions to the committees as early as possible.

Votes of thanks and the appointment of next year's Conference committee closed a busy five days. Besides the regular work of the Conference, the committee had provided for early morning Sunday prayer meeting, led by Rev. D. J. Mills; preaching services, led by Rev. C. H. Fenn and Rev. J. Lees, and communion service, as well as a social evening on Friday, a lecture by Rev. G. T. Candlin on Monday, and an excursion to Shan-hai-kwan on Wednesday, and all agreed they had done their work well.

Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

The Chinese Classics in Schools.

BY REV. S. COULING.

THE question what we are to do with the Chinese classics, is a question that is always with us. Some are for discarding them altogether in Christian schools; some would allow the teaching of them to go on pretty much as in Confucian schools. The former would run counter to the whole body of Chinese opinion, an experiment which there is no use in even attempting unless it is agreed to make it unitedly throughout all our Christian schools; the latter are confronted with the difficulty that it is impossible to give a full course in both Chinese and Western subjects, at least without keeping the scholar far too long a time in school.

It would seem that a comparison with the teaching of Greek and Roman classics in the West, ought to help us to a clearer understanding of the subject.

The Chinese classics are to China more or less what the Greek and Latin classical writings are to Europe. We say more or less, because it is not necessary to press the comparison unduly. They are the source and origin of all that is most important in Chinese thought, literature, and religion; the chief subject of study in every school throughout the empire. They contain poetry which may date from Homer's days, history written before Herodotus, and philosophy older than Pythagoras and Thales. They were edited and restored before Rome began to write at all; they have since gone through all the vicissitudes that Greek and Roman classics have suffered, and have survived in a fragmentary and corrupt condition, like all other ancient literatures. It is not necessary to compare the 書經 with Herodotus or the 春秋 with Tacitus as either literature or history; the important thing for us to remember is that while we are not generally of Greek or Roman stock, the Chinese are the descendants of the men who wrote their classical works in the Chinese language and on Chinese soil.

Yet a Western education is not regarded as complete without more or less acquaintance, at any rate, with Latin. A good knowledge of English, and still more a knowledge of the romance languages, demands a knowledge of Latin; European literature has its sources there; and no student of philosophy, of law, or of theology can afford to neglect it. Even in these days of scientific advance, when civilization has been so developed on the material side, it remains a chief instrument of culture and retains its old and comprehensive name in university *curricula* of "humanity."

If this is so with us—though we are not the direct heirs but only barbaric invaders—if, though we are more busy and burdened than any race that ever lived, we cannot think of leaving Latin classics alone, when can we suppose the hour will come for Chinese classics to be dropped out from a liberal education in China?

It should be remembered that our study of Latin is natural and not an arbitrary choice. Sanscrit, or Volapük, or German, might all have claims on us, for their antiquity, or voluminous literature, or mental exercise involved in learning them, or for their practical usefulness; but our position in Europe and our relations with the Romans, decide for us that we shall retain the Latin language in its place of honour. The Chinese will also learn English chiefly for the sake of making money thereby in commerce, and even for the sake of reading English books; but only as we learn French or German; and it will never, even when railways are made, supplant the

native classical language and literature just as we, the engineers and traders of the world, can never dispense with Greek and Latin.

Such a conclusion as this, however, ought not to distress us very much; there seems no good reason in the classics themselves for excluding them from a Chinese education. It is known that they are singularly free from licentious expressions. It might perhaps have been well for the Chinese to have had more juvenals to lash their vices; though it might have done no good,—Rome perished; but it is unquestionably better that literature as literature should be free from such indecency as abounds in so many Latin authors. It is true there are false views of the physical universe, of God, and in ethics, which have had their baneful effect on the Chinese; but the true remedy for this is to change not the classics but the Chinese reader; these errors will then be harmless. The childish tales of Livy and Herodotus, or the blind gropings of earlier Greeks after a theory of the universe, are powerless to mislead us to-day; and when the Chinese shall have gone but a little way in modern science, they will be bound no more by the 易經 or the 洪範,—which will henceforth be interesting and valuable literature, and nothing more. The tyranny of moral errors may last longer, but emancipation will come by positive teaching of the truth that we possess; and meanwhile it would be hard to prove that Chinese classics are in themselves more incongruous with Christian teaching than those classics which are daily taught in every Christian land.

But if we are agreed that it is neither desirable nor possible to exclude Chinese classics from Chinese education, it does not follow that matters should be left as they are; very great changes are needed and will inevitably come. Such changes have taken place already in the West, where the press of modern progress has greatly restricted the "sphere of influence" of the classics. Quite lately Greek has been degraded from a compulsory to an optional subject in many university examinations, and it is possible to take high degrees with no Greek at all. Latin is still firm in its narrowed boundaries, which it will retain and perhaps extend, for there are signs that the pendulum which swung too far in one direction, is swinging back again; but it is thoroughly recognized that whatever polish a classical education may give, and however invaluable it may be for culture, yet the engineer, the chemist, the electrician have little direct use for classical knowledge; it is of little use to them when acquired, and the mental discipline of acquiring it may be given almost as well by studies that are far more useful. Yet it should be remembered that these changes are but recent and have been brought about by natural causes. Similar causes are already at work in China, and will bring about a similar result. The indications have

long been seen. It is ten years since an Imperial edict added mathematics to the classics in examinations. Last year the seventh wave washed high ; it has receded, but of course will rise again. The people all know there is something else than *Wên-chang* in life; there is electricity and steam and commerce; and in these there is money; and money and food are what the people want rather than culture and starvation. Thus the classics must before long take their proper place ; the leisured and the learned and the cultured will still study them, and they will still be universally recognized as necessary to a complete education ; a certain minimum may always be required in every public examination; but they will rank, like Latin, as one subject among many, and no more be the beginning and the end of education.

If we are enabled thus by our wider outlook to prophesy more surely, what ought our superior knowledge to lead us to do ? Surely not to offend by over-depreciation of the classics, but rather to prepare for treating them as they will be treated by and by.

We have not the least doubt that we have much which the Chinese have not, and that they must learn from us. We are quite confident that in mathematics, science, economics, etc., even if we can learn a little from the Chinese, we can teach a hundred-fold more. Why then should we hesitate to assert that in the important art of teaching, also, we are altogether superior ?

Let it be remembered that this art is a modern one, as new almost as the science of chemistry. Of course there were great minds busy about chemistry and astronomy and education, even in very ancient days in the West and in China too; but if we have in recent times surpassed the Chinese in one department, so be sure the changes and developments of our educational methods this last hundred years have brought us ahead of the Chinese in that department also. It is not so very long since Greek and Latin grammars were written in Latin, and one may pick up on any book-stall the classics in which a former generation of school-boys wrestled *cum notulis Anglicis*, with even the printer's name in Latin. It is true that there were very great scholars in those days; so there were Hannibals before the days of cannon and Buonapartes, even when there were as yet no magazine rifles; yet no one can doubt that our methods, whether of fighting or of teaching, have greatly improved since the old days. Every school-boy can now study his Vergil or Horace with exactly the amount of help that it is best for him to receive, given by the best of scholars, in explanations of difficult passages, in discussions of uncommon usages, in references to illuminating comparisons in other authors. He has his dictionary or vocabulary in such form as to minimize the loss of time in consulting

it, while he is yet obliged to exercise his sense and taste in choosing the right word for his author's shade of meaning. How much pain and needless drudgery is thus taken off the teacher, who is left free for better work, how much benefit the scholar gets in his self-preparation for the teacher's lectures, can hardly be exaggerated.

The present teaching of Chinese classics is carried on as follows: First the scholar learns by heart a whole book or books according to his age, without any attempt to understand the meaning. When he has made a certain amount of progress, or is considered old enough to understand, the books he has memorized are explained in daily "lectures" by the teacher, and he is daily examined in both recitation and explanation. Both teacher and pupil work all day, and from twelve to fifteen scholars are as many as a teacher can efficiently instruct. The explanations given are not the teacher's own, of course, nor are they the best results of the most modern research, nor are they in the least critical; they are simply the authorized orthodox explanations printed together with and as unalterable as the text itself. These explanations are mainly those of Chu-fu-tze (朱熹), who wrote his commentaries about 700 years ago. There have been critics and commentators galore since his days, but only his comments are accepted as orthodox in public examinations, and so, naturally, his opinions alone hold any place in school teaching. Dr. Legge, in his translation of the 書, mentions the Chinese works which he consulted. I gave the list to a good specimen of the Confucian teacher, a man of good repute as a school-master. Out of fifty-eight works, only six had been seen by him or were even known to him by name. There was no practical reason why he should know more than the standard commentary which is printed with the text in school-books. But moreover these notes are in *Wên-li* (文理), and the extent to which the teacher simplifies them varies with his own knowledge, his pride, and his laziness; very often the scholars do little more than memorize the commentary as they have memorized the text. The pupil, having heard the explanation, returns to his desk and tries to fix in his mind what he has heard; if he is doubtful of any character, he will go, not to a dictionary, but to the teacher and ask the meaning; the teacher will tell him more or less readily according as he is busy or not and as his temper is good or bad; but in any case the explanation will simply be as to the meaning of that character in that particular passage; there will be no discussion of how it comes to have that meaning and no reference to other passages in the same book where it may have quite a different meaning. How much time is lost by these methods is easily seen. But more important

by far is the failure to call on the pupil for anything beyond comprehension of the teacher's language, and memory of the same for future reproduction. The educative value of the classics is thus reduced to a minimum.

The proposal of this paper is that the classics must remain, and may have a high value in Chinese education ; but that the methods of teaching them must be changed, both with a view to saving time and to exercising the students' own best powers in their study. To this end the foreigner might prepare an edition of some books on a similar plan to the school-books of the West. There should be an explanation in *Mandarin* or in *Wên-li*, according to what the book might be; there is a difference between the boys who are studying 孟子 and the 禮記 just as there is between those who read Cæsar and Tacitus. There should be very brief discussions of different renderings, and even important different readings might be given. To millions it would be a revelation that there are or can be different readings or different renderings; and it may be a Christian duty for us to give them this revelation. There should be helpful notes on difficult characters and a short dictionary at the end, including only those characters that a boy at that stage might have to look up. An introduction might also give the pupil as much about the book and its author as he ought to know. Such a book would of course not be instead of the teacher, but would require a different kind of teacher from the present. It would be regarded as heterodox and would at first be shunned by other than mission schools; yet many Chinese would read and learn even while they despised. And if our methods are applicable to Chinese studies, if time were thus saved and notable progress made in mission schools, not only with Western subjects, but with Chinese learning as well, who can doubt that imitation would follow and a great step be taken in the advancement of learning?

Our Book Table.

A New Work on Psychology.

Dr. W. A. P. Martin, of the Peking University, has recently published in Chinese a book called 性學舉隅, or, *Elements of Psychology*. The name 性學 was probably suggested by the great work on Chinese Metaphysics, called the 性學大全. It is without doubt more appopriate to the subject than any other, especially as treated by the author. The book gives a brief but comprehensive survey of the subject, including the intellect, the sensibilities, and the will. It is not a translation of any one book, nor it is a compilation from several books, but rather an original treatment of the subject, based on and

arranged under the categories which Chinese language and thought naturally supply. Works in mathematics and physical science, such as algebra and astronomy, may be successfully translated into Chinese, both in form and substance. This is not the case, however, with such a subject as psychology. Its framework is essentially based on words, and to be intelligible in Chinese its principles must be transmuted into the mould of Chinese thought, so that Chinese words may become the perspicuous vehicle for its expression. Previous efforts in this line have been more or less a failure, because they have been handicapped by the attempt to transfer, unchanged, into the Chinese language, an analysis of the mental and moral powers which is built principally on the English language. Dr. Martin has had the subject in hand for many years, and his ideas have finally taken shape in the work now before us. Many branches of Western science are difficult to handle in the Chinese language, but no other, it is safe to say, is so difficult as this. It touches subjects and ideas in which the Chinese language is especially weak. The judgment and skill shown by the author in dealing with the difficulties of the subject, will be apparent to every thoughtful reader. It will probably be found that in these pages Dr. Martin has settled the fundamental terminology of this science, which is an achievement of no ordinary kind.

The author follows the general conclusions of recent scholarship in deriving all ideas from sense perceptions and rational intuitions. He gives a general outline of the subject, but of course in so brief a treatise passes by many things that we are accustomed to see handled in larger works on this subject. He scarcely touches the perplexing and hairsplitting theories of the past, which have long obscured and confused this subject. In this he has, I think, shown his good judgment. It is not profitable, at least in an elementary treatise, to retrace all the devious steps by which present conclusions have been reached.

The style is eminently clear and perspicuous, while at the same time it is smooth and elegant. The wealth of words and phrases at the author's command—always used in their fitting places—gives constant freshness and makes the book specially pleasing to the Chinese reader. The subject is illuminated and its abstractness relieved by an abundance of figures and illustrations, both from Chinese and foreign sources. Dr. Martin's splendid memory has served him well in this regard.

With few exceptions these illustrations are admirable. Occasionally, however, one seems to fail of a perfect adaptation, as when the declaration that "with God a thousand years are as one day and one day as a thousand years," is introduced as an illustration of the passage of time in a dream. Or when the descriptions commonly given of heaven and hell are introduced in connection with the Chinese fable of a country where the people have holes through their breasts, as an illustration of the imagination. Even though this illustration be correct as given, the collocation is, to say the least, very unfortunate.

In treating the several heads, cognate passages in Chinese literature have been largely brought into view and canvassed. In this connection the author has shown what I regard as too great a desire to harmonize Chinese with Western ideas. Apologetic adaptations are not in place in a scientific treatise like this. As an instance I may mention the effort to harmonize Confucius' principle of treating injury with justice, with Christ's instruction to reward evil with good.

It is of course necessary that in treating a new subject like this some new terms should be invented. In this department Dr. Martin's skill is conspicuous. He has the art of finding or inventing terms which are both fitting in meaning and also in happy accord with the genius of the Chinese language. I note the following as specimens: 夢行 somnambulism, 行夢 hypnotism, 相腦 phrenology, 權利 right, privilege, 心君 the will, the personality.

Many teachers will be sorry that in a book like this Dr. Martin has adhered to his evident preference for the form of question and answer. This form is not conducive to brevity but the contrary, and it interferes more or less with the logical presentation of a complex subject. This catechism style detracts from the value of the work as a school book, in that it facilitates far too much the vicious practice of *memoriter* recitation. It would also have been a very great help to readers and teachers if a glossary of the terms used had been added.

The subject naturally introduces the relation between the divine and the human, between mind and matter, and it is worthy of note that the learned author, though occasionally using 上帝 in common with 天神 as a specific term for God, yet uniformly uses 神 for God in the generic sense and for expressing the relationship between God and man. He does not use 神 in the sense of soul or spirit, but uses 靈.

The book will be welcomed by educators as a notable contribution to the present facilities for the new education in China. Those who use the book in teaching will need to fill up more or less the general outline here given, until some future writer developes the subject somewhat more in detail. On the whole the book is a masterly production, one in which we see Dr. Martin at his best.

C. W. MATEER.

Editorial Comment.

WE are grieved to hear of the death of Rev. Dr. Chalmers at Seoul. He left Shanghai four weeks ago on a visit to his son and daughter in Korea, apparently well, notwithstanding his perilous exposure at Belle Isle, from the shipwreck of the *Scotsman*, on board of which he was a passenger. We have heard of the lamented death only by telegram, and wait particulars of the sad event.

Dr. Chalmers came to China in 1852 in connection with the London Missionary Society. He laboured in Canton and Hongkong, and did good service in these two fields, where his name is highly honoured, and his death will be deeply lamented. Mrs. Chalmers died two years ago, and it affected our friend so much that he left for England shortly after, and uncertain as to his return. However he was on his way out when the shipwreck took place, and when he lost everything.

Dr. Chalmers was a distinguished Chinese scholar, one of the foremost among the missionaries in China. He was aptly chosen to be the chairman of the Committee for the High Wên-li Version of the Scriptures, and laboured assiduously at it. He had it in view to devote

See succeeding pp.

his time and energies to the work on his return to Hongkong, but he has been called to the higher service of heaven. He was one of the veterans in the field, and the missionary work has lost one of the most eminent engaged in it. Doubtless there will be fuller details given of him in Hongkong, where he was so long and honourably known alike by his missionary brethren and members of the community. One thing we cannot refrain saying in regard to him; he was a man of high Christian character and of strong faith in the work in which he was engaged.

* * *

SOME of the marvels of modern missions are now being enacted in China, and in places which a few years ago were bitterly barred to all access and which lost no opportunity of showing their hatred to foreigners, whether merchant or missionary. We are led to this remark by reports which have come to hand from various parts of the land, but more especially from Dr. John's recent visits to Hunan and from reading the report of Rev. D. W. Nichols for the Nan-chang district of the province of Kiang-si. The following figures from Mr. Nichols' report, are almost past credence, and yet, there they are, and speak for themselves :—

1896.	Members...35.	Probationers...111.
1899.	,, 402.	,, 1,662.
1896.	Contributed for all purposes,	None.
	Property owned,	,,
1899.	Contributed for all purposes	$6,358.48.
1899.	Property owned, probable value	$15,000.00.

An enrollment of 4,000 probationers.

Well does Mr. Nichols add: "This is the work of the Lord, and it seems marvelous in our eyes." Doubtless there is a "seamy" side to this work. It would be passing strange if there were not. But the fact remains that where a few years ago there was only hatred and opposition, there is now this wonderful change. Mr. Nichols further tells us that "in Fung-chien-hien the citizens of that city presented us with a Buddhist monastery to be converted into a chapel for the worship of the true and living God. This place has long since been converted into a chapel and parsonage for a Methodist preacher, instead of as heretofore a home for Buddhist priests . . . Adjoining this monastery is a large temple, eighty by one hundred and twenty, out of which the idols have been removed, because they objected to remaining so close to where they were being preached against. The elders of the city are now talking of deeding us this temple."

Mr. Robert E. Lewis has recently made an extensive tour through this region (Kiang-si), and he testifies to the wonderful change which has taken place in the attitude of the Chinese towards the foreigners; there being everywhere friendliness and apparent goodwill where formerly there was only hatred and contempt.

* * *

ALSO, from Korea we have just received the Annual Report for the Pyeng-yang Station, in which we read that the membership of this church, scattered over so wide an area (all in north Korea, however), including 153 groups in thirty-four counties, is 1,512; its adherents 6,433 (but better, perhaps, that there are 2,927

catechumens); that the church has contributed Yen 2,253.99 for church building, Yen 1,527.93 for other purposes, making a total of Yen 3,781.92. Having ninety-four churches all told, thirty-eight have been built during the last year. And yet, with one exception, the work in this whole district was begun not earlier than 1893.

Of the work in Manchuria we haven't present figures, but from all we hear the progress there is still simply marvellous. Doubtless there are other places where the work is just as remarkable, though not so salient or extensive.

* * *

How to conduct this great work, how to meet all the necessities which arise, how to guide and teach all these multitudes and lay broad and deep the foundations for future work, are problems which will test the wisdom and faith of the missionary body to the utmost. Without question, too, a serious aspect is lent to matters from the attitude towards the Roman Catholics everywhere. The Chinese are only too glad to array foreigner against foreigner, sect against sect, if only thereby they can be the gainers. There is a great temptation to use the name of Protestant to counterfoil the name of Catholic. Only the wisdom which is from above will be sufficient to keep God's servants from mistakes and pitfalls which will be far-reaching and disastrous in their results.

* * *

In our November issue we mentioned the fact that the Committee on the next General Conference had under consideration the question of representation. We understand that they have now agreed upon something like the following: Each Mission, or Society to be entitled to one representative for every fifteen members; those with less than fifteen to be entitled to one. These representatives will be entitled to free entertainment, to be provided by the Committee. The idea, however, is not to make the Conference a delegated body; everyone will be welcome that likes to come, but all others than the representatives will look after their own entertainment. The Committee felt constrained to this action on account of the greatly increased number of missionaries and the likelihood that the attendance might be so large that they could not secure free entertainment for all.

* * *

We take the following from the *Indian Witness*. Somewhat similar thoughts have often come into our mind in regard to the work in China. Pioneers are always necessary, but even Paul was sometimes restrained by the Spirit from going where he thought he ought to go:—

"The call of the open door. It is a matter of grave concern that some Christians have, of recent years, allowed themselves to be drawn away from fields white to the harvest to stand around closed doors, vainly to wait for them to be opened. There is no desire to make light of the conviction of any one as to the field in which he should work; but when missionaries, to fulfill what they conceive to be conditions to hasten the coming of the Lord, leave the teeming millions to halt on the borders of a country politically closed to them, there

arises the doubt as to whether they have not put a questioned interpretation of Scripture before a plain call to labour. History shows that the missionary has never had need to force the hand of God, and that when the fullness of time had come manifold more doors were opened than the church could send men to enter. The difficult and the remote should not be neglected, but it seems clear, from the missionary journeys of Paul and the spread of early Christianity, that the missionary must consider carefully where are the lines of least resistance, where will the work done be likely to be permanent and influential, and leave it to God to prepare the other fields for His workers."

Missionary News.

May we all Come?

The Soochow Literary and Missionary Association adopted the following resolution:—

"It is the opinion of this body that the General Missionary Conference of 1901 should not be composed of delegates chosen by the different missions, but that all who can attend be at liberty to do so, and that those from the neighboring stations provide for themselves during the sessions."

The arguments for a Conference of Delegates are: 1. That a body of several hundred is too unwieldy to be deliberative. 2. That chosen men may come to wiser and better decisions; and 3. That entertainment cannot be provided for eight hundred or a thousand.

The arguments for a General Conference are: 1. That once in ten years we wish to meet face to face. 2. The magnetism of a great assembly. 3. That on many questions no man can represent his mission. 4. The voice of a council of one thousand has greater weight with the home churches. 5. As to entertainment: (*a*). Numbers can stay on boats. (*b*). Godowns can, by partitions, be converted into temporary dwellings. (*c*). Chinese restaurants can furnish foreign food. (*d*). The hospitality of Shanghai is far-famed.

H. C. DuBose.

Dr. Porter, of Pang-ch'uang writes as follows:—

"You will have heard of the great excitement in the three northwest districts of Shantung—En-hsien, P'ing-yuan, and Te-chou.

"The Big Sword Society, under the name of the 'Spirit Boxers,' had been slowly gathering in numbers. It came to be a veritable craze on the part of hundreds of young men, who were enticed into the wrestling and gymnastic exercises under the supposition that the spirits would ward off from their bodies every danger from sword cut or bullet. Hundreds of villages had the practising floors, and many were becoming mediums in the well known spiritistic ways. The underlying purpose of the leaders was to arouse hostility to the Roman Catholics and to us incidentally. In August there was a beginning of the attack upon the Christians, which was quieted. By the tenth of September the looting of Catholic families began, and the companies collected in a general band. The fifteenth of the eighth month was the time appointed for a general attack and looting. The Protestant Christians began to receive attention on the 18th of September. That week was a week of great anxiety and alarm, both for the Protestant Christians of En-hsien and P'ing-yuan,

and for ourselves. We at P'ang-chuang secured full protection through the Consular authorities at Tientsin and the Shantung governor, who sent down a body of troopers. The En-hsien official showed commendable vigor and arrested many leaders, so that our county was quieted and the danger passed away after a week or so. The P'ing-yuan magistrate was pitifully weak. He was the miserable man who was at Ch'u-chou last winter and failed so lamentably to control matters. The boxers assembled at a village in his district, which had long been a nest of robbers. They showed great persistency and threatened to attack the official in his city. The danger to our members became increasingly great, and we heard that the malcontents intended certainly to attack us. A week ago we heard this definite word and appealed again to the magistrates. On Monday of this week, according to their intimation, one of our villages in P'ing-yuan—Li-lu-chuang—was looted in great style. Three or four hundred men came with banners and robbed thirteen families of everything they possessed. That afternoon the Chi-nan Chih-fu, with General Yuan Shih-tun, arrived with cavalry and foot, about 700 men. On Tuesday the soldiers went out to the nest of the boxers, twelve miles south of P'ing-yuan. The rebels had all fled. They fled in our direction, however, and seemed to be determined to come northwest to attack us *en route*. We had received a pretty full guard, though we feared the numbers might be large. On Tuesday morning the boxer bands had assembled about ten miles south-east of us, on the bank of a small river. The soldiers went out to meet them, and after a brisk fight of two or more hours, put them to flight. Some fifty or more were killed and many wounded. They dispersed to the south and to their homes.

"The strength of the bandits and their purpose, had been accumulating so long that it seems as if they would not give up by being beaten once. There may be a long continued trouble; but we can only hope for the best. It is very sad and unfortunate. The mild plans for a widespread rebellion might have easily developed. We have been mercifully preserved thus far, and rely on the divine strength and guidance. It seems strange that this quiet province should be the center of so much turmoil."

Dr. G. John's Visit to Yo-chou.

An account, however brief, of a visit just paid to Yo-chou by Mr. Greig and myself, may interest some of your many readers. This was my fifth visit to Hunan and fourth to Yo-chou. On my first visit, in 1880, Mr. Archibald and myself were pelted out of Yo-chou by an infuriated mob. On my second visit, in 1883, I was accompanied again by Mr. Archibald, and we passed through a similar experience. On my third visit, in 1897, I was accompanied by Mr. Sparham. Our object in visiting Yo-chou on that occasion was to see the local officials with the view of effecting a settlement at the place. We were carried into and out of the city in sedan-chairs, provided for us by the district magistrate, and had quite an army of braves for our protectors. Our first call was on the district magistrate himself, a native of Szechuan and an old man of more than seventy. He treated us with scant civility, and we left his presence deeply impressed with the fact that in him we had no friend. Our next call was on the prefect, a Manchu, and a middle-aged man. His treatment of us did not lack in politeness, but he told us plainly that permission to establish a mission at Yo-chou could not be granted. We

pressed him hard, but failed to move him. Said he: "What can we do? Let the foreign ministers deal with the Peking government. When Peking wants Hunan opened, it will be opened, but not till then. We, the smaller officials, can do nothing." At the close of this interview we were given to understand that we must leave the place at once, as the officials could not guarantee our protection in the event of our prolonging our stay. "We," said the captain of the guard, "have done our duty by taking you to the officials. Now you must do your duty and clear out." We knew exactly what that speech implied, so we bowed our thanks and left the place without further discussion.

Other missionaries have visited Yo-chou since 1880, and all have had but one tale to tell. One brother was stoned by the mob to the river brink, and he managed to escape by rushing into the stream and swimming to his boat. In the past Yo-chou has been looked upon as one of the most anti-foreign and anti-Christian cities in Hunan.

All that is now changed; and so great is the change that I found it almost impossible on this visit to realize that the Yo-chou of to-day could be the same place as the Yo-chou of former days. Often did I stand still and ask myself: "*Can* this be Yo-chou?" I found it difficult to believe my eyes and ears. It seemed too good to be true!

Our object in visiting Yo-chou this time was to purchase land and houses with the view of establishing a mission there in connection with the London Missionary Society. Mr. Pêng Lan-seng, our native evangelist in the Siang valley, was sent ahead to find out how the land lay and to prepare the way for our coming. We soon received a letter from him, telling us that he had called on the officials, that they had given him a very hearty reception, and that they had expressed themselves not only as willing but anxious that we should come and establish a mission at the place. He told us also that several houses were offering, and that the owners would be only too glad to sell to foreigners. He gave a glowing description of the wonderful change that had taken place in the attitude of both officials and people and begged us to come up with as little delay as possible and take possession. In response to this call, Mr. Greig and myself left Hankow on the 26th ultimo, at about half-past 5 p.m., by the *Wentsing*, one of the Viceroy's little steamboats, and arrived at Yo-chou on the following afternoon, at about half-past four. On our arrival we found the landing covered with bunting in honour of the occasion. An official boat came off to take us on shore, and we were carried to our inn in two sedan-chairs; both chairs and chair-bearers having been provided by the district magistrate himself. In the course of the evening all the officials sent their cards with kind enquiries after our health and comfort, and not a few of the most respectable people of the place called on us. The magistrate's grandson, a young man of twenty-six or twenty-seven, was one of the first to call on us. He gave us a very hearty welcome and told us that he would do all in his power to make our visit a success. During our stay at the place he called on us several times and made himself very useful to us in more ways than one.

The next day we called on all the officials. The district magistrate is the same man who treated Mr. Sparham and myself so rudely in 1897, but was now completely transformed. He seemed delighted to see us, and treated us with the utmost courtesy and friendliness. On the following day he returned our call and partook freely of our tea and biscuits. When leaving he

expressed himself as delighted with the prospect of seeing our mission established at Yo-chou.

The Taotai gave us a right royal reception. He and I had met in 1880 at Ch'ang-sha; he being at that time the district magistrate of Shan-hua. He recognized me at once, shook me by the hand and said, "We are old friends." He then took us into a private room, where we found a table covered with cloth of faultless whiteness and spread with refreshments in the shape of foreign biscuits and sweetmeats. We had tea served in the foreign style with milk and sugar. His champagne we did not drink, and his cigars we declined with thanks. H. E. is an affable man and a great talker. We discussed all manner of subjects for about half an hour and parted the best of friends. We called also on the Prefect and the Grain Intendant, from each of whom we received a cordial reception. The Grain Intendant had just come down from Ch'ang-sha to arrange about the opening of the new port. He seems to be a man of weight, so we were very glad to have an opportunity of making his acquaintance. Such was our intercourse with the officials, and nothing could have been more satisfactory.

The people could not have behaved themselves better than they did. No stones were thrown after us, no opprobrious epithets were hurled at us, and no black looks were to be seen anywhere. We walked about in every direction, both inside and outside the city, and found the people perfectly quiet and friendly. On the first day after our arrival we had an escort of two or three soldiers to lead the way and to protect us. But finding that they were not at all needed, their services were dispensed with during the rest of our stay at the place. Mr. David Jones, one of the American Bible Society's colporteurs, was there at the same time. He was living on board his boat. He called on us at our inn, and we met him afterwards in the streets selling the Scriptures. He seemed to be doing his work with perfect immunity from all the annoyances which usually accompany street work in China. When we met him there was no crowd following; and no excitement of any kind was created by his presence.

As to houses we found the people not only willing, but extremely anxious to sell. More than twenty offers were definitely made, and we went to see more than ten. It was difficult to make a choice in the midst of so many offers; but we succeeded at last in fixing on one of the best sites in the place. The piece of land is about eighty English feet wide by nearly 300 feet deep. On this piece of land there are two houses, which are now being fitted up for temporary use. We hope to evolve out of these two houses a chapel, a dispensary, rooms for two missionaries to live in, and ample quarters for our native helpers. The deeds were taken to the district magistrate to be stamped. He not only stamped them, but did so without charging the usual *yamên* fees, in order, as his grandson told us, to show his good feeling towards us.

Such was my experience at Yo-chou on this my last visit. I need not add that I returned to Hankow with a heart overflowing with gratitude and praise.

Mr. P'eng is now at Yo-chou, superintending the work that has to be done on the houses, in order to fit them for the use of the mission. As soon as the work is done, and the houses are ready, Mr. Greig and Dr. Peake will go and commence work at that important centre. They will leave Hankow probably not later than the end of this month or the very beginning of the next. There are three

more cities to be taken by us, in order to complete our line of stations from Yo-chou to the borders of Kuangtung province. We hope to see this accomplished before the end of next year.

The treaty port is six miles below the city. Mr. Morse, the Imperial Commissioner, writes us to say that it will be probably opened on the 13th of this month. The spot is, I think, well chosen, and Mr. Morse is to be congratulated on the success which has crowned his efforts to make this important beginning in Hunan. Personally he stands high in the esteem of the officials and people. The opening of Yo-chou to foreign commerce cannot but tell for good on the whole of that interesting province. But it ought to be regarded as a mere beginning. There are still Siang-t'an and Ch'ang-tê, the two great commercial centres of Hunan. When are they going to be thrown open? That is the question now. The difficulty is a purely official one. There is no difficulty so far as the people are concerned. The people of Yo-chou are delighted with the opening of Yo-chou as a treaty port. The opening of Siang-t'an and Ch'ang-tê would be hailed with equal delight by the people of the Siang and Yuen. I enclose a copy of a proclamation issued by the Yo-chou district magistrate.

I am, etc.,
GRIFFITH JOHN.

Hankow, 9th November.

The following is our translation of the proclamation referred to above:—

SEXENARY PROCLAMATION OF CHOU, MAGISTRATE OF PA-LING-HSIEN.

1—The tenets taught by the London Missionary Society
Have their origin in exhorting men to be good.

2—The object of building chapels is for the purpose of preaching
And exhorting men to cast out the false and adhere to the truth.

3—Officials, civil and military, will therefore protect
Both those who come to teach and those who wish to learn Christianity.

4—Those in authority have long ago received their instructions,
And it is the duty of all to respectfully obey.

5—I hereby command the gentry in charge of the militia and police
To make it their duty to make this known to all.

6—Should reckless men and rowdies attempt to give trouble,
The authorities will punish them severely and show no leniency.

[L. S.]

—*North-China Daily News.*

The Tien Tsu Hui at Hankow.

The grandest Chinese meeting yet held by the *Tien Tsu Hui* was held in the large room of the new Victoria Hall at Hankow on Saturday, the 18th of November, at three o'clock. Mr. Hurst, the British Consul, presided, and at least fifteen Chinese mandarins attended, many of them in official dress and with their retinues. The Taotai sent his excuses through his Secretary, being summoned over to Wuchang, but the chief official from Hanyang was present, and warmly sympathetic, whilst a military official made more figure possibly than anyone, certainly far more than the General in command. The much-respected compradore of the Hongkong and Shanghai Bank, and several other leading compradores, resisted the temptations of the Off-Day of the Races. It was, indeed, perhaps just as well there was a counter attraction, as not only were all available seats occu-

pied, but more than fifty or sixty persons had to stand.

The acoustic properties of the hall are not very good, and Mr. Chang, the head clerk of the Customs, who had most kindly consented to interpret, found it impossible to make himself heard by so large a crowd, which was the more to be regretted, as the excellency of his Chinese is well known. But his place was well filled by Mr. Adams, who proved a most able interpreter for Mrs. Little's address.

Several officials and others gave in their names as subscribers to the Society. This and the Wuhu meeting may be said to initiate a new era in the annals of the *Tien Tsu Hui*. The Hankow meeting, however, in one matter far surpassed every other. 2,000 copies of Chang Chih-tung's *Words against Foot-binding* did not satisfy its demands, and some of the highest officials were left regretting that more copies of the Sui-fu appeal were not to be had. One of the highest officials present mentioned that there was no binding in his family now. Two mandarin families at Wuchang are already known to have given up binding. Also a Hunan mandarin family, influenced by tracts from Szechuan, has two daughters unbound and both already betrothed, whilst their father and brother are said to be themselves writing tracts on the subject.

Several Hankow compradores are sternly against binding, and Mr. Yung Wing, of Messrs. Molotkoff's, was expected to speak, had he not also been called over to Wuchang. He has already formed an Anti-binding Society himself at Macao; 1,600 strong. Unfortunately most of these Chinese anti-binding Societies have stopped work since the Empress suppressed all *Huis*. Therefore there is the more need at present for foreign assistance.

The Methodist Central Conference for China.

This Conference, which held its second session in Shanghai, November 15th to 18th, was authorized by the law-making body of the Methodist Episcopal Church,—the General Conference which meets in the United States every four years. A similar Conference has been granted to India, and has already held several sessions.

The principal *raisons d'être* for such an organization are the unification of the multiform interests of the branch of the Christian church it represents in China, and the taking of preliminary steps to secure from the General Conference such special legislation as is deemed necessary to promote the work in this country.

Bishop Earl Cranston, D.D., LL.D., presided over the deliberations of the Conference in question. Having held twice in succession the annual meetings of the Conferences and missions in China, as well as those in Japan and Corea, the Bishop was well prepared for the duties devolving upon him at this time. The Rev. William H. Lacy, of Foochow, served most acceptably as Secretary of the Conference.

According to its constitution, adopted at its first session in Shanghai two years ago, the Central Conference is composed of one ministerial delegate for every six ordained preachers—native or foreign—who are regularly engaged in the work of the ministry. There are also lay delegates to this body not exceeding in number the ministerial delegates. For various reasons about half of the delegates were unable to be present, but their places were partially supplied by visitors, who were accorded all the privileges of the Conference, except voting.

The missionaries in attendance were as follows: From the Foo-

chow Conference: The Rev. Dr. M. C. Wilcox and the Rev. W. H. Lacy; visiting members: Miss Julia A. Bonafield and Mrs. W. H. Lacy. From the Hing-hua Mission Conference: The Rev. Franklin Ohlinger, the Rev. T. B. Owen, Miss Lebaus, and Miss Wilson. From the North-China Conference: The Rev. J. H. Pyke and the Rev. W. T. Hobart. From the Central China Mission: The Rev. Dr. C. F. Kupfer, the Rev. D. W. Nichols, Dr. E. H. Hart, and Miss Ella C. Shaw; visiting members: the Rev. James Jackson, the Rev. G. A. Stuart, M.D., and the Rev. J. F. Newman. From the West China Mission: The Rev. Spencer Lewis; visiting member: Mrs. S. Lewis.

Only a few of the most important items of the business transacted can be noticed here:—

It was unanimously voted to petition the General Conference—which meets in Chicago next May—to establish an episcopal residence in Shanghai, from which central city a Bishop would be able in an efficient manner to superintend the rapidly expanding work of the Methodist Episcopal Church in China, Japan, and Corea. It is possible also that the Philippine Islands, now belonging to the United States, may be placed under the jurisdiction of the Bishop residing at Shanghai, rather than under the missionary Bishop of India.

By a unanimous rising vote the Conference adopted resolutions expressing great satisfaction with the administration of ecclesiastical affairs in China by Bishop Cranston during the two years just ended, and asking that he should be assigned to the same work during the ensuing quadrennium. It is probable, however, that this request cannot be granted, but it must be gratifying to the Bishop to know that his endeavours to conserve impartially the varied interests of such widely separated fields of labour have proved so highly acceptable.

An attempt to commit the Conference to the establishment of a Central Medical College at Nanking failed, not because such an institution for the thorough training of native medical students and for post-graduate work was considered unimportant, but because it was thought more advisable at this time to foster and encourage what is now being done or what is contemplated in this direction in connection with the Peking University, the Nanking University, and the Anglo-Chinese College at Foochow. Most members of the Conference evidently favoured interdenominational medical colleges, and if a central medical college is ever founded—as it may be some years hence—many hope that it will be of that character and that it will be established at Shanghai, where the students would enjoy excellent clinical advantages and where quite a large number of practitioners would be at hand, and doubtless be willing to assist in such a humanitarian undertaking.

The Conference voted unanimously in favour of establishing a central publishing house, from which periodicals could be sent promptly to different parts of the country and by which a great variety of books, in Chinese and in English, could be published as needed.

Two years ago the Conference established a monthly paper or magazine in *Wên-li*, called *The Chinese Christian Advocate*, and the Rev. Dr. G. B. Smyth, now absent on furlough, was elected the editor. This venture has proved very successful; there being now about 5,000 subscribers. The Rev. Dr. Wilcox was elected editor of the paper, which will continue to be published at Foochow until the Central Press at Shanghai becomes a reality.

The course laid down for Chinese readers was much more rigid than that hitherto followed. Preliminary studies, requiring a number of years, must be completed before candidates can be admitted to the ministry, after which they are required to master the studies in the regular four years' curriculum. In addition to the usual theological studies and church history such works in *Wên-li* as Sheffield's *Universal History* and Wilcox's *History of the United States* —recently published at Foochow— are prescribed; the purpose being to require of the native preachers a somewhat extensive knowledge of general affairs, as well as familiarity with professional subjects.

During one of the sessions of the Conference, Bishop Cranston ordained, as deacon, the first man connected with the Methodist Church in West China to be set apart for the work of the ministry. It was an important event in the history of the West China Mission, which has passed through so many riots, and it must have been an event full of encouragement to the superintendent of that Mission, the Rev. Spencer Lewis who, with his heroic associates, have so held their ground and pushed forward their work despite the fearful odds with which they have had to contend.

It was voted to hold the next meeting of the China Central Conference at Nanking, either two or four years hence as shall be decided hereafter by the Executive Committee.—Condensed from *North-China Daily News.*

Topics suggested for the Week of Universal Prayer.

BY THE EVANGELICAL ALLIANCE.

January 7-14, 1900.

[Other subjects which may be suggested by national or local circumstances, or by special occurrences at the time of meeting, will naturally be added by those leading the devotions of the assembled believers. And for other topics, WHICH NO WORDS CAN EXPRESS, moments of silent prayer may helpfully be given.]

Sunday, Jan. 7. SERMONS.

THE BODY OF CHRIST—ITS COMPLETENESS: "Gave Him, the Head over all to the Church, which is His Body, the fulness of Him who filleth all in all."—Eph. i. 22, 23.

"He is the Head of the body, the Church: who is the beginning, the Firstborn from the dead; that in all things He might have the preeminence."—Col. i. 18.

"To which all ye are called in one body."—Col. iii. 15.

Monday, Jan. 8. CONFESSION AND THANKSGIVING.

CONFESSION—*Sin of omission:* The will of God disregarded; His love slighted; His leadings unobserved; His promises forgotten; Christ not followed and imitated; the Holy Spirit not obeyed; Biblical order and simplicity forsaken: the missionary commission for Jew and Gentile carried out slackly.

Sins of commission: Partial and hasty judgments; the poor and feeble despised; saints persecuted; doctrines and commandments of men taught, and enforced as needed for salvation; the Divine Word belittled; the Sabbath day dishonoured; intellect deified; grace subordinated; the Holy Ghost resisted, grieved, quenched.

Dan. ix.; Ezra ix. 5-8; 1 John i. 8-10; Psalm li.; Prov. xxviii. 13.

THANKSGIVING: For growth of Evangelical principles in various places; translation of the Bible into several fresh languages; successful work for the spiritual good of various corrupt and sleepy churches;

deepened convictions in many enquiring Jews in Europe and America; the widening out of mission fields in heathen and Mohammedan countries: continued patient work among lapsed and degraded populations in cities, and for increased efforts to evangelize villages.

1 Cor. i. 4; Phil i. 3; 2 Thess. i. 3; 2 Chron. v. 13; Psalm l. 23, c. 4; Phil. iv. 6; Col. iv. 2.

Prayer: For deliverance from confessed sins, and for more blessing and spiritual advance in all matters of thanksgiving; for clearer views and firmer grasp of truth; for more hearty love to the blessed Trinity, and fuller devotion to the mind and will of God; for clearer manifestation of the Lord Jesus in the daily life of His believing people, and greater energy of the Holy Ghost in all Christians; for the speedy accomplishment of prophecy and promise by the ingathering of Israel and by the coming again of our Lord Jesus Christ in glory.

Job xlii. 5, 6; Col. iv. 2; 1 John ii. 24; 2 Peter iii. 18; Eph. iv. 1; John xiv. 23; Matt. v. 16; John xvi. 13, 14; Rom. xi. 26; Acts i. 11.

Tuesday, Jan. 9. THE CHURCH UNIVERSAL.

Prayer: For the subordination of human dogmas, practices and judgment in the Churches, and the more full acceptance and confession of the truth of God: for the holiness of all authorities in the Churches: for the ministry and those who are preparing for it; and for loyal recognition in all Christian communities of the one Holy Catholic Church—the body of true believers, of which the Lord Jesus is the Head—the fulness of Him who filleth all in all.

Matt. xv. 9; Col. ii. 22; 2 Tim. iii. 10; Gal. iii. 16; 1 Cor. xi. 29; Eph. iv. 3–6.

Wednesday, Jan. 10. NATIONS AND THEIR RULERS.

Prayer: That rulers may be a terror, not to the good, but to the evil only; that they may confess themselves the ministers of God; bearing sway by His will, and serving Him—the supreme King—with loyal diligence; that the wonderful extension of the power of nominal Christian nations in the non-Christian world may work for righteousness; that the desolating drink traffic may be crippled, slavery abolished, cannibalism suppressed, and cruelty condemned; that wherever Christian flags float, there may be seen the Bible, the Lord's Day, liberty of worship, family purity, and individual holiness.

Psalm ii.; Rom. xiii. 1–7; 1 Tim ii. 1–6; Prov. viii 15.

Thursday, Jan. 11. FAMILIES AND SCHOOLS.

Prayer: That all Christian families may be framed and ordered in accordance with New Testament directions, and to the glory of the Father in heaven; that the relation of parent and child, husband and wife, master and servant, host and guest, employer and employés, may in all things work for the good of all; that family prayer, Bible reading, praise, and attendance on public worship may prevail; that universities, colleges, and schools of all grades may honour the Word of God, and help forward the salvation of students and pupils; that there may be large increase of converted tutors and of converted scholars.

Eph. iii. 15; Col. iii. 17, iv. 1; 1 Tim. i. 5; 1 Tim. iii. 14–16; 1 John ii. 12–14; 2 John 4; 3 John 4; Acts ii. 17, 18.

Friday, Jan. 12. FOREIGN MISSIONS.

Prayer: That the marked increase of missionary zeal in the Churches of God may become more widespread and prevailing; that the whole

Church may awake to her privilege and duty as being the salt of the earth, and the light of those who are in darkness; that every opening for missionary energy may be used, to the more rapid gathering-in of men of all lands and all religions to the Church and kingdom of the Lord Jesus, so that He may increasingly partake of the joy set before Him for which He endured the cross.

Matt. xxviii. 19, 20; Acts i. 8, viii. 4; Isaiah lxii. 1, 2; 1 Thess. i. 6-10; Heb. xii. 2-4; Isaiah liii. 11.

Saturday, Jan. 13. HOME MISSIONS AND THE JEWS.

Prayer: That God may grant especial grace to all connected with missions to Israel, hasten the ingathering of the election according to grace, and the coming of the period when all Israel shall be saved; that the efforts of believers in every land for the salvation of those around them may be made fruitful; that all such enterprizes, whether for Jew or Gentile, bond or free, may be conducted in love, and by the power of the Holy Ghost; that all home mission workers may be of one heart, serving—not in rivalry—but in holy and hearty co-operation; that existing evils may be dealt with effectually, so that drinking, gambling, swearing, Sabbath-desecration, overcrowding, and immorality of all kinds may be purged out.

Rom. xi. 5, 25-29; Ezek. xxxiv. 1-6; Matt. xxv. 32-46; Luke xiii. 29, 30; Matt. v. 29; 1 Cor. iii. 8; 1 Pet. iii. 8.

Sunday, Jan. 14. SERMONS.

THE MEMBERS OF CHRIST—THEIR IMPORTANCE: "We being many are one bread, one body, for we are all partakers of that one bread."—1 Cor. x. 17.

"The whole body fitly joined together and compacted by every joint of supply."—Eph. iv. 16.

"Much more, those members of the body which seem to be more feeble, are necessary."—1 Cor. xii. 22.

November Issues from Presbyterian Mission Press.

聖經史記卷一. Old Testament History, Vol. 1. Shanghai Vernacular Society.
淺文理馬可. St Mark, Easy Wên-li. Bible Societies.
聖詩溫州土白. Hymn Book. Rev. W. E Soothill.
書目馬太福音. St. Matthew. Enlarged size. Murray's System.
天良明鏡. Mirror of Conscience. C. T. S.
基督徒要學. Catechism. Rev. C. J. Voskamp.
自歷明證. Autobiography of Mr. Sun. Witness Series, No. 14. S. D. K.
讀聖書會. Readings for 1900. Children's Scripture Union.
同仁醫院清單. Report. St. Luke's Hospital, Shanghai.
除烟報三號. *Anti-Opium News.* No. 3.
聖教書會主日單. Calendar. Chinese Tract Society.
月份單. Do. Mr. C. F. Hogg.
保安局清單. Report. Mr. Koo.
信道須知. Tract. By Mrs. R. E. Abbey. P. M. P.
Tune Book. China Inland Mission.
Pocket Dictionary. Rev. Chauncey Goodrich.
Missionaries' Anglo-Chinese Diary for 1900. P. M. P.
Notes on Chinese Etiquette. Pamphlet. Rev. W. D. King.
St. John's *Echo.* Vol. X. No. 6.
Report for Nan-chang District. Elder D W. Nichols.
Minutes of Third Triennial Meeting. Educational Association.
Ningpo T'u Wo T'su 'Oh. (Romanized). Christians' Mission.
List of English Books for sale by Chinese Tract Society.

Missionary Journal.

BIRTHS.

At Hsiu-cheu, Honan, October 11th, the wife of Rev. J. A. SLIMMON, of the C. P. M., of a daughter.

At T'ai-chow, November 18th, the wife of JOHN A. ANDERSON, M.D., of the C. I. M., of a daughter (Evangeline Alexandrina).

At Ta-ku-shan, Nov. 1st, the wife of Rev. C. BOLWIG, D. L. M., of a son.

DEATHS.

At Sonyea, Livingston Co., N. Y., of septic fever, on September 16th, at the age of 44 years, MARION MCNAIR, the beloved wife of Rev. F. P. Gilman, of the A. P. M., Hainan.

At Ta-t'ong, October 7th, Miss JESSIE THOMPSON, of the C. I M.

At Ing-cheo, October 18th, Mr. E. H. GUSTAFSSON, of the C. I. M.

At Chang-te-fu, Honan, October 19th, GRACE MURIEL, aged three years and two months, daughter of Rev. J. and Mrs. Goforth, of the C. P M.

At Tientsin, October 28th, MAUD LOCKWOOD, wife of Rev. E. E. Aiken, of the A. B C. F. M., of malignant scarlet fever.

At Ts'in-cheo, October 28th, Mr. H. W. HUNT, of the C. I. M.

MARRIAGES.

At Chungking, October 31st, Mr. A. G. NICHOLS and Miss S. M. E. REID, of the C. I. M.

At Ningpo, November 22nd, Mr. WM. RICHARDSON and Miss F. M. BRITTON, of the C. I. M.

At Hankow, November 25th, Rev. D. W. CROFTS and Miss HAMMAREN, of the C. I. M.

At Shanghai, November 25th, the Rev. EDWARD THOMPSON, C. M. S., to CLARA ELIZABETH, daughter of T. I. Chamberlain, Esq., of Dover, England.

ARRIVALS.

At Amoy, Sept. 10th, Miss N. ZWEMER (returned) and Dr. and Mrs. OTTO STUMPF, of the A. R. C. Mission

At Shanghai, Oct. 4th, Rev. W. REMFRY HUNT, wife and two children, F. C. M. S. (returned).

At Shanghai, Oct. 29th, Mr. and Mrs. WM. TAYLOR and three children, Miss ELOFSON and Mr. J. MEIKLE (returned), from America, for C. I. M.

At Amoy, Nov. 2nd, Miss L. N. DURYEE (returned) and Miss LOUISE BRINK, for the A. R. C. Mission.

At Shanghai, Nov. 2nd, Mr. and Mrs. T. G. WILLETT and child and Miss J. F. HOSKYN (returned), Misses E. M. SMITH, S E. MORRIS, K. RASMUSSEN, L. E. KOHLER, J. EUGRALL, E. TURNER, and E. M. TUCKER, from England, for C. I. M.

At Shanghai, Nov. 15th, Miss HENRIETTA SIMMONDS and LUCY E. HARRIS, M.B., of Friends' Mission, for Chungking.

At Shanghai, Nov. 19th, Misses Maud E. PARKES, MARGARET BENNETT, and C. GWEN INGRAM, for W. M. S. at Hankow; Miss MARGARET M. JOHNSTON (unconnected), for Kiukiang (returned); Misses LOGAN and CHICK (unconnected), for Lao-lo-k'eo and Wu-ch'en respectively.

At Shanghai, Nov. 26th, Rev. JOSEPH BEACH, of M. E. Mission, for West China; Rev. H. S. GALT and wife, of A. B. C. F. M, for T'ung-cho, Peking.

At Shanghai, Nov. 29th, Revs. WM. ROWLEY and A. C. ROSE, for W. M. S, Hankow; Dr. W. RIDDEL and wife and Dr. P. B. COUSLAND, of E. P. M. (returned), for Swatow.

DEPARTURES.

FROM Shanghai, November 3rd, Mr. and Mrs. G. RITCHIE and two children, of C. I. M., for England; Mr. and Mrs. A. R. BERGLING and one child, of C. I. M., for Sweden.

FROM Shanghai, November 6th, Mr. and Mrs. S. P. SMITH and three children and Miss M. F. BRYCE, of C. I. M., for England.

FROM Shanghai, November 9th, Miss RIGGS, of C. I. M., for America; Rev. J. B. THOMPSON and two children, Mrs. GEO. L. WILLIAMS and three children, of A. B. C. F. M., for U. S.

FROM Shanghai, Nov. 18th, Rev. C. A. STANLEY and wife and Rev. E. E. AIKEN and three children, of A. B. C. F. M., for U S.

FROM Shanghai, Nov. 20th, Mrs. PEARSE, Mr. and Mrs. H. A. C. ALLEN and two children, Mr. H. J. MASON and Misses A. M. and M. BALLER, SAUZE and BACKENSTOSS, of C. I. M., for England.

FROM Shanghai, Nov. 25th, Mr. and Mrs. A. W. LAGERQUIST and three children, of C. I. M., for America

FROM Shanghai, Nov. 28th, Mr. A. WARBURTON DAVIDSON and Miss MIRA L. CUMBER, of Friends' Mission; Mrs. AGNES R. RANKINE, C. S. M, for Scotland.

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Examples:

The character 沙 "*sand*," has 氵 "*water*" for radical, 小 "*small*" for sub-radical, and 丿 "*a stroke to the left*" for primitive.

The character 簡 "*to abridge*," has for radical 竹 "*bamboo*," for sub-radical 門 "*a door*," and for primitive 日 "*the sun*."

The character 嫁 "*to marry*," has for radical 女 "*a woman*," for sub-radical 宀 "*a shelter*," and for primitive 豕 "*a pig*."

The word "*seldom*" 少, has for radical "*small*" 小, and for sub-radical "*a stroke to the left*" 丿.

The word "*space*" 間, has for radical "*a door*" 門, and for sub-radical "*the sun*" 日.

The word "*family*" 家, has for radical "*a shelter*" 宀, and for sub-radical "*a pig*" 豕.

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